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Mrs. ANNIE BESANT

PRESIDENT, THEOSOPHICAL SOCIETY

INTRODUCTION

This Upanisad forms part of a Brâhmana called Chhândogya Brahmana or the Ritual of the chanters (ga) of the Hymns (chhandas) Rajendra Lala Mitra was the first discoverer of this Brahmana and he describes it thus —

Manuscripts of the work are easily available but as yet we have seen no commentary attached to the Brâhmana portion of any of them According to general acceptation the work embraces ten chapters of which the first two are reckoned to be the Brâhmana and the rest is known under the name of Chhândogya Upanisad In their arrangement and style the two portions differ greatly and judged by them they appear to be productions of very different ages though both are evidently relics of pretty remote antiquity Of the two chapters of the Chhandogya Brahmana the first includes eight suktas (hymns) on the ceremony of marriage and the rites necessary to be observed at the birth of a child The first Sukta is intended to be recited when offering an oblation to Agni on the occasion of a marriage and its object is to pray for prosperity in behalf of the married couple The second prays for long life kind relatives and numerous progeny The third is the marriage pledge by which the contracting parties bind themselves to each other Its spirit may be guessed from a single verse In talking of the unanimity with which they will dwell the bridegroom addresses his bride ' Whatever is thy heart the same shall be mine and this my heart shall be thine The fourth and the fifth invoke Agni Vayu Chandramas and Sûrya to bless the couple and ensure healthful progeny The sixth is a mantra for offering an oblation on the birth of a child and the seventh and the eighth are prayers for its being healthy wealthy and powerful not weak poor and a mute and to ensure a profusion of wealth and milch cows

The first Sukta of the second chapter is addressed to the Earth Agni and Indra with a prayer for wealth health and prosperity the second third fourth fifth and sixth are mantras for offering oblations to cattle the manes Sûrya and divers *dii minores* The seventh is a curse upon worms insects flies and other nuisances and the last the concluding mantra of the marriage ceremony in which a general blessing is invoked for all concerned

The Upanisad consists of the remaining part of the Brahmana and has thus eight Adhyayas out of the whole ten The first Adhyaya of the

Upanisad or the third Adhyaya of the Brahmana contains thirteen Khandas or sections The Khanda first opens with the description of the Supreme God called Udgitha the Most High It then describes the coming out from Him of the great hierarchy of the Seven namely, Ramâ, Vayu, Vâk, Rudra Soma Varuna and Prithivi presiding respectively over the seven planes of the Universe Though for purposes of salvation the knowledge of the Most High and love for Him are the essential requisites yet unless one knows this cosmic gradation of the Devatas, his idea of God would always be limited and not complete Vayu plays a most important part in the system of Madhva He is the great Saviour of humanity nay of gods even The high conception of this Great Person of the Hindu Trinity (consisting of Udgitha the Most High Rama and Vâyu) will be understood by a close study of this section The great difference between this Hindu conception of the Trinity and that of the modern Christianity is this that while the latter makes all the Three Persons equal Madhva insists on the fact that Rama and Vayu though supremely high are still inferior to the Most High

Another point which Madhva brings out more clearly is that names like Brahma, &c are applied not only to spirits of the good, but to those of evils also not only to the Devas but to the Asuras also The creation of the universe from the primary dyad Vak and Prana is similar to that mentioned in the Prasna Upanisad where Rayi occupies the same position as Vak or Sarasvati or Rik does in this Upanisad The word Om is the most secret and holy name of the Lord Its every letter has a mystic meaning One must worship the Lord in this Om and through Vayu or Chief Prâna Thus Vâyu occupies in Madhva s theology a somewhat analogous position as that of Christ among the Christians It is this which has made some persons think that Madhva is indebted to Christianity for this doctrine But to an impartial reader of the Upanisads, it would be clear that the idea of Prana being the first born of God, the great Saviour and Meditator did not originate with Madhva but is fairly deducible from the texts of the Upanisad One may as well blame the Upanisad of having borrowed from Milton the story of the war in heaven between angels of obedience and of pride as blame Madhva of having borrowed his doctrines of grace and salvation through Vâyu from Christianity The war between Devas and Asuras has always been a favourite topic of description with the Hindu theologians The second Khanda of the Upanisad mentions this war and shows how the Devas were constantly routed from all their strongholds until they took refuge in the Lord and his Beloved Son Vâyu Another point which Madhva

brings out clearly is the kabalistic explanation of various names The ancient theory of words is that all words are primarily the names of God and mean God It is only in their secondary sense that they have come to be the names of Devas and other beings and objects This theory (which remained merely a theory in the hands of ancient grammarians like Pâtanjali etc) has been worked fully by Madhva He shows throughout the book how various names denote the attributes of the Lord when analysed into their constituent parts into letters and syllables The most striking feature to an occultist and mystic however is the description of Svarûpa Deha as given by Madhva This highest body of the Jiva is made of Prana This is the body referred to in the Yoga Sutras where the author says that in the state of Samadhi one remains in his Svarupa Deha This is the body of Christ of the Christian mystic the body that never perishes and which is so poetically described in Mantra 9 of Khanda II of this Adhyaya One who has fully understood this Prana will never fall into the mistake made by the modern Christians about the nature of Christ or by some neo-theosophists who think that Christ is an individual soul which animated the body of Master Maitreya a disciple of the Lord Buddha However high this Lord Maitreya may be he cannot be identified with Christ or Prana the Word that was in the beginning and from which the whole world was created The Prana alone is the Christ of the gnostics and the mystics It is no limited personality which constitutes Prana but a mysterious entity the Beloved Son of God the Saviour of men and angels

The sacred syllable Om is also called Udgîtha its proper pronunciation is the keynote to the acquisition of all occult powers

The Third Khanda describes the cosmological aspect of this great Prana and his five forms

The fourth Khanda is a parable and shows how Durga the destroyer of ignorance forced the Devas by constantly driving them away from every kind of objective worship into the interior realm of subjective worship and thus attaining mukti Durga in this aspect as the frightener of Devas may not look very amiable but it is her constant hammering on the recalcitrant soul that makes the Jiva turn from outside to inside

The Khanda fifth shows the meditation on Om either as a single syllable or as consisting of many syllables and their different results

Khandas 6 and 7 deal with the same meditation on the Lord both in the sun and in the eye cosmological and psychological Madhva of course is a believer in a Personal God and as such the description of the Golden Person in the sun offers no difficulties to him Max Muller

makes a slight mistake in translating the word Pundarika Kapyasa by "blue lotus", it does not mean blue lotus, but 'red lotus.' The word Kapyasa is not such a bad comparison after all, as has been made out by Sankara's followers. The meaning given to it by Madhva is more reasonable and less objectionable than the translation 'the seat of the monkey.' This Khanda also shows that Vayu the Great Prana, is the real Udgata the Great Singer. It is his song that has built the worlds and universes, gross and subtle.

The 8th and 9th Khandas again deal with the hierarchy. The words which are generally translated as tone, breath, food, water, heaven, earth, are explained by Madhva as names of the heads of these hierarchies. Madhva is more consistent here than the older commentators. Even they have all taken the term Âkâsa which stands at the end of the above list not to mean 'ether,' but something totally different, namely, the Supreme Brahman. If the last term of the order means Supreme Brahman why should the other terms which are also names of physical objects *sui generis* with them, not mean Devas of different grades?

The 10th and 11th Khandas describe the story of a famine stricken vagrant, but Seer, called Usasti and how he discomfited the proud priests of the king.

The 12th Khanda describes the so-called canine Udgitha or the Udgitha of the dogs. The dogs are ancient names of guardians of humanity and messengers that carry the dead. The description of the two dogs of Yama as given in the Rig Veda shows this. But the word Śvan, which means dog, has been taken here in its etymological sense of breath or the breathing one. I have the authority of Sayana for this, where in explaining this word in a Vedic Mantra he interprets it as the name of Vayu. If Christ can be called the sheep of God or the lamb of God, there is nothing incongruous in calling Vayu the hound of God.

The 13th Chapter deals with the so-called 13 stobha syllables, 'sounds used in the musical recitation of the Saman hymns, probably to fill out the intervals in the music, for which there were no words in the hymns. These syllables are marked in the manuscripts of the Sâma Veda, but their exact character and purpose are not quite clear.' The 13 sounds are identified with the 13 names of the Lord and Madhva finds scope for his ingenuity in explaining how the very letters of these syllables denote the various names and attributes of the Lord.

The second Adhyaya of the Chhandogya takes a step forward. It gives an additional attribute of God—God is not only Impartial or same to all but He is good to all. He is not only Sama but He is Sadhu. Nature is not only Sama or uniform (for no intelligent person can deny the uniformity of Nature) but it is benevolent also, a fact which many deny. But the thinking portion of mankind are coming to the conclusion that Nature is good as well.

Next the Upanishad teaches a method of meditating on the Lord as Good, and Harmonious. The Lord has five aspects called Pradyumna, Vasudeva, Narayana, Sankarsana and Aniruddha. These five forms pervade the whole universe, animate and inanimate. The following table will show the five fold pervasion of the Lord:—

Pradyumna	*Vasudeva*	*Narayana*	*Aniruddha*	*Sankarsana*
1 Earth	Fire	Sky	Sun	Heaven
2 Heaven	Sun	Sky	Fire	Earth
3 Wind	Clouds	Raining	Thunder	Ceasing to rain
4 Clouds	Rains	River east	River west	Ocean
5 Spring	Summer	Rains	Autumn	Winter
6 Goats	Sheep	Cows	Horses	Man
7 Smell	Speech	Eye	Ear	Mind

Then follows the seven fold meditation:—

Pradyumna	*Vasudeva*	[illegible]	*Narayana*	*Aniruddha*	*Nrisimha*	*Sankarsana*
Hin	Para	A	Ud	Prati	Upa	Ni
Presunrise	Sun risen	Sangave	Mid-day	Postmeridian	Afternoon	Sunset
Animals	Men	Birds	Devas	Germs	Wildbeasts	Pitris

Then follow other kinds of meditations based on this idea of seven foldness. In mantra 2 of khanda 21 occurs the famous formula "Let him meditate as sarvam asmi." The words sarvam asmi plainly mean "I am everything." But Madhva shows that Sarvam and asmi are both names of the Lord. One must meditate that the Lord is *sarvam* or Full, and *asmi* or the I AM. The full discussion on this point will be found at pages 142 to 154. In these pages Madhva advances his reasons for holding that the Chhandogya Upanisad nowhere teaches that the jiva can become God and to any impartial reader not already steeped in the Mayavada of Śaṅkara, they would be found to be very cogent reasons indeed.

The third adhyaya teaches that the Lord is not only Sama and Sadhu but He is the Friend of man. As the Logos of the sun He reveals all truths to mankind. The four Vedas and the fifth, the Secret Doctrine come

out from His five aspects, already mentioned before The mystery of colour is also revealed here, in the various colours of the Lord The orthodox followers of Śaṅkara take this as teaching the worship of the physical sun Madhva combats this wrong notion He shows that the worship of no inanimate object can give mukti No Christian missionary could have written more strongly against idolatry, than Madhva does at pages 187 to 190 This adhyâya is called madhu vidyâ or the Lord as sweet The Lord is not only just (Sâma), or good (Sâdhu), but most sweet or Madhu or beautiful Justice, goodness and beauty combine in Him This beauty of the Lord appears in various aspects, to the various kinds of devas and men Next is taught the Gâyatri meditation on the Lord He is not only in the sun, but in the soul of man He is not only the ruler of the cosmos, by dwelling in the sun, but of the microcosmos also, by being in the heart of man As he is five fold in the sun, so is he five fold in the heart of man also The five Nâdis, called by various names, are the seats of the five forms of the Lord The citadel of the heart has five gate-keepers Vyâna, Apâna, Samâna, Udâna, and Prana

In khanda fourteenth, we have another famous formula *sarvam khalu idam brahma*, which does not mean that "all this is verily Brahman," but "this Brahman is verily the Full" This khanda also teaches the meditation on Brahman in the heart

The rest of the Adhyâya is an allegory of the life of man as a sacrifice In khanda seventeenth we find a reference to one Krisna, Devakiputra, mentioned as the disciple of the Risi Ghora of the clan of Aṅgira One is strongly tempted to say that this is a reference to the great teacher of the Bhâgvadgita, the Avatara Śri Krisna But Madhva is against this view According to him, the reference to Krisna Devakiputra is not a reference to the Avatâra, but to a Risi of that name His reasons are given at page 242

The fourth Adhyaya commences with the story of a king called Jana śruti and of a holy sage, suffering from itches, called Raikva of the car The king was very probably of a Sûdra caste, and ignorant of the rules of discipleship He expected to be taught the Brahmavidyâ by offering gifts to the sage The Risi repudiates all these gifts, and when the king serves him like an ordinary disciple, he is taught the mystery of the great dissolution or Pralaya Everything enters into the Vâyu, when the great dissolution sets in In verse eighth of the third khanda, we find again a reference to the perfect number ten The teaching of the Brahmavidyâ to a Sûdra shows that when this Upanisad was composed, there was not

that illiberality of view which disfigures the modern Hinduism This is strengthened by the story of Satyakâma Jâbâla also to be found in this Adhyâya He was a foundling brought up by a maid servant called Jabâlî Naturally he does not know whether he is a twice-born or a Śûdra His foster mother Jabâlâ was very likely a Śûdrâ woman This boy was anxious to learn the Brahmavidyâ He goes to the Risi Hâridrumata of the clan of Gautama and says 'I wish to dwell with you as a Brahmachârin Sir, So I have come to you Sir The Risi said to him "Of what family art thou my friend?' He replied "I do not know Sir of what family I am I asked my mother and she answered 'In my youth when I was free to go about as a maid servant (and was not in seclusion) I found thee Therefore I do not know of what family thou art I am Jabala by name thou art Satyakâma I am therefore Satyakâma Jabalî Sir He then said to him ' A person undeserving of Brahma knowledge is never capable of such speech Child! Bring the sacred fuel I shall initiate thee since thou did not swerve from truth This shows that the only test of the fitness of a person to be initiated was not his birth but his fearless speaking of the truth under circumstances where there are temptations to the contrary

Satyakâma is initiated and is taught by the devas themselves In his turn Satyakâma became a great teacher and others came to learn from him One of them was Upakosala Kâmalayana The method adopted by Satyakâma to develop the intuition of his pupil was the same which he had followed under his teacher Hâridrumata Gautama namely silence A curious side-light is also thrown on the social customs of Ancient India by this story Under the Śaṅkara system no one is entitled to Brahmavidyâ unless he embraces the Sannyâsa Âśrama or monasticism nor is any one authorised to teach it unless he is a monk But Satyakâma is a married man and leads a house holder s life While Janaśruti is also a house holder

In khanda eleventh occurs another famous formula *so ham asmi sa eva aham asmi* The Advaitins translate it as I am he he verily I am But Madhva explains it in its true meaning *Aham* and *asmi* are well known names of God The modern Hindus have forgotten these names and great credit is due to Madhva for discovering them ' I am that I am is the name of God still among the Parsees and the Jews— ahmi yad ahmi—Jehovah

In khanda fifteenth is taught the enigmatical doctrine that the person seen in the eye is the Lord This teaching is a stumbling block

to Virochana, as we shall find later on in Adhyâya eighth. Upakosala, however, does not fall into the same error into which the Asura King Virochana, fell, when Prajâpati taught him this doctrine of the eye

It is in this adhyâya also that we find the famous description of the two paths.—the path of the Gods and the path of the Fathers

In khanda 17 Madhva explains the word Asva as applied to God The word in this connection does not mean "horse" but "wisdom." Turagânana or hayagrîva or asvânana would not mean horse-faced or horse-necked, as my friend Dr Schrader in the Theosophist would have me translate, but it would mean Intelligence-faced, or he who has wisdom for his face It is from the mouth of this wisdom faced Lord, that all the Vedas, &c, have come out. Madhva would certainly be scandalised, if he heard that his favourite deity was called horse-faced

Note.—The words Asva and Turaga mean etymologically "fast moving" and are primarily the names of mind or intelligence, and it is secondarily only that they are applied to horse. In fact, the ordinary Dictionary also gives the same meaning to these words In any other place, than Madhva's commentary, one would have translated Turagânana as horse-faced, but with Madhva it is impossible to do so As I had undertaken to translate Madhva, I could not follow the ordinary course Hari is no doubt called Hayagriva horse-necked, and is represented in ordinary mythology, as having the head of a horse, but the question is, would Madhva, who like his nineteenth century re-incarnation Swâmi Dayâ Nanda Saraswati, was interpreting the Vedas and Upanishads in a strictly monotheistic sense, have tolerated the mythology of the Sâktas who give the following story of how Hari happened to get the head of a horse The Devas, defeated by the Asuras, went to ask the aid of Hari They found him resting on his bow and fast asleep, and did not know how to awaken him When some one suggested that if the bow string was cut, the spring of the bow would awaken the God. Hari, who was seated in a sitting posture, with his head reclined on his bow, did not interfere with the plan of the Devas The string was cut, but the spring of the bow was so violent, that the head of Hari was separated from his trunk, and was thrown away to a great distance The Devas were aghast at this mishap, and with the help of the Sakti, they placed the head of a horse on the trunk of Hari and thus Hari came to have a horse face This story is one pre-eminently of the school of Sakti worshippers, who thus glorify Sakti, at the expense of Hari Sri Madhva as a devout Vaishnava would hardly have endorsed this view of the Sâktas It was therefore thought best not to bring in this controversy. As an example how Madhva takes these ordinary names, in an extraordinary sense, I may refer to the word Hanumân. Hanumâna the monkey hero of the Râmayana story is a well known character in Hindu mythology There is not a single Hindu who is not acquainted with his name Literally the word Hanu means "high cheek bone, "the chin" Hanumân thus means he whose chin is very prominent. But Madhva has given an extraordinary meaning to this word even He takes the word Hanu to mean wisdom, and Hanumân to mean 'wise,' 'he who possesses wisdom. Would it have been proper to translate Hanumân as thick-chinned? Similarly the word Bhima has been taken in a different sense by Madhva For all these reasons it was not thought proper to translate words like Turagânana at all.

The fifth Adhyaya of the Upanisad enters into the discussion of Prana and shows that Vayu is the best of all the Devas or senses It starts with the allegory of the quarrel among the senses or rather among the Devas of the senses, and shows how the supremacy belongs to Prana (the Christ principle in man) This knowledge of Prana is so miraculous, that if this is known fully, then a man can make leaves and branches to sprout out of a dry stick

In the third khanda of this Adhyaya we find the legend of Svetaketu going to Pravahana's court and his coming away from that place discomfited The king asked him five questions —

(1) Knowest thou that path on which the creatures go from this world
(2) Knowest thou by what path they return
(3) Knowest thou the cause of the divergence of the two paths
(4) Knowest thou how that world never becomes full
(5) Knowest thou how in the fifth libation the water gets the name of man

Svetaketu could not answer any one of these questions, and going back to his father, blamed him for not teaching him the secret of man's life after death, and the method of reincarnation Now Gautama himself did not know this secret, so he goes to the king and asks him to teach this science The king says "O Gautama this science has never been known to any Brahmana before thee" and the king then teaches him the Panchagni Vidya—the five forms of the Lord presiding over the reincarnation cycle of man This story incidentally shows that the Brahma Vidya at first belonged to the Ksatriya race, and not to the Brahmanas The Brahmanas learnt it from the Ksatriyas and were not revealers of it in ancient India It may also be mentioned that Gautama's knowledge of God was not of a very limited nature The teaching which he gives to his son in the sixth Adhyaya shows that he had a very high conception of the Deity But that conception was not the highest as is shown by the fact that with all his knowledge as displayed in the sixth Adhyaya, he had to go to Pravahana to learn the mystery of the five fires From this it may also be inferred that the *Tattvamasi* of the sixth Adhyaya is not the highest revelation of the Vedanta The interpretation of Madhva, therefore, gets more strength from this consideration also Gautama taught his son Svetaketu the famous secret of the Self and the Jivatma and showed him that the soul of man was different from God and that the highest duty of man was to worship God while recognising this difference But the method of the soul's reincarnation, and the various worlds to which it sojourns after death are not known to Gautama The fifth Adhyaya, therefore, chronologically comes after the sixth though it is placed before

it, in the text. In this Adhyaya also we find a story, which again illustrates that this Brahma Vidya was not known to the Brâhmanas at first, but to the Kṣatriyas. Five Brâhmana scholars held a discussion as regards who is the Self, who is Brahman. They went to Uddâlaka to have their doubts removed. Uddâlaka himself did not know the truth. And so they all go to king Aśvapati, for being taught. This legend also proves the great heartedness of the Brâhmana's of ancient India, who did not think it beneath their dignity to learn even from a Kṣhatriya. The king Aśvapati teaches them the mystery of the Lord Vaiśvânara. And he teaches them further the five aspects of Prâna, namely the Prâna, the Apâna, the Vyâna, the Samâna and the Udâna.

The whole of the fifth adhyâya may be summarised as a chapter teaching about the God in man and the Christ in man. As the previous Adhyayas taught the God in the world and Christ in the world, so the present adhyâya teaches the God in man and the Christ in man. The eight Adhyâyas of this Upaniṣad may be broadly divided into two parts: the first four teach generally the God and the Christ in the cosmos. The remaining four Adhyâyas teach the same as in the microcosmos or man.

The sixth Adhyâya is the famous chapter in which occurs the great formula Tattvamasi. It is a discourse between Śvetaketu and his father, as already mentioned before. This teaching given by the father, to his son Śvetaketu precedes in time the teaching given to the father himself by Pravâhana. Śvetaketu on his return from his Teacher (Guru), is full of conceit at the learning he has acquired and his father removes this pride by teaching him that the human soul is separate from God and infinitely inferior to Him and therefore no man, truly learned, can ever have any pride and conceit. He also teaches him the triad of colours red white and black Śrî Vâyu and Śiva. Śrî Madhva of course, does not take the phrase Tattvamasi but atattvamasi. The formula is not '*thou art that*' but '*thou art not that*'. Grammatically there is nothing incongruous in this. Sa Âtmâ Tattvamasi may be split up either into Sah âtmâ Tat, tvam asi or sah âtmâ atat tvam asi. Both are valid. Madhva takes the second reading and his reasons would be found fully stated at pages 177 to 152.

The seventh adhyâya is a discourse between Nârada and Sanatkumâra. This chapter deals with the hierarchy of the Devas and in it occurs the well known passage in which Nârada enumerates all the sciences known to him. When asked by Sanatkumâra what has he read, Nârada replies —

I know, Sir the Rigveda the Yajurveda the Samaveda and the Atharvaveda the fourth the Itihasa purâna which is a fifth book among the Vedas the science of ancestors the science of numbers the science of Devatâs the science of treasure finding the undivided original Veda and its twenty four branches the superhuman Deva science the science of Brahman the science of ghosts the science of politics the science of stars the science of serpents and Deva-officials (Gandharvas) all this I know

Sanatkumara then teaches him the inter relation of all these sciences, and how those correlation of sciences can be understood properly only then, when one has understood the gradation of the various Devas who rule the universe

The hierachy of Devas begins with Puṣkara the lowest and ends with the chief Vâyu the highest The words Nâma Vâk, Manas Saṅkalpa, Chitta, Dhyânam, Vijnâna, Balam, Annam Apah Tejas Âkâśa, Smara, Âśa and Prana are explained by Madhva as the names of the hierarchies Whether these names are to be taken in their literal sense, or as standing *for the names of certain Devas, it is clear that the Upanisads do distinctly* teach, in unequivocal terms the existence of these hierarchies Thus in the Taittiriya Upanisad we find a description of the various grades of Devas and the various degrees of Ânanda which they enjoy

Then Madhva enters into a discussion as to the rationale of symbol worship The great danger in symbol worship is that the idol itself is taken to be the God, and instead of worshipping the God, *in* the idol, the man ends by worshipping the idol *as* God The apologists of idol worship say that they take the idol as help to meditation But Madhva says — When one thing is meditated upon as something else, such meditation cannot be productive of salvation There is not only want of the attainment of salvation, but there is a positive danger in such meditation Just as there is danger in paying Royal Honors to a mere servant of the king, the person who thinks the servant of the king to be the king and by such thinking pays all Royal Honors to him, incurs the displeasure of the king and is destroyed by him because the servant is under the control of the king Therefore he who meditates upon Nâma and the rest as if they were Brahman is thrown by Brahman along with these Devas namely Nâma and the rest into hell, called blind darkness Therefore let no one meditate upon these as Brahman Further on he says let no one meditate or worship any insentient object or in an unworthy way or in an untruthful way For by such worship there is great disaster to the worshipper

The apologists of idol worship say that inanimate objects and herbs, &c, have some power of doing good to man, for as medicines they are of

great utility Madhva meets this objection by saying that even the medicinal effects of these objects are not dependent upon the objects themselves but upon the spirit in those objects The strict uncompromising monotheism of Madhva requires that all effects are produced primarily by the Lord Himself, and secondarily by his agents—the Angels, Men, Animals, and Plants He sums it up thus —

"The insentient objects get all their essential attributes active powers, and various modifications from the sentient beings the sentient beings get their sentiency from the Devas the Devas get their power from the Supreme Prana (the Christ), while the chief Prana gets his power from the Supreme Visnu always This is the law and nothing can happen but as directed by them There is no example of an insentient object, showing any activity, without the direct agency of a sentient being Since we always see all activity emanating from sentient beings in every case, therefore the Unseen things must be judged by the analogy of the Seen As when we find some grains scattered near an anthill we infer that the ants must have thrown them there, and they did not come there of themselves though we do not see the ants Thus we infer from known examples that the insentient is always under the control or direction of the sentient

The eighth Adhyâya sums up the whole teaching of the Upanisad It shows that the Lord within the heart of man is the same Lord who is in the heart of the universe It gives the story of Indra and Virochana, how both these went to Prajâpati to learn Brahma Vidya Prajapati taught them in parables, which tested the intuition of these two Indra came out successful, Virochana, who was not yet ripe to receive this teaching, misunderstood it He thought that Prajâpati was teaching the Maya Vada, namely that Jiva is the highest entity and that human soul was the God Thus Maya Vada doctrine was taught by Virochana to the Asuras, who believe consequently that human soul is identical with God and that there is no other God than man himself This is a mistake made not only by Virochana, but by the modern Vedantins also, they have fallen into the same error as Virochana and think that man is identical with God

But the whole teaching of this Upanisad shows that man is different from God the difference is not conventional, due to time, space, or causality, but inherent in the very nature of things Even in Mukti, the man is different from God and there can be no greater proof of this than this last chapter of the Upanisad In this Adhyaya we find the description given of the state Mukti and contrary to all Advaita expectations, it describes Mukti as a state of happiness in which man retains his separate consciousness Even Max Müller had to admit the curious nature of this inexplicable fact He tries to explain it in this way —

These are pleasures which seem hardly compatible with the state of perfect peace which the Self is supposed to have attained The passage may be interpolated, or put

"Which of the two modes of interpretation represents the true meaning, of the Sûtras" And he gives an unequivocal reply to this, namely, that the interpretation of Râmanuja is more in accordance with what the author of the Sûtras meant Thus Bâdarâyana does not give any evidence in the Sûtras that he held the doctrine of Mâya, the principle of illusion, by the association with which the highest Brahman is said to create the universe The author of the Sûtras not only does not believe in Mâya, but believes that the individual soul is *different* from Brahman and is not identical with it, either in the state of release or bondage Bâdarayana in the last book of His Sûtras, describes the state of the individual soul who has attained release, and his idea of Mukti is the same as we find in the last chapter of the Chhândogya Upanisad On this point the learned doctor refutes the view of Śaṅkara, who holds that the last book of the Sûtra does not describe the state of the Mukta soul, but only of the soul who has acquired inferior knowledge The whole passage is worth quoting —

"If, now, I am shortly to sum up the results of the preceding enquiry as to the teaching of the Sûtras, I must give it as my opinion that they do not set forth the distinction of a higher and a lower knowledge of Brahman, that they do not acknowledge the distinction of Brahman and Îsvara in Sankara's sense, that they do not hold the doctrine of the unreality of the world, and that they do not proclaim the absolute identity of the individual and highest Self"

Thus the Sûtras of Badarayana, which may be taken to be the oldest commentary on the Upanisads, do not teach this doctrine of Advaita Is it then likely that the Upanişads teach that doctrine, when the greatest interpreter of these does not find that doctrine in them? "The Sûtras as well as the latter commentaries claim, in the first place, to be nothing more than systematisation of the Upanişads" It is, therefore, probable that the Upanişads do not teach the Advaita of Śaṅkara The explanation of the Chhandogya, therefore, as given by Madhva, from the theistic point of view, deserves a calm hearing One must approach the study of the Upanisads without any preconceived bias, in favour of any particular theory

No doubt, Śrî Madhva now and then, gives very forced interpretations of certain Upanişad passages But what one has to consider is whether Śrî Madhva has given a consistent explanation of the Upanişad as a whole, and not whether his explanation of certain words and passages are forced and unscientific Before closing this introduction, I may mention a point on which perhaps Madhva is unique, namely, his claim that he is an incarnation of Vâyu The Vayu, called also Prana, is the highest being next

to God He is called "the beloved son of God, the 'servant of God' the mediator between God and man, "the saviour' The functions assigned by Śrī Madhva to Vayu correspond very closely to the Christ principle of the Christian theology I have, therefore, not hesitated in translating Vayu and Prana by Christ Some may think that Madhva's idea of Vayu is not the same as the Christian idea of Christ No one can expect exact similarities in such cases but the approach is still remarkable But more remarkable than this, is the claim of Madhva that he is an incarnation of Vayu Other authors have been more modest, and left it to their disciples to deify them, but Madhva, like Jesus, boldly lays claim to be the incarnation of Vayu the son of God Those who believe in the doctrine of reincarnation, will find no difficulty in accepting this view Mrs Besant has declared that Jesus was reborn in India as Ramanuja May it not be that Śrī Madhva the greatest Vaisnava reformer, in the direct line of whose disciples we may count Ramananda Kabir, Nanak, Tulsi Dass and the great Chaitanya of Bengal, was himself the incarnation of what he claims himself to be, namely, of Vâyu or Christ? May it not be that the modern Hindus are really Christians in its better and truer sense, and need not be ashamed to call themselves Vaisnavas, the worshippers of one True God and Christians or adorers of His beloved Son

BAREILLY
14th July 1910 S C V



CHHÂNDOGYA UPANISAD

FIRST ADHYÂYA

FIRST KHANDA

Peace chant

ओं आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च ॥ सर्वाणि सर्वं ब्रह्मोपनिषदं माहं ब्रह्मनिराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्व-निराकरणमस्तु तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥ ओं शान्तिः शान्तिः शान्तिः ॥

ओम् Om, Om आप्यायन्तु Apyayantu, let (them) increase, grow or be perfect मम Mama My अङ्गानि Angâni, limbs, members वाक् Vâk, speech प्राण Prânah, breath, sense of smell चक्षु Chaksuh eye श्रोत्रम् Srotram, ear अथ Atha, and then, another reading is यश Yaśas, fame बलम् Balam, strength, bodily vigour, the organ that concentrates the ojas or odylc force इन्द्रियाणि Indriyâni, the senses च Cha, and, yea सर्वाणि Sarvani, all सर्वम् Sarvam, all ब्रह्म Brahma, Brahman, the Sacred learning the Vedas उपनिषदम् Upanisadam, The Upanisad, secret doctrine मा Mâ, not अहम् Aham, I ब्रह्म Brahma, Brahman, the Vedas निराकुर्याम् Nirâkuryâm should cut off, मा Mâ, me ब्रह्म Brahma Brahman, the Sacred lore, the Vedas मा Mâ, not निराकरोत् Nirâkarot, cut off, leave off, अनिराकरणम् Anirâkaranam, no break in studies, not cutting off, non-removal अस्तु Astu let there be अनिराकरणम् Anirakaranam, no break in studies, non-removal not cutting off अस्तु Astu let there be तद् Tad, (in) that आत्मनि Âtmani in the self निरते Nirate (in me who is) delighted (in) ये Ye, which उपनिषत्सु Upanisatsu in the Upanisads धर्मा Dharmah virtues and duties ते Te those मयि Mayi, in me सन्तु Santu, let (those) be ते मयि सन्तु Te mayi santu, let them be in me ओम् शान्ति Om Śântih, peace

Om! May all my bodily organs and senses those of speech smell sight hearing and vigour grow in perfection May the Vedas and the Upanisads be my all in all May I not abandon the study of the sacred lore may not the sacred lore abandon me Let there never be any break in my studies let there never be any break in my studies Let all the virtues of the Upanisads repose in me repose in me whose sole delight is That Self —(Paraskara Grihya Sûtra III 16 1 partly)

MADHVA'S SALUTATION

I meditate upon that Hari, whose bliss is pure, infinite, and unmixed with evil, whose knowledge (Jñâna Śakti) is infinite and great (and all embracing), whose light (flame) of thought is steady (not capable of being distracted from its one-pointed concentration), who is Almighty in His Lordly energy and enjoyment, (whose Ichchhâ and Kriyâ Śaktis are supreme), who is All-powerful (whose Bala Śakti is also infinite). Whose Divine Form is higher than that of Brahma and of the rest, and who is the essence (Âtman) of all other forms. He is the Creator, the Preserver and the Destroyer. He is the Ruler of the Eternals. He is the Light of knowledge. He is the Liberator from ignorance, darkness and non-release (bondage, Samsara). He is Unborn and Eternal. I worship that Hari alone.

Note.—The first line of this sloka has been explained in several different ways by the Commentator Vedesa Bhiksu. This verse is a summary of the Udgitha Upasana taught in the Chhândogya Upanisad. The Om meaning 'full of all qualities' is expressed by the first epithet of this sloka ajyudrikta vidosa sat sukha. The word sat sukha is explained also in various ways e. g. pure pleasure or best pleasure or unending eternal pleasure. Or sat may be a part of vidosa, i. e., vidosa sat meaning which is free from evil. A pleasure is said to be free from dosa or taint when it is not conditioned by beginning &c., beginningless changeless, endless joy. That knowledge is great which knows everything relating to one's own and other selves. The word saura or all qualities lordly energy, enjoyment and power. This pleasure = अ knowledge and thought = म lordly energy and enjoyment = उ power (bala) = म

The Goddess Rama praised Ramâpati (Hari) with the verses (of this Upanisad) that came out of the mouth of Hayagriva (Hari). Him whose qualities are all extensive (declared in all the Vedas and Upanisads) and who sleeps on the couch formed by the snake (when the world is dissolved at the time of Pralaya).

Note.—Thus the Chief Risi of this Upanisad is Hayagriva, the subordinate Risi is Ramâ, the Devatâ is the Seṣa-sâyin the Lord sleeping on the couch of the snake of Eternity.

MANTRA 1

ओमित्येतदक्षरमुद्गीथमुपासीतोमिति ह्युद्गायति, तस्योपव्याख्यानम् ॥ १ ॥

ओम् Om, The Lord designated Om. इति Iti, thus. एतद् Etad, this. अक्षरम् Aksaram, this word generally is understood to mean a letter or syllable. It also means indestructible or imperishable, but it has a third meaning when we analyse it as अक्ष+र the dweller in the senses. The अक्ष or eye being typical of all senses and र means sporting or dwelling, that is अक्षेषु इन्द्रियेषु रमणात् अक्षरम्, therefore, the word अक्षर means the nearest of all. Or aksa means imperishable, and ra means joy and so aksara = eternal and blissful. उद्गीथम् Udgitham,

the Lord is called Udgitha, because He is उद् Ud, the highest of all, because He is गि Gih, sung of, praised of by all, and थ Tha, because He is everywhere (स्थान)* The whole word (उद्गीथ) Udgitha thus means the highest Lord, praised in all scriptures and who is all pervading उच्चत्वात् गत गीतत्वात् गी सर्वस्थानत्वात् स्थ Uchchatwat, Utgitatwat, gitatvât Gih Sarva, Sthânatwât, Sthah, उपासीत Upâsita, let him meditate, ओम् Om, इति Iti thus, हि Hi, because उद्गायति Udgâyati, sings out, that is, that Udgâtri priest sings out by uttering the syllable Om, therefore the Om is the name of the Lord, तस्य Tasya, of His, that is, of the Lord who is called here by the names of Aksara and Udgitha, उपव्याख्यानम् Upavyâkhyânam full explanation *

1 Om is the Lord the nearest *(or the eternal joy) the Udgitha, i.e., the Highest, the most Adorable, and the All-pervading He must be meditated upon Him the Udgâtri sings out as Om About Him is (this whole book) the explanation -1

MADHVA'S COMMENTARY

Om is the name of the Lord and He is called aksara because He is the nearest of all (as dwelling in the senses)* He is called Udgitha, because He is high or ut because He is sung or Gita and because He is all pervading or Tha The Lord must be meditated upon as such

Thus it is said in the Mahâsamhitâ —

The Goddess Ramâ praised the Lord Ramapati with the verses which were first chanted by Hayagriva and which commence with the word Om in this Chhandogya Upanisad) and which are sung by the singers of the Sama Veda

The meaning of this साम is thus given in the Samanvaya —

Let a person meditate upon the Lord as bearing the name Om, fully understanding its meaning and attributes He is called Om, because He pervades all (ओत because He protects all (अवन) and because the three letters अ, उ म a, u and ma denote supremely excellent (अधिक अ) supremely high (उ=उच्च) and supremely wise (मान-मा=ज्ञान) because अ means bliss or आनन्द उ means power or ओजस् and म means supporter or protector (भरण)

Note Thus साम has a triple significance and denotes the threefold attribute of the Lord First, He is All pervading All protecting and All knowing Secondly He is supremely excellently High and Wise Thirdly He is All bliss All mighty and All supporting

The Indestructible Supreme Person should always be meditated upon as Om because the whole universe is woven (ओतम्) or contained in Him and because He is supremely excellent (अति=अ), and because He is supremely high (उच्च-उ) and possessed of infinite attributes (म गुण)

Regarding this Om, the Udgâtri sings out his hymns of the Sâma-Veda clearly by uttering Om, because Om is the name of Visnu and the explanation of Om is the highest of all explanations (books)

The letter अ A, denotes supremely excellent, the letter उ U denotes supremely high, and the letter म Ma means explained or expressed in all the Vedas (Thus briefly ओम् Om means the excellent, the high and the revealed The glory and the greatness of this Om we shall explain further on)

MANTRA 2

एषां भूतानां पृथिवी रसः पृथिव्या आपो रसोऽपामोषधयो रस ओषधीनां पुरुषो रसः पुरुषस्य वाग्रसो वाच ऋग्रस ऋचः साम रसः साम्न उद्गीथो रसः स एष रसानाꣳ रसतमः परमः परार्द्ध्योऽष्टमो यदुद्गीथः ॥ २ ॥

एषाम् Esam of these i e, of all creatures. भूतानाम् Bhûtânam, of beings such as Rbhu and others when compared with the Earth deity पृथिवी Prithivi, the earth i e, the presiding deity of the earth रस Rasah essence, i e, the higher in all respects and qualities पृथिव्या Prithivyâh than the (deity of the) earth आप Âpah water, i e, Varuna the presiding deity of water, (is higher) रस Rasah essence, sap अपाम् Apam, than the waters (Varuna) ओषधय Osadhayah, plants, i e, the deity presiding over the plants, namely Soma रस Rasah essence, higher ओषधीनाम् Osadhinam of the plants i e, higher then Soma पुरुष Purusah, the Lord (of humanity) i e Rudrah रस Rasah, essence पुरुषस्य Purusasya than Rudra, वाक् the (deity of) speech, i. e, Saraswati रस Rasah, essence sap वाच Vâchah than speech ऋक् Rik the (goddess called) Rik रस Rasah essence, sap. ऋच Richah of Rik सामरस Sâma rasah, the deity of Sâma, i e, Vâyu presiding over breath, the chief Prana, is essence, or higher साम्न Sâmnah of Sâman उद्गीथ रस Udgithah rasah the Lord Narâyana Himself, is essence or higher स Sah, He, the Udgitha एष Esah, this Nârâyana रसानाम् Rasânam among the Great Ones, like the Earth, &c रसतम Rasatamah the best the highest the quintessence परम Paramah, the highest परार्द्ध्य Parârddhyah, higher than the highest i e, पर highest अर्द्धि attributes namely possessing the highest qualities, i e the Udgitha is not only higher than the Sâman but He is higher than Ramâ also. Another meaning of परार्द्ध्य is पर highest and अर्द्ध्य place He who deserves the highest place परार्द्धी is the name of श्री Srî or Rama (रमा) परार्द्ध्य is the genitive of परार्द्धी परम परार्द्ध्य would mean higher than परार्द्धी or श्री Srî अष्टम Astamah the eighth i e, the Udgitha which is the 8th in order beginning with the earth य who, Madhva s reading is yah, i e, in the masculine gender and not यत् उद्गीथ Udgithah, the Udgitha, Lord Nârâyana

2 Higher than all beings (like Ribhu, &c) is the presiding deity of the earth, higher than Earth devatâ is Varuṇa, higher than Varuṇa is Soma, higher than Soma is Saraswati, higher than Saraswati is the goddess called Rik, higher than Rik is the chief-Prâṇa, higher than the Prâṇa is Nârâyana himself That Udgitha is higher than all the highest, higher than even Ramâ and is the eighth —2

Note Nârayana whose name is Om has been said in the last verse to be the highest of all to understand clearly this it became necessary to know the gradation of deities hence this verse

Note —This part of the verse shows that Narayana is not only higher than the Saman but that His greatness is not comparative, like others but absolute and infinite In fact there is a vast difference between the greatness of God and of any other Being how high soever" In that sense the words paramah parardhyah would mean supremely great infinitely high But parârdhyah has also another meaning which has been given above i e " than the goddess Parârdhi or Ramâ

If in the above enumeration the speech (Vâk) and the Rik be taken as identical, then we have the following gradation —

Earth (Prithivi) higher than Bhûtas beings)		i e	the Earth is rasa or high
Varuna (water)	Earth	i e	Is rasa tara or higher
Soma (plants)	Varuna	i e	Is rasa tama or highest
Rudra (Purusa) „	Soma	i e	Is Parama-rasa tama higher than highest
Vâk (including Rik)	*Rudra*	*i e*	*Parama para rasa tama above the* higher than the highest
Saman	Vak	i e	Parama parardha rasatama over above the higher than the highest
Rama	Saman	i e	Parama parardha rasatama even over-above the higher than the highest
Udgitha	Ramâ	i e	Parama parârdhya rasa tama infinitely high

If however the Rik and Vâk be taken separately then the Rik will be Parama parardha rasa tama, the Saman will be Parama parârdha rasa tama Ramâ will be Parama parârdhi rasa-tama and Udgitha will be Parama parardhya rasatama

MADHVA'S COMMENTARY

This mantra shows in detail, how this Udgîtha is the highest (parama) by giving the gradation (of the Devatas) (The Lord is not only the last in this series of gradations but infinitely high, and therefore, the word parama is used * Those who know the gradation of the Devatas, and who understand the supremacy (infinitude) of Vishnu, are known as ekântinah (monotheists ?) and masters of the knowledge of the divine hierarchy Let those be alone called Ekântins who know God to be one and the

highest (What is the necessity of knowing the hierarchy of Devatas, and calling such knowers also Ekāntins? To this the commentator replies by giving the definition of the word Ekāntin) Since in the above gradation by stating that "this is higher than that," the Lord Hari stands at the *end* (anta) of the series, and since He is *one* (eka) therefore, the Ekāntins (eka and anta) are said to be those who know the Lord to be verily One alone and as standing at the end of the above series of gradations "this is greater than that? (Hence the knowledge of the series of gradation is necessary to entitle a person to the name of Ekāntin. The word Ekānta is thus the name of Hari, for He as one stands at the *end* of the above series. Those who possess the knowledge of this Ekānta are designated as Ekāntins)

Admitted that in order to be called an Ekāntin, it is necessary to have knowledge of the gradation of the Devas but what is the advantage if one becomes an Ekāntin? To this the commentator answers

Those who know thus the gradation of the Devas and whose sole refuge is always the Lord Ekānta—the one Lord of the Hierarchy—enter (in Release) into the supreme God Nārāyaṇa the painless

But the word Ekāntin means generally the exclusive worshipper or devotee of one God and who does not worship any other how do you give this meaning to it? To this the commentator says that it is not merely the knowledge of gradation that gives mukti but the *worship* of the Supreme God after getting such knowledge is the cause of Mukti

Let the Bhāgavatas thus knowing Hari is the highest and coming at the end worship Hari always and worship also Lakṣmī and others in their due order

This shows though the word ekāntin means, in some places the worshipper of One to the exclusion of others for strict ekāntin would not worship even Lakṣmī &c, yet an enlightened Bhāgavata would worship minor deities also knowing all the while that the God is one and infinitely higher than any deity. If so what becomes of the command tarhi pūjayet na anya devatāḥ let him not worship any other deity? To this the commentator says

Let them not offer any sacrifice to any Devatā with the idea that they (the Devatās) are independent of the Lord or that they deserve any independent worship

Admitted that the Devatās may be worshipped as subsidiary agents of the Lord but how do you reconcile it with the following text "The Manus and Mānavas are to be worshipped and never the Devatās under the divisions of castes of Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras. This text would show that Manus and sons of Manu like the Rishis, Marīchi &c., divided under different castes of Brāhmaṇas &c., are to be worshipped and not Devatās. To this the Commentator says —

The Bhāgavatas worship the Sages called sons of Manu and the Beings called Manu mentioned in the Śrutis as possessing various castes

like Brahmanas, &c, and they do not worship the others They worship the Manus and Sages, because they are the fathers of humanity, its teachers, and visible personifications of all attributes of Bhagavatas (Compare S B H Mundaka, p 6)

Note—The castes mentioned in the Śruti refer to Brahma &c The beings called there Manus are Brahma &c, and the sons of Manu are really sons of Brahma i e the sages like Marichi &c The castes refer to them Thus the above text teaches the worship of Devatâs, for it teaches the worship of Manu and Manu–Brahma, and Manavas does not mean "men but sons of Manu i e sons of Brahma &c, Risis like Marichi &c As has been said 'the devas like Brahmâ and the rest are called Manus because they possess intelligence or Manas in a very high degree, and those Devas are divided into four classes according as they are Brhamanas Kṣatriyas &c their sons called Marichi, &c, are called Manavas because they are sons of Manu or Brahma" Even these Risis are not worshipped as Devas but because they are fathers and teachers of humanity The lower Devas should never be worshipped

The degraded non Devas should never be worshipped, though they bear the names of Brahmâ, &c They are called Devas, because they are poor and miserable.

The word Deva as applied to them is derived from the root √dî from which the word dina is also derived namely from √Di to be poor to perish The word Deva is a generic term and is applied both to Asuras and Suras while the word Manu is confined to Devas only, in the better sense of that word and therefore in the above verse, the word Manu is used and not the well known word Deva But what is the specific sphere of these two words, Devas as Suras and Devas as Asuras? To this the Commentator replies

The Vedic Devas (Suras) called Brahma and the rest accept oblations then only, when they are offered to them with *devout* spirit, while the lower Devas take them when they are not so offered

Since both Suras and Asuras have got the names of Brahma &c, how is it that an oblation offered with the Mantra Brahmadibhyah Svâhâ will go to the Deva Brahma and not to the asura Brahma? The reaching of the offering to the Deva Brahma takes place then only when the sacrificer offers it in the spirit of a Bhagavata namely when he knows the gradation of the Devas and realises that Visnu is the highest of all if he does not do so the asura Brahma and the others take such offering

An objection is raised it is not proper to say that the means of attaining Mokṣa are the knowledge of the gradation of the Devas and their mutual differences and ekantitva i e knowledge of the Lord by realising Him to be the only refuge Because both the gradation and ekantitva may exist in a person and yet the man may be far from Mokṣa To this the Commentator says

By the knowledge of the deva gradation by ekantitva and by faultlessness alone the Mokṣa is insured as a rule the other (two) means are mere vexation or waste of energy)

The other means refer to the knowledge of gradation and ekântitva The only unfailing means of insuring mokṣa is achchhidratva—faultlessness in action, want of defectiveness in the performance of religious ceremonies and duties, This word appears to be a technical term of the Mâdhvas Vidambana— vexation or deception means, that they alone are not the means of Mokṣa Thus having described one means of getting

Mokṣa namely achchhidratva (combined with the knowledge of gradation and chantitva) the Commentator mentions a second means of attaining release —

The highest devotion (bhakti) to Viṣṇu is verily a (specific) cause for the attainment of release

Not only the bhakti to Viṣṇu is the cause of Mokṣa but bhakti to the immediate devotees of Viṣṇu such as Rama &c is also a cause

So also devotion to his devotees like Rama and the rest, in due order, after Viṣṇu, is also a cause of mokṣa

The Commentator now mentions a third means of acquiring mokṣa —

The third cause in the attainment of Mokṣa is Vairāgya (dispassion) also There is no other (fourth) means of getting Mokṣa —

The word third shows that Vairagya is not equal to the other two—namely Jnana (knowledge) and bhakti (devotion) or it may show that Vairagya is a means of getting the other two The three means therefore are the Jñāna Bhakti and Vairagya If these be the only means of getting mokṣa why do the Sastras enjoin the performance of sacrifices &c ? To this the Commentator replies —

Everything other than these (three namely, things like sacrifices, &c) is ordained (by the scriptures) verily is a means for the sake of attaining these (three)

If the sacrifices &c be the means of getting Jnana Bhakti and Vairagya and thus a means of getting mokṣa what is the necessity of the other three ? The Commentator shows that Jnana &c are the causes of mokṣa and not sacrifices unaccompanied by these —

One may even perform all (sacrifices) but if he is devoid of these (three or any of them) verily he goes to the lower darkness (or to the nether world and darkness)

This shows that a performer of mere sacrifices who abandons the other three far from getting mokṣa goes to Lower Regions of Darkness But a person may not perform sacrifices but if he has any one of the other three he will get Release

But he who is firmly established in this (Jnana &c) is verily even a Released Eternal though he may have abandoned the other (sacrifices &c)

This applies to Jnana Yogins like Sanaka and the rest Human beings should perform sacrifices also

Therefore I shall tell the gradation of the Devas (in the order) as mentioned in the Śruti

The force of therefore is, because the knowledge of gradation is a cause of mukti 'therefore &c

The Earth is always higher, in all attributes than all Elements (bhūta)

The elements refer to the Elemental Devas called Ribhu &c Because the Ribhus merge in the Earth Deva —says a Sruti

The word rasa (translated in the above as vara or 'higher') is synonymous with sâra (essence) and vara (better). All three denote the same idea

Higher than the Earth is Varuna; higher than Varuna is Soma, the Devatâ of plants; higher than that, is Man, namely, Rudra, because he is the Devatâ of virility (the generative organ); higher than Rudra is Sarasvatî, the goddess of speech; higher than speech, Rik (the goddess of Rik); higher than the goddess of Rik is Vâyu, called also Sâman He is called Sâman, because he is *same* in all beings, and because he is the presiding deity of all Sâman Hymns; higher than Vâyu is Viṣṇu He is higher than the highest, from eternity.

The sentence "Sa Eṣa Rasânâm Rasatamah paramah parârdhyo' ṣṭamo ya Udgîthah" is divided into three parts, namely, 1. sa eṣa rasânâm rasatamah, 2 sa eṣa paramah, 3 sa eṣa parârdhyah.

The Commentator now explains these three He takes up the first, namely, Rasânâm Rasatamah and explains it thus:—

Vâyu, who is higher than the highest (Sarasvatî) is itself inferior to Srî-tattva, who is called parama; and Viṣṇu is higher than this Śrî herself, He is all-pervading. He is called the parârdhya, because he is accompanied by (or possesses) parârdhi (Śrî). Thus we find in the Sâra-nirnaya.

The whole of the above is a quotation from the Sâra nirnaya

A doubt is here raised. The combination of para Ridhi will be parardhi, and not parârdhi; and the secondary derivative from parardhi, would be parardhya, and not parârdhya, how is then parârdhya obtained from parardhi? To this the Commentator answers.—

The force of long Â in parârdhya is to denote superlative degree or Atisaya In parârdhya, the meaning of the para is parama or highest He who has the attribute of having the highest Ridhi is called paramardhiguna It is a Bahuvrihi compound. He who possesses parârdhi is called parârdhya

He who possesses the quality of pramardhi in the highest degree is called paramah parârdhyah

The second sentence is Sa esa paramah, and it means 'he is the highest' The word 'highest' here is not a separate attribute of Visnu but qualifies riddhi The meaning of parama is 'in the highest degree

An objection is raised that in paramah parârdhyah the word paramah cannot be an attribute of Riddhi, for if it were so, the form would be parama parârdhyah But the paramah has the sign of case-affix after it To this, it is replied that this is no valid objection, because we have such examples in other places also Vedesa Bhiksu then gives two such illustrations

Or the sentence Sa esa, &c., may be taken as one sentence, and not three as above; and in that case, its meaning would be what the Commentator next gives:—

Uttamebhyo'py ati-paramottamotamah rasânâm rasatamah paramah, parârddhyah

Out of the Best Ones, He is the Best of the best amongst the very High (most excellent) Ones This is the meaning of the phrase 'of the essences the best essence the highest, the top most

The meaning of rasanām is utta nebhyah api 'even among the Best Ones the meaning of rasatamah paramah parārdhyah is ati paramottamottamah 'the Best of the best among the Very H gh Ones

He who is higher (ati paramah) than the best ones (uttamebhyah) is called uttamebhyo py ati paramah He who is higher (uttama) than him is called uttamebhyo pyati para mottama He who is higher (uttama) than him even is called uttamebhyo py ati para mottam ottamottamah i e, the Best of the best among the Very High Ones This Being is called the rasānam rasatamah paramah parārdhyah

Out of the Best Ones, He is the Best of the best among the Very High Ones

An objection is raised again The word rasānām is in the genitive plural how do you explain it by uttamebhyah a word in the ablative plural Moreover each of the words, rasatamah paramah and parārdhyah appears to be a separate adjective qualifying one and the same word why do you explain them as ati paramottamottamah— the best among the best among the very high To this the commentator replies by saying that the word इत्तमात् in the ablative is understood after रसानाम् i e Out of the objects of greatness (rasa) (It is thus that the genitive is explained by an ablative) —

The sense is that out of all the best (rasa) entities even, He is the supremely High (Parārdhya) the highest entity Therefore he is called the Best of the Best among the Very High Ones

The words रसतम परम परार्ध्य are not separate adjectives but one namely परम परार्ध्य रसतम =अतिपरमोत्तमोत्तम The Best of the Best among the Very High Ones)

Another objection is raised again If the sentence स एष रसानाम् &c be taken as three sentences as has been done before and if each of these be an attribute of the Lord then the mention of three attributes is superfluous as all of them denote one idea of greatness One of them would have sufficed To this the Commentator replies —

The superiority of the Lord is not like (or similar) to the superiority of Prānas &c over the Elements &c On the contrary, there is a vast difference To indicate this (unique superiority of the Lord over every other being), the multitude of epithets like rasānām rasatamah (Paramah parārdhyah) have been used in the Śruti)

Having given the sense meaning of the phrases parama parārdhya rasatama the Commentator now gives their literal meanings

The Earth deva possesses superiority (rasatva) over the Elements, Varuna is higher in superiority to Her (rasa tara-tvam), Soma is highest in superiority (rasa tama tvam) Rudra has extremely highest superiority (parama rasa tamatvam) Vāk has higher than extremely highest superiority (paramar lha rasa tamatvam) Prāna has greater than the higher than the extremely highest superiority parama parārdha rasa tamatvam)

(If Prana is परपरार्द्धरसतम greater than the higher-than the extremely highest superior—then the Lord God being above Prana should be called परम परार्द्धरसतम parama parârdha rasatama The long श्रा in parardha would show this comparative superiority But He would not be called parama parardhya rasatamah which shows a degree higher still To this the Commentator replies)

But this Lord is not (immediately) higher than Prana and therefore He is not called parama paraddha rasatamah Because higher than Prana is Ramâ who is called param parardha rasatamah The Lord is higher even than Rama who herself is the essence (rasa) of Prana Himself therefore the Lord is called Parama paradhya rasatamah

But how do you show from the words param parardhya rasatamah (which is an epithet of the Lord) that He is higher than Ramâ called parama parârdha rasatamah For there is nothing in the above epithet to show a comparative for य is nowhere a sign of comparison To this the Commentator says that the letter य ya in the above is a sign indirectly of the comparative degree

He who is *known* through the medium of Parardha (Śritattva) is called Parardhya and therefore Paradhya is higher than Parardha, because He is infinitely higher than even this Ramâ who herself has an infinity of attributes

The √ज्ञा 'to know' takes the affix क with the force of accusative परार्ध+ज्ञ=परार्ध्य 'known through Parârdha य therefore is a noun here meaning known The य of ध is elided anomalously Let it be so but how the name Parârdhya is exclusively applied to the Lord alone? It may be applied to Brahmâ &c also for they are also known through the Parârdha To this the answer is that He is infinitely higher than this namely His own Sri Tattva This Sri tattva possessing an infinity of attributes is surpassed even by the Lord But the quality of being known through this innumerable invisible Parardha belongs to the multitudes of Jivas also why are they not called Parârdhya? To this the answer is that it is applied to the Lord alone who is *supremely* higher than Sri tattva

An objector says In counting from the Elements upwards through earth &c we find that Vak will be parama para rasatama the Rik will be parama-pararddha rasatama and the Lord known through this Parardha or Prana will be parama parardhya rasatamah This would establish no doubt the superiority of the Lord over Prâna but not over Ramâ who does not come anywhere in the above gradation To this the reply is that the above explanation was given by taking Vak and Rik as identical and as not two separate classes But if Rik (as Saraswati) be taken as separate from Vak even then the superiority of the Lord over Rama would be established Therefore the Commentator says —

If Rik (Sarasvati) be taken as separate from and higher than Vak even then also counting from the elements (bhuta) Prana would be only parama parardha rasatama and not parama paraddha rasatama (In the case when Parardha is applied to Rama we derive it thus) She who is in every way superior (riddham) to the high (para) is parardha In this case the word parardhya would denote the Lord) For he who is known through the innumerable attributes of this Śritattva (called

Parârdha) is designated here as Parârddhyam, namely the Lord (In the other case, Prâna is only Paramam parârdha rasatamah and not paramaparârdha rasatama) For she who is higher than Parârddha (Prana) is called Parârddhi (the force of ई is to denote superiority, because it denotes lordliness ईशत्व) Thus Parârddhi is the name of Śrî He who is known through the innumerable attributes of this Parârddhi is called Parârddhyam Thus the Lord called Parârddhyam is even higher than Śrî Thus is explained the phrase "rasânâm rasatamah paramah parârddhyah"

MANTRA 3

कतमा कतमर्क्कतमत्कतमत्साम कतमः कतम उद्गीथ इति विमृष्टं भवति वागेवर्क् प्राणः सामोमित्येतदक्षरमुद्गीथः ॥३॥

कतमा कतमा Katamâ Katamâ what what (fem), ऋक् Rik, the Rik, कतमत् कतमत् Katamat Katamat, what, what (neut) साम Sâma the Sâman, कतम कतम Katamah Katamah, what (masc), उद्गीथ Udgîthah Udgîthah इति Iti, thus विमृष्टं भवति Vimristam bhavati, is questioned is specially enquired into or is deliberated upon वाक् Vâk, speech, namely the Goddess Saraswatî, the presiding deity of all the Vedas The same who has been mentioned as higher than Purusa and Rudra But the Speech here is to be distinguished from the Speech there, in its functions Saraswatî has many forms one of which is as the presiding deity of all the Vedas where she has no connection with Prâna The other form is the presiding deity of Rik, where she has connection with Prâna All inspirations come from Saraswatî As a general inspirer of all scriptures she is speech of the lower order, as the special inspirer of Rik, which she does in combination with Prâna, she is speech of the higher order Just as Ramâ has also two aspects first as the Essence of the Vedas second as consort of the Lord Similarly, Vâk as the consort of Prâna has a higher aspect, than the same Vâk who is not acting as the consort of Prana एव Eva, alone ऋक् Rik, the presiding deity of Rik प्राण Prânah, the chief Prâna साम Sâma, Sâman, because he is same (सम) in all creatures, and because he is the presiding deity of the Sâma Veda ओम् Om the highest इति Iti alone एतत् Etat this अक्षरम् Aksaram, the nearest, the Imperishable and Blissful उद्गीथ Udgîthah Udgîtha Nârâyana the loudly sung

3 Who is then Rik? Who is Saman? Who is Udgîtha? This is the subject for consideration The Rik indeed is Speech, the Sâman is Prana the Udgîtha is the Imperishable, Joyful, Highest alone —3

Note —The deities like Ribhu Earth Varuna Soma and Rudra are well known as deities of Elements Earth Water plants and animals (men) and no doubt can arise about them so no question has been put regarding these But the highest three, the Great

Trinity, the Lord, the Speech and the Breath are not so well known Therefore this question is asked here.

MADHVA'S COMMENTARY.

The Prithivî as the deva of the earth, and Soma and Varuna as the Devas of plants and waters, and Rudra as the Deva of the generative organ (animals) are all known deities; (and therefore, require no further elucidation But not so the rest Therefore) the Rik, &c, alone are here taken into consideration, by asking 'What is Rik, &c'

But the Rik and Saman and Udgitha are also well known terms Why should they be specifically mentioned here? To this the Commentator says —

Moreover a knowledge of these (Rik, &c) produces specific fruit (hence they alone are considered here and not the others)

An old objection, however remains unanswered, namely though the knowledge of Prithivi, &c., devas does not conduce to any specific result yet, as the essential nature of these Devas is not well known, it would have been better had the Sruti given a detailed description of those Devas of the Earth, water plants and animals also

Another objection is, because the knowledge of Rik, &c, produces specific fruit, therefore, they are mentioned here, so does the knowledge of Vak also produce specific fruit Why is it not mentioned here? To this the Commentator answers —

But Vâk being well known as Sarasvati, (is not mentioned here)

On this reasoning Rik &c also should not be considered here, for they are also well-known. To this the Commentator answers —

Vâk and Rik are, moreover, identical so Vâk has not been separately enquired into here

The identity of Vâk and Rik is mentioned in the Sruti Vag eva Rik Therefore, the consideration of Rik includes the consideration of Vak also

The old objection still remains that though Vak and Rik be identical yet as they are different aspects of the same entity, they ought to have been separately described

Another objection is raised now It is not proper to identify Vâk with Rik for it is said in the Sruti' Rik is higher than Vak How can a thing which is higher than another be identical with it? One cannot be higher than his own self To which the Commentator answers —

Vâk is called Rik when she is specifically (and highly) united with Prâna (As the consort of Prana Vak or Sarasvati gets the designation of Rik)

This is shown from the etymology of rik It comes from the √ऋ to go Rik literally means gone motion combination for motion produces union or combination Vâk can appropriately unite with Prâna only And as such union of Vâk with Prana gives to Vâk, a higher aspect it is called the specific high union Thus the root meaning of rik itself shows this combination Thus the Commentator says

From the explanation of the very word rik derived from the root √ऋ ri 'to go we find that riktva means 'union (marriage'? (Hence Vak when *married* is called Rik, when single she is Vâk)

Similarly, the word Sarasvatī also denotes Rik It is derived from सृ sṛi, to 'move', hence Sarasvati means possessing sara or motion, or sarga, 'creation' she, who has the abhimāna (conceit) of creation or the goddess presiding over creation is called Sarasvati'

Vāk is called Sarasvati because she presides over creation (sarga) The same Vāk is called Sarasvati when not in this specific union with Prāṇa (and thus in her *married* state as Rik, she is said to be higher than her former single state of Vāk) Thus the same Vāk becomes inferior in her single state, to herself when she is in union with Prāṇa Thus one and the same Vāk becomes different and has two aspects, first as not in union with Prāṇa, second as united with him

An objection is raised if Vak and Rik are identical then it is not proper to say that Rik is higher than Vāk If they are separate, then it is not proper to say 'that which is Vak is verily Rik' This objection is also answered by the above considerations, by which Vāk is shown to have a two-fold aspect, as single and married

Having explained the unity of Vak, and the union of Vāk with Prāṇa the commentator now shows the identity of Prāṇa and Saman

Therefore the Śruti says, 'Vak is verily Rik and Prāṇa is verily Sāman'

The phrase 'Om ity etad aksaram udgithah' is not to be explained as 'this syllable Om is called Udgitha' Its proper explanation is what the commentator now gives

The word akṣaram is a compound of two words Akṣa and Ra Akṣa means imperishable and Ra means bliss, therefore, the whole word Akṣara means 'he whose essential nature is bliss and imperishableness' Or it may mean, 'He who takes delight in Akṣa or senses, *i e*, He who is present in the activity of all senses' Therefore, it means the nearest Akṣara, therefore, is the name of Lord Viṣṇu

He is called Om because he is highest (for Om is equal to Uchcha) The word iti in the above Śruti has the meaning of excluding all other ideas. Therefore, Om iti means 'the only Highest' Thus he is verily alone the highest The meaning of the word etad 'this' in the above Śruti means, '*this* Lord who always dwells in the heart' He is called Udgītha because he is always sung as the Highest, He is the Lord, the Purusottam

MANTRA 4

तद्वा एतन्मिथुनम् यद्वाक् च प्राणश्चर्क् च साम च तदेतन्मिथुनमोमित्येतस्मिन्नक्षरे संसृज्यते ॥ ४ ॥

तत् Tat, that वै Vai, verily एतत् Etat, this मिथुनम् Mithunam, couple, यत् Yad, what वाक् vāk, vāk च Cha, and प्राणः Prāṇah, Prāṇa च Cha and, ऋक् Rik, Rik साम Sāma Saman तत् Tat, that एतत् Etat, this मिथुन Mithunam, couple, ओम् Om Om इति Iti, thus एतस्मिन् Etasmin in this अक्षरे Aksare in the imperishable संसृज्यते Samsrijyate, become united are supported in the state of Mukti

4 Now Vâk and Prâna form one couple, and Rik and Sâman another Those couples are joined or become united in the Imperishable Om (when they are in a state of Sâyujya Mukti) —4

MADHVA'S COMMENTARY

Vak and Prâna even are a couple (and so also Rik and Saman constitute a couple) They become united in the Lord Janârdana in the state of Sâyujya Mukti

But in the state of Mukti *all* get united in the Lord what is the peculiarity about this couple? To this the Commentator answers —

But all other (Jivâs) get union in the state of Release in the Lord, only through the grace of this couple (Vâk and Prâna——the Word and the Life——), after them, (and) through their meditation only, while Prâna alone gets *direct* union with the Lord Hari

The Sâyujya Mukti obtained by Prâna is immediate and direct, without the intervention of any other being, the same obtained by others is indirect and mediate always through the grace of Prana through Vak

An objection is raised The Lord called Udgitha has been described as higher than Sarasvati and Prâna who are named here as Rik and Sâman How is this? Their greatness is proclaimed in Srutis, while here they are made to occupy a subordinate position To this it is replied that this is no valid objection The Lord is greater even in comparison to them for the Lord is *their refuge* also though they are Released Ones Thus Mantra 4 declares that such a high couple as the Word and the Life is supported by the Lord, though they are eternal Muktas

MANTRA 5

यदा वै मिथुनौ समागच्छत आपयतो वै तावन्योन्यस्य कामम्। आपयिता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गीथमुपास्ते ॥ ५ ॥

यदा Yada when वै Vai, verily मिथुनौ Mithunau those two couples, Vak and Prâna समागच्छत Samâgachchhatah come together *viz*, are united in the Udgitha, the Lord आपयत Âpayatah fulfil attain तौ Tau, these two अन्योन्यस्य Anyonyasya, of each other कामम् Kâmam desires आपयिता Âpayita, fulfiller कामानाम Kâmânam of desire भवति Bhavati, becomes यः Yah, who *the adhikari* एतत् *Etat, this (couple called Vak Prana)* एवम् *Evam, thus (namely;* that even in the state of Mukti they are supported by the Lord) विद्वान् Vidvâ knowing अक्षरम Aksaram the Imperishable उद्गीथम् Udgitham, Udgitham *i e* Nârâyana उपास्ते Upâste meditates

5 When verily these couples are united in the Lord, then they fulfil each other's desires He verily becomes a fulfiller of desires, who knowing thus, meditates on the Imperishable Udgitha, *i e*, Nârâyana as the Most High —5.

MANTRA 6

तद्वा एतदनुज्ञाक्षरं यद्धि किंचानुजानात्योमित्येव तदाहैषा एव समृद्धिर्यदनुज्ञा समर्धयिता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गीथमुपास्ते ॥ ६ ॥

तत् Tat, that Om वै Vai indeed एतत् Etat this अनुज्ञा Anujña, benediction, blessing अक्षरम् Aksaram, word यत् Yat, when हि Hi because किंच Kiñcha, some, any अनुजानाति Anujānāti, gives benediction. ओम् Om, Om" इति Iti, thus एव Eva, only तदा Tadā, then. ह Ha verily एष Esah, this. Madhva says (एषो एव) एव Eva, only समृद्धिः Samriddhih, gratification, prosperity यत् Yat, which (here ought to be या because it qualifies अनुज्ञा) अनुज्ञा Anujña, blessing समर्धयिता Samardhayitā gratifier कामानाम् Kāmānām, of desires भवति Bhavati, becomes य: Yah, who एतत् Etat, this एवम् Evam, thus विद्वान् Vidvān, knowing उद्गीथम् Udgitham, udgitha, i e, Nārāyana उपास्ते Upaste, meditates upon

6 That Om, verily, is a word of benediction, when any one blesses another, he says "Om, may Nārāyaṇa do as thou sayest" Now this (Om of blessing) also denotes gratification ("May Lord gratify your desires") He, who knowing this, meditates on the Imperishable Udgītha Om, becomes indeed a person whose blessings fulfil the desires of others and whose own desires also are gratified —6

MADHVA'S COMMENTARY

In mantra 6 it is said that Om is a word of benediction and people use it in blessing That mantra appears abruptly and *prima facie* looks irrelevant The Commentator shows its relevancy now —

Therefore by uttering "Om" these people always give benediction, (because Om is the name of Hari)

Let Om be a word of benediction why should that be a reason to call it a name of the Lord? To this the Commentator replies —

For it is said that Om used as a benedictive term means "may the Lord Keśava do even so as thou hast said," and the ancients used this word Om with this denotation (of blessing) (Hence Om is a designation of the Lord)

But how is it that the moderns do not use the word Om, with this denotation "may Lord bless you?" To this the Commentator answers —

But the ignorant people use Om to give their own permission (or blessing) and say Om is a term of giving permission

The Commentator now explains the phrase "esha eva samriddhi &c"—"this blessing denotes gratification"

This word "Om" means (also) Full, because gratification is verily called Om, *i e*, fulfilment

But how Om comes to denote gratification? Says the Commentator.

Or because "may this thy desire become gratified by Hari" was the form of ancient benediction, when the word Om was uttered, therefore, Om has come to mean God and gratification given by Hari

Note.—Thus Om, primarily used for benediction, has come to mean God and Gratification given by Hari.

Om would simply mean "gratification, "prosperity." How do you make it "gratification given by Hari?" This the Commentator next explains

Or (the word Om used as) a benediction may mean "may Hari be the giver of gratification to you"

Note—This commentary comes just *after* the commentary on mantra 8, and *before* that of mantra 1 No satisfactory reason is given by Vedeśa Bhikṣu for this break in the order, though he mentions it and says "The order of Śruti text is broken for the sake of facility of considering connected topics together

Thus Om used as benedictive particle meant either (1) May Lord Keśava cause that to come to pass which thou hast spoken (2) Or may Hari fulfil all thy desires

MANTRA 7

तेनेयं त्रयी विद्या वर्तते श्रोमित्याश्रावयत्योमिति शंसत्योमित्युद्गायत्येतस्यैवाक्षरस्यापचित्यै महिम्ना रसेन तेनोभौ कुरुतो यश्चैतदेवं वेद यश्च न वेद ॥ ७ ॥

तेन Tena, by Him, *viz*, Viṣṇu called Om इयं Iyam, this त्रयी Trayi, three-fold, (Rik, Yajus and Saman) विद्या Vidyâ, science वर्तते Vartate, proceeds, is revealed, promulgated That is, Om is the concentrated essence of the three Vedas All the mantras of those Vedas are but explanation or expansion of Om ओम् Om, Om इति Iti, this आश्रावयति Âśravayati, gives an order. The Adhvaryu priest by uttering Om gives the command to other priests. Or recites the âsrâva mantras शंसति Śaṁsati, recites. The Hotri priest reads the Śaṁsana mantras उद्गायति Udgâyati, sings The Udgatri priest, uttering Om, reads the Udgana mantras एतस्य Etasya, of this, (Lord God) अक्षरस्य Aksarasya, Viṣṇu named Om Imperishable and blissful अपचित्यै Apachityai, for the worship of (God) or glorification महिम्ना Mahimna, by the greatness, by the Full, रसेन Rasena, by the essence by the supremely excellent तेन Tena, by Him (Om) By the command or direction of this Lord called Om उभौ Ubhau, both, he who knows God and he who does not know God. कुरुतः Kurutah, perform, worship यश्च Yaś cha and he who एतत् Etat this nature of the Lord एवम् Evam thus, (as described above) वेद Veda knows यश्च Yaś cha, and he who, न Na, not वेद Veda, knows

7 Through that Lord Viṣṇu called Om is revealed the three-fold sciences, uttering Om, the Adhvaryu priest recites the Âsrâvana mantra, uttering Om, the Hotri priest

recites the Samsana mantras uttering Om the Udgâtri priest recites the Udgana mantras all for the glory of that Imperishable ever blissful Beloved, and for the sake of worship of that Visnu By the command of that Full and Supremely High Lord called Om, perform ye both His worship whether ye understand Him thus or ye do not —7

MADHVA'S COMMENTARY

From that Visnu alone proceeds this threefold knowledge (Thus all the meanings of the Vedas are concentrated in Om By first uttering Om all (Âsrâvana &c) mantras are recited as an explanation of Om all these Mantras of the three Vedas are as if an expansion and explanation of the Highest mantra Om All mantras indeed from eternity are for the sake of the worship of Visnu alone named Om (and of no one else) Therefore as commanded by Visnu Almighty the Supreme (in Essence) perform both ye wise and ignorant all works whether ye know Him thus or do not know Him so

MANTRA 8

नाना तु विद्या चाविद्या च यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवतीति खल्वेतस्यैवाक्षरस्योपव्याख्यानं भवति ।

नाना Nana different contradictory तु Tu but specifically विद्या Vidya knowledge च Cha and अविद्या Avidya ignorance यत् Yat which whatever work एव Eva even alone indeed विद्यया Vidyaya with knowledge with full knowledge करोति Karoti performs श्रद्धया Sraddhaya with faith उपनिषदा Upanisada according to one's ability appropriately with propriety secretly by concentration (Yoga) तत् Tat that (work) एव Eva alone वीर्यवत्तरम् Viryavattaram more powerful (for the acquirement of the unending fruit viz Mukti and after Mukti such works increase the bliss (of Release) इति Iti thus खलु Khalu certainly एतस्य Etasya of this (Lord) एव Eva verily अक्षरस्य Aksarasya Imperishable Blissful Beloved उपव्याख्यानम् Upavyakhyanam explanation of Upa Upasanca est standing in front i e On the eve (present) भवति Bhavati is

8 But the knowledge and ignorance are different (and opposed to each other) The man who worships the Lord with knowledge faith and propriety (to the utmost of his capacity in secret) verily his worship alone is

conducive to endless reward, (not so the worship of the ignorant, whose reward is limited) This is the full explanation of this Ever present Imperishable Om -8

MANTRA 8 — (continued)

अथ ह्य एवायं मुख्यः प्राणस्तमुद्गीथमुपासीत तस्येतरैः प्राणैरुपव्याख्यानं भवति ॥ ८॥

प्रथमस्य प्रथमः खण्डः ॥ १ ॥

अथ Atha now (after having described the meditation on the Lord named Om, we shall mention the *place* where He is to be meditated) ह Ha, a mere expletive य Yah that एव Eva, alone अयम् Ayam this (well known) मुख्यः प्राणः Mukhya Prāṇah the Chief Prāṇa तम् Tam, there, in Him the Chief Prāna, उद्गीथम् Udgītham the Lord उपासीत Upasita let one meditate worship तस्य Tasya, of Him (the Chief Prāna) इतरैः Itaraih by the others (the lower prānas such as the breath in the nose &c उपव्याख्यानम् Upavyākhyānam full explanation भवति Bhavati becomes

8 Let one worship the Lord Udgitha, even in Him who is this Chief Prâna, for thus through Him, the other (lower prânas) become fully known —8

Note — This portion is not found in ordinary Upanisad texts Vedesa Bhiksu says This is according to the recension of some teachers

MADHVA'S COMMENTARY

There is no Release for the ignorant verily it is for the wise alone (The word) Upanisad means according to one's capacity appropriate to one and Vidya means) complete knowledge The word aksara means the Lord Visnu The word upa means that which is in His presence i e the word Om The word upavyakhya thus means an explanation of upa or Om the ever presence of the Lord) Thus the great Sruti declares This is in Tātirya

By taking Vāk as separate from Rik four grades have been mentioned namely 1 Pararddham 2 Parārddham 3 Pararddhi 4 Parārddhyam The meanings of these words not being well known the Commentator explains them —

Pararddham is higher than Parama (highest Parārddham is higher even than Pararddham Pararddhi is higher than Parārddham higher than Pararddhi is Parārddhyam

[The Commentator now quotes an authority for the explanation of these words that he has given]

Says Sabda Nirnaya — Vayu is called Pararddha because it is above that who is higher than Parama (the highest) The Goddess Sri is called Parārddhini the Lord Hari is Himself the Pararddhya

FIRST ADHYÂYA.

SECOND KHANDA.

MANTRA 1

देवासुरा ह वै यत्र संयेतिर उभये प्राजापत्यास्तद्ध देवा उद्गीथमाजह्रुरनेनैनानभिभविष्यास इति ॥ १ ॥

देवासुराः Devasurah, Devas and Asuras ह Ha वै Vai, once indeed. यत्र Yatra, when. संयेतिरे Samyetire, struggled together उभये Ubhaye, both प्राजापत्याः Prajâpatyah, the race of Prajâpati तत् Tat, then ह Ha, verily देवाः Devâh, the Devas, उद्गीथम् Udgitham, Om called Visnu आजह्रुः Âjahâra, took, or आजह्रुः âjahruh, forced (Him); made (Him) fulfil desires. अनेन Anena, with it, *i.e.*, the worship of Visnu एनान् Enân, these Asuras अभिभविष्यामः Abhibhavisvâmah, we shall conquer, we shall defeat

1. When the Devas and Asuras fought together (for their inheritance, because both were the children of Kaś-yapa Prajâpati) then the Devas took shelter under Viṣṇu (Udgitha) thinking they would defeat the Asuras with His help.—9.

Note.—The Asuras were more numerous than the Devas and Śankara had also given them the boon of invincibility.

But the Devas did not know the best method of worshipping Visnu They began to worship Him in their various organs of senses such as those of smell, hearing, sight, etc, till they found by experience and repeated failure, that the best and only true method of meditating on Visnu was in the Chief Prâna.

MANTRA 2

ते ह नासिक्यं प्राणमुद्गीथमुपासांचक्रिरे तश्हासुराः पाप्मना विविधुस्तस्मात्तेनोभयं जिघ्रति सुरभि च दुर्गन्धि च पाप्मना ह्येष विद्धः ॥ २ ॥

ते Te, they *i.e.*, Devas नासिक्यम् Nâsikyam, in the nose, the accusative case everywhere is to be taken as if it was a locative case प्राणम् Prânam, Prâna, breath, *i.e.*, the son of the Chief Prâna, who presides over the air in nose, *i.e.*, the faculty of smelling, or breath उद्गीथम् Udgitham, The Lord Visnu उपासांचक्रिरे Upasamchakre, meditated on तम् Tam, it असुराः Asurah, Asuras, पाप्मना Pâpmana, with evil विविधुः Vividhuh, pierced तस्मात् Tasmat, therefore तेन Tena, by that उभयम् Ubhayam, both, जिघ्रति Jighrati, smells, *i.e.*, the Jiva smells सुरभि Surabhi, good smelling दुर्गन्धि Durgandhi, bad smelling च Cha,

and पाप्मना Pâpmana, with evil हि Hi because एष Esah, this breath in the nose विद्ध Viddhah, was pierced

2 They meditated on Viṣṇu in the lower Vâyu, the presiding deity of the scent in the nose But the Asuras tainted him with evil Therefore, the Jîva smells, both what is fragrant and what is fœtid. For the lower Vâyu was tainted by evil —10

MANTRA 3

अथ ह वाचमुद्गीथमुपासांचक्रिरे तां्हासुराः पाप्मना विविधुस्तस्मात्तयोभयं वदति सत्यं चानृतं च पाप्मना ह्येषा विद्धा ॥ ३ ॥

अथ Atha, then ह Ha, verily वाचम् Vâcham, in the goddess Agni presiding over the speech उद्गीथ Udgîtham, Viṣṇu उपासांचक्रिरे Upâsâmchakrire meditated on ताम् Tam, her असुरा Asurah, the Asuras पाप्मना Pâpmana, with evil विविधु Vividhuh, pierced तस्मात् Tasmât therefore तेन Tena with that speech उभयम् Ubhayam, both वदति Vadati speaks सत्य Satyam truth च Cha, and अनृतम् Anritam, falsehood पाप्मना Pâpmana with evil हि Hi as एषा Esâ the goddess Agni विद्धा Viddha, was pierced

3 Then the Devas meditated on Viṣṇu in Agni, the presiding deity of the speech, in the mouth But the Asuras tainted her with evil Therefore the Jîva speaks both what is true and what is false Because Agni was tainted with evil —11

MANTRA 4

अथ ह चक्षुरुद्गीथमुपासांचक्रिरे तद्धासुराः पाप्मना विविधुस्तस्मात्तेनोभयं पश्यति दर्शनीयं चादर्शनीयं च पाप्मना ह्येतद्विद्धम् ॥ ४ ॥

अथ Atha then ह Ha, verily चक्षु Chakṣuh *in the god Sûrya presiding* over the eyes उद्गीथ Udgîtham Viṣṇu उपासांचक्रिरे Upasâmchakrire, meditated on तद् Tat the eye *i e* the god Sûrya the presiding deity of the eyes ह Ha verily. असुरा Asurah the Asuras पाप्मना Pâpmana with evil विविधु Vividhuh, pierced तस्मात् Tasmat therefore तेन Tena, with that eye उभयम् Ubhayam both पश्यति Paśyati sees *i e* the Jîva see दर्शनीयं Darśaniyam beautiful sightly च Cha and अदर्शनीयम् Adarśaniyam, ugly unsightly पाप्मना Pâpmana, with the evil हि Hi, because एतत् Etat this, विद्धम् Viddham, was pierced

4. Then they meditated on Viṣṇu in the Sûrya, the presiding deity of the sight in the eye But the Asuras tainted him with evil Therefore the Jiva sees both what is beautiful and what is ugly Because Sûrya was tainted by evil —12.

MANTRA 5

अथ ह श्रोत्रमुद्गीथमुपासांचक्रिरे तद्धासुराः पाप्मना विविधुस्तस्मात्तेनोभयꣳ शृणोति श्रवणीयं चाश्रवणीयं च पाप्मना ह्येतद्विद्धम् ॥ ५ ॥

अथ Atha, now ह Ha, verily श्रोत्रम् Śrotram, in the god Soma the presiding deity of the ear. उद्गीथम् Udgîtham, Viṣṇu, उपासांचक्रिरे Upasâmchakrire meditated on तत् Tat that, i e, the god Soma ह Ha, verily असुराः Asurah, the Asuras पाप्मना Pâpmanâ, with evil. विविधुः Vividhuh, pierced तस्मात् Tasmât therefore. तेन Tena, by that, i e, by the ear. उभयं Ubhayam, both. शृणोति Śrṇoti, hears, i e., the Jiva hears श्रवणीयम् Śravaṇîyam, melodious अश्रवणीयम् Aśravaṇîyam, discordant च Cha, and. पाप्मना Pâpmanâ, with evil हि Hi, because एतत् Etat, this Soma विद्धम् Viddham, was pierced

5 Then they meditated on Viṣṇu in Soma, the presiding deity of the hearing in the ear But the Asuras tainted him with evil Therefore the Jiva hears both what is melodious and what is discordant Because Soma was tainted by evil —13

MANTRA 6

अथ ह मन उद्गीथमुपासांचक्रिरे तद्धासुराः पाप्मना विविधुस्तस्मात्तेनोभयꣳ संकल्पयते संकल्पनीयं चासंकल्पनीयं च पाप्मना ह्येतद्विद्धम् ॥ ६ ॥

अथ Atha, now ह Ha, verily. मन Manah, in the mind, i.e., the Rudra, Śesa, and Garuḍa, the presiding deities of the mind उद्गीथम् Udgîtham the Udgîtham, i.e., Viṣṇu उपासांचक्रिरे Upasâmchakrire, meditated on तत् Tat, that, i. e., those Devas ह Ha, verily असुराः Asurah, the Asuras, पाप्मना Pâpmanâ, with the evil विविधुः Vividhuh, pierced तस्मात् Tasmât, therefore उभयं Ubhayam both संकल्पयते Saṁkalpayate, conceives, thinks संकल्पनीयम् Saṁkalpanîyam, good thought असंकल्पनीयम् Asaṁkalpanîyam bad thought. च Cha, and पाप्मना Pâpmanâ, with evil हि Hi because एतत् Etat, this manas, i e, the presiding deities of the mind विद्धम् Viddham, was pierced

6. Then they meditated on Rudra, Śesa and Garuḍa, the presiding deities of the mind in the brain. But the Asuras tainted them with evil. Therefore the Jiva conceives both what is good thought and what is bad thought. Because they were tainted by evil.—14

MANTRA 7

अथ ह य एवायं मुख्यः प्राणस्तमुद्गीथमुपासांचक्रिरे तꣳहासुरा ऋत्वा विदध्वंसुर्यथाश्मानमाखणमृत्वा विध्वꣳसेतैवम् ॥ ७ ॥

अथ Atha, then ह Ha, verily य Yah, who एव Eva, indeed मुख्य Mukhyah, Chief प्राण Pranah, Vayu तम Tam, in him (Literally it means "him" but here it is construed in the Locative, i.e., in him, in the Chief Prāṇa) उद्गीथ Udgitham, Visnu उपासांचक्रिरे Upāsāñchakrire, meditated on तम Tam, him ह Ha, verily असुरा Asurah the Asuras ऋत्वा Ritva, having come, विदध्वंसुः Vidadhvamsuh, pierced, when they pierced the Chief Prāṇa they were themselves pierced यथा Yatha, like अश्मान Aśmānam, stone आखणम Ākhanam, hard, solid ऋत्वा Ritva, having approached विध्वंसेत Vidhvamseta, may be destroyed एव Evam, thus

7. Now the Devas meditated on the Udgītha Visnu, in him the Chief Prana (what is called Sâman). But the Asuras having approached him, attempted to pierce him with evil. When they did so they themselves were pierced; just as a pot of clay striking against a hard stone is itself broken into pieces.—15

MANTRA 8

यथाश्मानमाखणमृत्वा विध्वꣳसत एवꣳ हैव स विध्वꣳसते य एवं विदि पापं कामयते यश्चैनमभिदासति स एषोऽश्माखणः ॥ ८ ॥

यथा Yatha like अश्मानम् Aśmānam, stone आखणम् Ākhanam, solid ऋत्वा Ritva, having approached विध्वंसते Vidhvamsate is destroyed एवं Evam, thus ह Ha, verily एव Eva certainly स Sah, he, विध्वंसते Vidhvamsate, is destroyed य Yah, who एवंविदि Evamvidi, against the person who knows it पापम् Pāpam, evil कामयते Kāmayate wishes य Yah, he who च Cha and एनम् Enam, the person knowing (how to perform) meditation on Chief Prāṇa. अभिदासति Abhidasati, persecutes, wishes to give (pain), स Sah, he the Chief Breath एष Esah, this अश्माखण Aśmākhanah, solid stone.

8 Thus, as a pot of clay is broken to pieces when striking against a solid stone will he be destroyed who wishes evil to one who knows this or who wishes to give (pain) to him, for the Chief Prāna is a solid stone (rampart round His worshipper) — 16

MADHVA'S COMMENTARY

In the first verse of the first Khanda it has been said that the Lord Visnu should be meditated upon. But all can not worship Visnu as they have not the capacity for it. They require a concrete symbol. Hence the symbolic worship of God. But the worship of God through ordinary symbols is not so efficacious as through the highest. But what is that highest symbol? This the Upanisad says is Vāyu the Chief Prāna and therefore says the Commentator

Vāyu alone is the highest symbol (pratimā) of Visnu called Udgītha. Therefore, when, with the knowledge that Vāyu is highest of all beings one worships the Lord in the sanctuary of Vāyu realising that He, the Lord is superior even to Vāyu then the Lord grants the highest fruit (Release). This is shown in the present Khanda by the Revealer of the Śruti (Veda Purusa). For says the Lord Himself ("The Sun, the Fire the Brahmana, the Cow, the Vaisnava the Ākāśa and all living beings are the best symbols to worship me in but the highest is Vāyu, worship with the knowledge that Vāyu is the highest (Bhagavata Purana?)

Were Vāyu not the highest symbol of Visnu why would then the knowledge that Vāyu is the highest be the best worship of Visnu? This the Commentator shows by quoting an authority —

Thinking that Vāyu is higher than the entire universe and Visnu is higher than even such Vāyu and that if Visnu be worshipped in Vāyu (as a symbol) then He would be highly pleased thus thinking all the Devas worshipped the Lord Janārdana in Prāna the Sinless in order to get victory over the Daityas. The Asuras pierced (tainted) with sin all the Devas namely the Deva of Breath in the nose, who is the son of Vāyu, the Deva of Speech called even Agni, the Deva of Hearing called Soma the Deva of Sight called Sūrya, the Deva of Emotions and Desire (manas) called Rudra, the Deva of Will (ahamkara) called Śesa and the Deva of Thought (Chitta) called Garuda. Since all of these were tainted with sin by the Asuras so none of them is sinless, and they became sinful. But when the Devas worshipped (or meditated) on Visnu named as Udgītha in the highest Vāyu, within the body and in the sun then the Asuras attacked this Chief Vāyu also. But when they attacked the Chief Prana they themselves became scattered. As a ball of clay is broken

into pieces when thrown against a solid stone, so the Asuras were scattered when they attacked Prāna the most beloved (object or) symbol of Visnu

Therefore, let one worship Visnu the best and the highest of all Devas, as a radiant image, higher than even Vāyu Let him worship the Lord in the illustrious symbol of Vāyu who is the most powerful and wise among all created beings, and as residing in a sinless body and in the sun

By worshipping him, the Devas and the Risis obtained their respective (titles and) names such as Indra (the powerful), Brihaspati (the Lord of Speech), Śambhu (the auspicious), and other names and titles, yea by singing the praises of the Lord, through Prāna, they obtained all these names (and titles)

But Indra etc are the names of these Devas (and Risis) how do you say they got the names by worshipping God through his beloved son the Prāna? To this we reply these are not their original names but they are the names of the Chief Prāna and of Visnu and by worshipping Him they have got these names

These were and are originally words denoting various names of Prāna and all mean Prana, and they also denote primarily the name of Visnu Thus we find in Pradhyāna

An objection is raised that the word Ajahruh (I 3 1) means took possession forcibly, and it appears that the Devas took possession of Visnu called Udgitha by violence and forced Him to fulfil their desires This objection has no force The Devas did not force Visnu, for a being who is coerced has always his mind unfavourably inclined towards those who use force and it is a well known thing that unless the mind is at peace no good fruit can result or grace shown Therefore the above word does not mean 'forcible possession but means caused him to give them their desires, to fulfil their wishes, through 'worship and therefore the Commentator says

They made Visnu, the Supreme called Udgitha to fulfil their desires quickly by means of prayers (the moving of the will of another through prayers is not called using force)

But if Visnu be not worshipped in the sanctuary of Vāyu will He not give reward to His worshipper? To this the Commentator replies —

Still he becomes well pleased when worshipped in the Prāna alone So also it is said —' As all the Asuras were scattered when they fell upon (the rampart of Prāna) so becomes broken and scattered he who plans harm to the worshipper of Prāna and wishes to give him pain, &c Undoubtedly by knowing him (the Chief Prāna) alone, one will attain Release from the worldly bondage (Samsāra)

If the knowledge of Prāna leads to Mukti it contradicts the saying 'the knowledge of God alone is the cause of Mukti To this the Commentator answers —

The knower of Prāna (inevitably) comes to know at last the Lord Visnu, as a matter of course

The sense of the whole passage is that first the Chief Prāṇa should be known, and at the end Viṣṇu also must be known for salvation depends upon the combined knowledge of God and His Beloved Son Prāṇa The commentator next explains the phrase Vai dadati eva antatah of mantra 7

The syllable *vi* denotes Viṣṇu, because he is the most excellent (viśiṣṭa) of all in every respect The knower of Prāṇa knows Him even afterwards (i e, after the knowledge of Prāṇa), through his grace

But is it an invariable rule that the knower of Prāṇa should also know Viṣṇu? Is it not conceivable that one may know the Life and not know the God—know the Son and not the Father? To this the commentator answers that there must be some confusion of ideas as to what is meant by *knowing* Prāṇa He therefore describes that knowledge

Only those are said to *know* Prāṇa who know that Lord Viṣṇu is higher than Prāṇa and that all the Jīvas are even lower than Prāṇa They only know Prāṇa and none else who-so-ever (In short, the knowledge of Prāṇa presupposes a knowledge of Viṣṇu, for it means, to realise that Prāṇa is lower than God and higher than all creatures) Such a knowledge inevitably leads to the knowledge of God

The word तं 'him in verse 7 is in the accusative case and literally it would mean 'He who worships him the Chief Prāṇa as Udgītha (a meaning by the by given to it by Śankara and others) But such a meaning would be evidently wrong for Prāṇa is not Udgītha He is two degrees lower than Udgītha This word तं therefore must be construed in the locative i e in Him" तस्मिन् 'He who worships the Udgītha in Him, the Chief Prāṇa Therefore the commentator says —

The word तं 'him' in the accusative case has been explained (by us) in the locative (in our above explanation when the Devas meditated on the Lord in the Chief Prāṇa) It is on the analogy of the explanation given of the words in the nominatives by locatives, as the words Prāṇah in Prāṇa Udgīthah, &c, and nāma in nāma Brahma, &c, which are in the nominative case, have been elsewhere explained as words in the locative case Therefore, in the sentence prāṇam udgītham, &c, the word prāṇam though in the accusative case has been construed as if in the locative

MANTRA 9

नैवैतेन सुरभि न दुर्गन्धि विजानात्यपहतपाप्मा ह्येष तेन यदश्नाति यत्पिबति तेनेतरान् प्राणानवत्येतमु एवान्ततोवित्त्वोत्क्रामति व्याददात्येवान्तत इति ॥ ६ ॥

न Na, not एव Eva certainly एतेन Etena by this Chief Prāṇa सुरभि Surabhi fragrant, good smelling दुर्गन्धि Durgandhi, fetid, bad smelling विजानाति Vijānāti knows, distinguishes अपहतपाप्मा Apahatapāpmā, free from

evil हि Hi, because एष Esah, he तेन Tena, therefore यत् Yat, which, अश्नाति Aśnâti, eats यत् Yat, which पिबति Pibati, drinks, तेन Tena, through that इतरान् Itarân, others प्राणान् Prâṇân, devas presiding over the organs अवति Avati, supports एतम् Etam, this (Chief Prâna) उ U even=api, also, moreover, एव Eva, certainly, अन्ततः *Antatah, next, at the end, after the knowledge* of Prâna वित्त्वा Vittvâ, knowing उत्क्रामति Utkramati, becomes free from the world. व्याददाति Vyâdadâti, fully knows Visnu Vi=the highest, therefore, Visnu, âdadâti=knows, understands एव Eva, certainly, अन्ततः Antatah, at the end, finally इति Iti, thus

9. Verily through this (Svarûpa deha made of Prâṇa) one smells neither the good nor the bad smells (but only fragrant smells), because this (Prâṇa) is free from sin. Therefore, whatever he eats, whatever he drinks; through that he supports the lower Prâṇas. Moreover knowing this (Prâṇa, one) finally comes to know Visṇu also, and then he crosses over (the ocean of Saṃsâra), for finally he understands the Most High undoubtedly —17

Note —This verse shows the difference between the Mukhya Prâna and Mukhya Prana—the Chief Prâna and the vital breath. Or it shows the effect of Mukhya Prâna's being free from sin. Because this Chief Prâna is untouched by sin, therefore, through Him alone, through the last final vehicle called the Svarûpa deha (auric egg?) of which this Chief Prâna is the presiding deity one does not smell good scent nor bad scent, that is to say, that the Pranic body of which Svarupa deha is made scents *only* the fragrant smells and not bad smells. Such is the constitution of this highest vehicle that no discordant vibrations can enter through it. The smell is taken here as illustrative of all other vibrations. In this Svarûpa deha one is incapable of telling a falsehood. Thus this Mukhya Prâna is the chief and best of all the Devas.

Another reason of its being the best of all the Devas is that impelled by this Chief Prâna, whatever the Jiva eats or drinks all that goes to nourish the other inferior Prânas, the Devas of the senses.

The third reason for the superiority of this Chief Prâna is that on knowing this Mukhya Prana one gets certainly release from the bondage of Samsara. All scriptures say so. There is no conflict in this point and finally, he comes to know the Lord Visnu Himself and realises that He is the most High and thus gets salvation.

MANTRA 10

तंऽहाङ्गिरा उद्गीथमुपासांचक्रे एवाङ्गिरसं मन्यतेऽङ्गानां यद्रसः ॥ १० ॥

तम् Tam, in him, in the Chief Prana ह Ha, verily अङ्गिरा Angirâh, the Risi named Angirâ उद्गीथम् Udgîtham, Visnu उपासांचक्रे Upâsâñchakre, meditated on, worshipped एतम् Etam, this Chief Prâna, उ U, only, एव Eva, certainly आङ्गिरसम् Âṅgirasam, Âṅgirasa मन्यन्ते Manyante, hold it. The wise

hold so अङ्गानां Angānām of organs, senses, members, or subordinates such as Ribhu, &c, up to Sarasvati यत् Yat, because रस Rasah, essence, controller, director, chief तेन Tena therefore

10 In this (Chief Prāna) the Rsi Angirā worshipped the (Lord Visnu called the) Udgitha This Chief Prāna is also verily held (by the wise) to be Angirasam, because He is the Controller of all the senses (and Chief of all subordinate members of the hierarchy from Ribhu up to Sarasvati) —18

Note—It has already been said that the Devas accomplished their end and gained victory over the Asuras by worshipping the Lord in the Chief Prāna Now this verse shows that even the Risis got their names and titles by worshipping this Chief Prāna

The Risi called Angirā worshipped the Lord, in the Chief Prāna Therefore, that Risi got the designation of Angirā But Angira is the original and well known name of the Risi why do you say that the Risi got this name by worshipping the Lord in the Prāna? Angirā was not originally the name of any Risi It etymologically means the Controller (Rasa) of all organs (angas) i e Prāna, on whom depends the activity of all organs Or chief (rasa) of all subordinate (anga) entities, from Ribhu up to Sarasvati Thus the Chief Prāna is the real Angirasa, the Controller of bodily organs and the Head of the Hierarchy

MANTRA 11

तेन तꣳह बृहस्पतिरुद्गीथमुपासांचक्र एतमु एव बृहस्पतिं मन्यंते वाग्घि बृहती तस्या एष पतिः ॥ ११ ॥

तम् Tam, in Him, in the Chief Prāna ह Ha, verily, बृहस्पति Brihaspatih, Brihaspati उद्गीथ Udgitham The Lord Visnu called Udgitha उपासांचक्रे Upāsāmchakre, meditated on, worshipped एतम् Etam, Him, the Chief Prāna उ U, also एव Eva, certainly बृहस्पतिम् Brihaspatim, Brihaspati मन्यन्ते Manyante, hold it The wise think वाक् Vāk the goddess Sarasvati the presiding deity of speech हि Hi, because बृहती Brihati, this word is a feminine of बृहत् and means 'full' Sarasvati is called Brihati because she is *full* of all feminine qualities तस्याः Tasyah, of her, of Sarasvati एष Esah, He, the Chief Prāna, पतिः Patih, Lord

11 In this (Chief Prāna) the Deva Brihaspati worshipped the (Lord Visnu called the) Udgitha This (Chief Prāna) is also verily held (by the wise) to be Brihaspati, because Vāk is (called) Brihati, and this Chief Prāna is her Lord —19

MANTRA 12

तेन तꣳहायास्य उद्गीथमुपासांचक्र एतमु एवायास्यं मन्यन्त आस्याद्यदयते ॥ १२ ॥

तम् Tam, in Him, in the Chief Prana; ह Ha, verily अयास्य Ayâsyah the Risi called Ayâsya उद्गीथ Udgitham, the Lord Visnu called Udgitha उपासांचक्रे Upâsâmchakre, meditated on, worshipped एतम् Etam, Him उ U, also, एव Eva certainly अयास्यम् Ayâsyam, Ayâsya मन्यन्ते Manyante, they hold आस्यात् Âsyat, from the mouth, the lung यत् Yat, because अयते Ayate, comes out, goes, i e, entering the mouth, regulates it, comes in and goes out as inspired and expired breath तेन Tena, therefore

12 In this Chief Prâna, the Risi Ayâsya worshipped the Lord Visnu as Udgitha The wise hold him to be also Ayâsya, because by entering the lung, He regulates the respiration, therefore (He is called Ayâsya) —20

MANTRA 13

तेन तꣳह बको दाल्भ्यो विदांचकार॥ सह नैमिषीयाना-मुद्गाता बभूव स ह स्मैभ्यः कामानागायति ॥ १३ ॥

तम् Tam, Him, the Chief Prâna ह Ha verily, because बकः Bakah, the Risi called Vaka दाल्भ्य Dalbhyah the son of Dalbha विदांचकार Vidâñchakara, knew, Another reading स Sah, he ह Ha verily, therefore नैमिषीयानाम् Naimisiyânâm, of Naimisiya sacrificers उद्गाता Udgâta, singer बभूव Babhûva, was, became स Sah he, ह Ha, verily स्म Sma, an expletive denoting wonder एभ्य Ebhyah to those Risis कामान् Kâmân, desired objects, wishes आगायति Âgâyati, sings to obtain for them

13 Because Baka the son of Dalbha knew Him, therefore he became the Udgîtâ of the Naimisya sacrificers, and lo! he obtains for them all their wishes by (the mere magic of his) singing —21

Note—In every practical magic (Yajna) the mighty Vayu should be invoked as the real Udgita—but if He cannot be had then one who knows Him must be engaged For such a person alone can make the magical rite successful and procure the wishes of his clients

MANTRA 14

आगाता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गीथमुपास्त इत्यध्यात्मम् ॥ १४ ॥

प्रथमस्य द्वितीयः खण्डः ॥ २ ॥

आगाता Âgata, singer the procurer, the bringer, or by singing can procure ह Ha indeed वै Vai verily कामानाम् Kamânâm, of desires, or wishes भवति Bhavati, becomes य Yah, who एतत् Etat, this एवम् Evam,

thus विद्वान् Vidvân, knowing. अक्षरम् Akṣaram, imperishable and blissful, the nearest and dearest, the pupil of the eye. उद्गीथं Udgîtham, the Lord. उपास्ते Upâste, meditates on, worships इति Iti, thus अध्यात्मं Adhyâtmam, the physiological teaching; the relation of Prâṇa with the body; and meditation in the body.

14. He who knows the Chief Prâṇa thus and meditates on the Imperishable Udgîtha *i. e.*, Nârâyaṇa, obtains all wishes by singing. So far the psychological teaching about Prâṇa and Udgîtha.—22.

THIRD KHANDA

MANTRA 1

अथाधिदैवतं य एवासौ तपति तमुद्गीथमुपासीतोद्यन्वा एष प्रजाभ्य उद्गायति उद्यꣳस्तमोभयमपहन्त्यपहन्ता ह वै भयस्य तमसो भवति य एवं वेद ॥ १ ॥

अथ Atha, now, *i e*, after teaching the meditation of Udgitha in Chief Prâna अधिदैवतम् Adhidaivatam, the cosmological, the worship of Udgitha in the Chief Vâyu is now being taught य Yah, He एव Eva, certainly असौ Asau, that who is in âditya (आदित्य, or Surya is the Chief Prâṇa तपति Tapati, shines तम् Tam in Him उद्गीथं Udgitham the Udgitha, God Om उपासीत Upasita let him meditate उद्यन् Udyan, rising एष Esah this Chief Prâṇa, in the sun प्रजाभ्य Prajâbhyah, for the sake of all creatures उद्गायति Udgâyati, sings out उद्यन् Udyan, rising तम Tamah, darkness *i e*, ignorance भयम् Bhayam, fear (from darkness, *i e*, ignorance) अपहन्ति Apahanti destroys अपहन्ता Apahantâ destroyer ह Ha indeed वै Vai, verily भयस्य Bhayasya, of fear, तमस Tamasah of (fear produced from) ignorance भवति Bhavati, becomes य Yah who एव Evam thus वेद Veda knows

1 *Now the Cosmological* Let one meditate upon Udgitha, as in the Chief Prâṇa, in yonder (sun) who shines thus This (Prâna in the sun) rising sings out, for the sake of all creatures, and he rising destroys darkness (of ignorance) and fear (produced from the same) He becomes indeed a destroyer of darkness (of ignorance and fear) who knows Him thus —23

MANTRA 2

समान उ एवायं चासौ चोष्णोऽयमुष्णोऽसौ स्वर इतीममाचक्षते स्वर इति प्रत्यास्वर इत्यमुं तस्माद्वा एतमिममसुं चोद्गीथमुपासीत ॥ २ ॥

समान Samânah equal same उ U, indeed एव Eva verily अय Ayam, this the (Chief Prâna in the body) च Cha, and असौ Asau, that the (Chief Praṇa in the sun) च Cha, and उष्ण Usnah, hot अय Ayam, this (the Chief

Prâṇa in the body) उष्णः Usnah, hot असौ Asau, that (the Chief Prâṇa in the sun) स्वरः Svarah, devoted to Viṣṇu स्व means Viṣṇu It is a name of the Lord because He is svatantra (self dependent), and र ra means रत rata, devoted Svara is the name of the Chief Prâṇa, because he is devoted to Visnu इति Iti, thus इमम् Imam, this (the chief Prâṇa in the body). आचक्षते Âchaksate, say (the people) प्रत्यास्वर Pratyasvarah, it is a compound of (प्रत्या+स्वरः) Pratyâ+svarah; while pratya itself is a compound of prati+â (प्रति+आ) Every one seeing the sun, says "the sun is fully (â) in my direction (मां प्रति मां प्रति)" Thus "pratyâ" would mean the sun, i e, the Chief Prâṇa in the sun, and "svara" also has the same meaning as Prâṇa. "Pratyâsvara" means the Chief Prâṇa in the sun This is an appositional compound अमुम् Amum, that, (the Solar Prâṇa) आचक्षते Âchakṣate, say (the people) तस्मात् Tasmât, therefore (because the Adhyatma and Adhidaiva Vâyus are identical) वै Vai, indeed एतम् Etam, this (Udgitha or Lord Hari) इमम् Imam, in this (in the Chief Prâṇa in the body) अमुम् Amum, in that (in the Chief Prâṇa in the sun). Here the two accusative cases are used for the locative cases उपासीत Upâsita, let him meditate, worship

2. This (Chief Prâṇa in the body), and that (Chief Prâṇa in the sun) are indeed equal or same. This (Chief Prâṇa in the body) is hot, and that (Chief Prâṇa in the sun) is also hot. The Chief Prâṇa in the body is called Svara, i.e., the Lord-devoted; and the Chief Prâṇa in the sun is also called the Pratyâsvara or devoted to the Lord in the sun. Therefore (the Chief Vâyu in the body and the Chief Vâyu in the sun being the same) let one worship this (Udgîtha, Lord) both in this (bodily) and in that (the solar Prâṇa)—24.

Note—This shows that there is no difference in the Adhyâtma and the Adhidaivic aspects of the Chief Prâṇa. The Lord must be worshipped in both these forms

MANTRA 3

अथ खलु व्यानमेवोद्गीथमुपासीत यद्वै प्राणिति स प्राणो यदपानिति सो अपानोऽथ यः प्राणापानयोः सन्धिः स व्यानो यो व्यानः सा वाक् तस्मादप्राणन्ननपानन्वाचमभिव्याहरति ॥३॥

अथ Atha खलु Khalu, Or (in the alternative) indeed. व्यानं Vyanam, in the principle Prana, in His aspect of Vyana The Vyâna is also an external symbol of the Lord, एव Eva, alone उद्गीथम Udgîtham, on Viṣṇu called Udgîtha उपासीत Upâsita, let one meditate In order to prove the specific greatness of Vyâna as a vehicle of the Lord, the Śruti describes the other two aspects of the

Chief Prâna, *i e*, Prâna and Apâna यत् Yat, who प्राणिति Prâniti, carries upwards functions in the upper part of the body, or presiding over the sensory organs स Sah he प्राण Prânah, is prâna-aspect of the Chief Prâna This is the name of Śesa यत् Yat, who अपानिति Apânit, carries downwards presides over the lower functions of the body, *i e*, excretory functions, is Apâna, the deity called Vindra अथ Atha, now य Yah, who प्राणापानयोः Prânapânayoh, of Prâna and Apâna सन्धि Sandhih, union, the maker of union who brings about the union स Sah, he व्यान Vyânah, is called Vyâna य Yah, who व्यान Vyânah, Vyâna (or principle Prâna aspect called Vyâna) सा Sâ, she वाक् Vâk, speech, he is inside speech named Vâk and producer of speech In fact, Visnu dwelling in Vyâna is the producer of speech Vyâna in dwelt by Visnu is the real promoter of speech The Śruti next shows how Vyâna is producer of speech, तस्मात् Tasmât, therefore अप्राणन् Aprânan, without functioning of Prâna, without the help of Śesa, when Śesa does not function or is not active अनपानन् Anapânan, when Vindra is not active or without the help of Vindra वाच Vâcham, speech अभिव्याहरति Abhivyâharati, one utters Thus neither Prâna or Apâna is the maker of speech but Vyâna alone

3 Or let him indeed meditate on the Lord as dwelling in the Vyâna (aspect of Prâṇa) He who presides over the sensory organs is Prâna or Śesa, He who presides over the excretory functions is Apâna He who brings about the union of Prâṇa and Apâṇa is Vyâna That which is Vyâna is also speech therefore, when Prâṇa and Apâṇa cease to function, then one utters speech —25

MANTRA 4

या वाक्सर्क्स्माद्प्राणन्ननपानन्नृचमभिव्याहरति यर्क्त्साम तस्मादप्राणन्ननपानन्साम गायति यत्साम स उद्गीथस्तस्मादप्राणन्ननपानन्नुद्गायति ॥ ४ ॥

या Yâ, who वाक् Vâk speech, *viz* Vyâna as mover or promoter of speech and called speech, and is inside Vâk सा Sâ she ऋक् Rik, is Rik, *viz*, Vyâna is the promoter of Rik dwelling in Rik, and called Rik Here also Visnu must be taken as the real worker inside the Vyâna तस्मात् Tasmât, therefore अप्राणन् Aprânan without functioning of Prâna अनपानन् Anapânan, without functioning of Apâna ऋचम् Richam the Rik अभिव्याहरति Abhivyâharati, one utters य Yah who ऋक् Rik Rik तत् Tat, that साम Sâma is Sâman, तस्मात् Tasmât, therefore अप्राणन् Aprânan, without the functioning or help of Śesa, without functioning of Prâna अनपानन् Anapânan, without the functioning or help of Vindra साम Sama, the Saman गायति Gâyati, one sings यत् Yat, who साम Sâma is Sâman, *viz* Visnu who through Vyâna is the promoter of Sâman, and

therefore, called Saman स Sah, He, Visnu उद्गीथ Udgithah It is a sub-division of Saman, a kind of Saman तस्मात् Tasmât, therefore अप्राणन् Apranan, without functioning of Prâna अनपानन् Anapânan, without functioning of Apâna उद्गायति Udgâyati, sings out

4 He who is (the promoter of) speech is also (the promoter of) Rik Therefore, when Prâna and Apâna cease to function, then one utters Rik He who is the promoter of Rik is also the promoter of Sâman Therefore, when Prâna and Apâna cease to function, then one sings out the Sâman He who is the promoter of Sâman, is also the promoter of Udgitha Therefore, when Prâna and Apâna cease to function, then one sings out Udgitha —26

Note—Though in the former part Vak Rik Sama and Udgitha were said to be typical of lower Sarasvati higher Sarasvati Prâna and the Supreme-Self, yet that meaning not being appropriate here Vak means here the Vedas in general Rik means the Rik Veda, Sâma means the Sama Veda and Udgitha means that portion of the Sama Veda which is called Udgitha Veda or special deities of these Vedas

MANTRA 5

अतो यान्यन्यानि वीर्यवन्ति कर्माणि यथाग्नेर्मन्थनमाजेः सरणं दृढस्य धनुष आयमनमप्राणन्ननपानंस्तानि करोत्येतस्य हेतोर्व्यानमेवोद्गीथमुपासीत ॥ ५ ॥

अत Atah from the above mentioned works of speaking, &c यानि Yâni, which अन्यानि Anyâni, other, वीर्यवन्ति Viryavanti, requiring strength कर्माणि Karmâni, works यथा Yathâ, as अग्नेः Agneh, of fire मन्थनम् Manthanam, production by rubbing आजेः Âjeh, of the race of the goal, of the battle सरणं Saranam, running going or marching दृढस्य Dridhasya, of a strong धनुषः Dhanusah of a bow आयमनम् Âyamanam, stringing, curving, stretching अप्राणन् Aprânan, without Prâna function अनपानन् Anapânan, without Apâna function तानि Tâni, them करोति Karoti, he does एतस्य Etasya, of this हेतोः Hetoh, of reason व्यानम् Vyânam, in the Vyâna उद्गीथ Udgitham, Lord Visnu called Udgitha. उपासीत Upâsita let one meditate upon

5 Other works requiring strength, than those (mentioned above), such as ignition of fire by rubbing, marching to a battle, or stretching a strong bow, are performed through Vyâna, when Prâna and Apâna cease to function Therefore, let a man meditate on the blessed Lord Visnu in Vyâna —27

MANTRA 6

अथ खल्वुद्गीथाक्षराण्युपासीतोद्गीथ इति प्राण एवोत्प्राणेन ह्युत्तिष्ठति वाग्गीर्वाचो ह गिर इत्याचक्षतेऽन्नं थमन्ने हीदꣳ सर्वꣳ स्थितम् ॥ ६ ॥

अथ खलु Athakhalu, or indeed उद्गीथाक्षराणि Udgithâksarâm, the syllables of the word Udgîtha the forms of the Lord dwelling in the Devatâs denoted by the various syllables of the Udgitha उपासीत Upâsita, let one meditate उद्गीथ Udgithah the Ud, the Gi the Tha इति Iti thus प्राण Prânah, the Chief Prâna एव Eva, even उत् Ut, is ut, i e the syllable "ut" denotes the Chief Prâna प्राणेन Prânena, through Prâna हि Hi, because उत्तिष्ठति Uttisthati, arises, this world originates from Prâna वाक् Vâk the goddess Sarasvati गीः Gih, is Gi the syllable "gi" denotes Sarasvatî वाचः Vâchah, words speeches हि Hi, because गिरः Girah are called gir इति Iti, thus आचक्षते Âchaksate, say (the learned or wise) अन्नम् Annam food, *viz*, the four faced Brahmâ presiding over food थम् Tham, the syllable tha अन्ने Anne, in food, i e in Brahmâ हि Hi, because इदम् Idam this सर्वम् Sarvam, all स्थितम् Sthitam subsists

6 Or indeed let him meditate on the various forms of the Lord as existing in the deities denoted by the syllables of the word Udgîtha, i e, ut gi-tha Prâna verily is "ut" because this world originates (uttisthati) from Prâna Sarasvatî is "gi," because the learned call speech gir Brahmâ, the presiding deity of food, is "tha" because in Brahmâ, this whole universe subsists (sthita) —28

MANTRA 7

द्यौरेवोदन्तरिक्षं गीः पृथिवी थमादित्य एवोद्वायुर्गीरग्निस्थꣳ सामवेद एवोद्यजुर्वेदो गीः ऋग्वेदस्थं दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो भवति य एतान्येवं विद्वानुद्गीथाक्षराण्युपास्त उद्गीथ इति ॥ ७ ॥

द्यौः Dyauh the heaven The Deva loka एव Eva, verily उत् Ut, is ut अन्तरिक्षम् Antariksam, the sky, the firmament, the Pitri loka गीः Gih gi पृथिवी Prithivî, the earth the Physical plane थम् Tham, tha आदित्य Âdityah, the sun, एव Eva, verily उत् Ut, ut वायु Vâyuh, the air एव Eva, verily गीः Gih, gi अग्निः Agnih the fire एव Eva verily थम् Tham tha सामवेद Sâma Vedah, the Sâma Veda एव Eva verily उत् Ut, ut यजुर्वेद Yajur Vedah, the Yajur Veda. गीः Gih, gi ऋग्वेद Rik Vedah, the Rik Veda थम् Tham, tha दुग्धे Dugdhe, milks out, *viz*, gives the reward, The Lord as Vâk or speech gives the

reward to the worshipper. अस्मै Asmai, to him, i e, the worshipper वाग्दोहं Vâgdoham, the milk of speech, viz, mokṣa, the reward of speech or the knowledge of the Lord य Yah, who वाच Vâchah, of speech दोह Dohah, milk अन्नवान् Annavân, rich in food अन्नाद Annâdah, able to eat food भवति Bhavati, is, becomes य Yah, who एतानि Etâni, these. एवम् Evam, thus. विद्वान् Vidvân, knowing, उद्गीथाक्षराणि Udgithâksarani, the syllables of Udgitha उपास्ते Upâste, meditates on उद्गीथ Udgitha, Udgitha Ut-gi-tha. इति Iti, thus

7. The Lord dwelling in heaven is ut, in the sky is gî, and on the earth is tha He dwelling in the sun is ut, in the air is gî, and in the fire is tha He dwelling in the Sâma Veda is ut, in the Yajur Veda is gî, and in the Ṛik Veda is tha The Lord gives to him Release, which is the milk of speech, who thus meditates on Him He becomes rich in food, able to eat food, i.e. healthy; who knowing these thus, meditates on ut-gi-tha, the three syllabes of Udgitha —29

Note—By heaven, etc, is to be understood here, the Lord dwelling in the deities who preside over heaven, etc

MANTRA 8

अथ खल्वाशीः समृद्धिरुपसरणानीत्युपासीत येन साम्ना स्तोष्यन्स्यात्तत्सामोपधावेत् ॥ ८ ॥

अथ खलु Atha Khalu, or indeed, आशी समृद्धि Âśih-samriddhih (आशिषः समृद्धि) fulfilment of desires He who is the cause of the fulfilment of desires उपसरणानि Upasaraṇâni, those which give the desired object, the various forms of the Lord subsisting in the Sâma and other Vedas उपासीत Upâsita, let one meditate येन साम्ना Yena-sâmnâ, by what particular Sâma Veda स्तोष्यन् Stosyan, praising, स्यात् Syât, may be तत् Tat, that साम Sâma, the Sâma उपधावेत् Upadhâvet, take up, i e, knowing Hari as the highest and residing in the Sâma Veda; let him take up the particular hymn of the Sâma Veda with which he wishes to sing the praises of the Lord

8 Next let him meditate on the various forms of the Lord as existing in the Sâma Veda and which give all desires and fulfil all prayers Let him take up that particular Sâma, with the hymn of which he wants to praise the Lord.—30

MANTRA 9

यस्यामृचि तामृचं यदार्षेयं तमृषिं यां देवतामभिष्टोष्यन्स्यात्तां देवतामुपधावेत् ॥ ९ ॥

यस्याम् Yasyâm, in which ऋचि Richi, in the Rik तम् Tam, that ऋचम् Richam, Rik यत् Yat, what आर्षेयं Ârseyam, the Risi who saw it first तम् Tam, that ऋषिं Risim, the seer याम् Yâm, what देवताम् Devatâm, devatâ, the topic of a hymn, the chief subject matter of a hymn अभिष्टोष्यन् Abhistosyan, praising fully स्यात् Syât, may be ताम् Tam that देवताम् Devatâm, the devatâ, the topic उपधावेत् Upadhâvet, let know fully

9 Let him thoroughly know the particular Rik in which that Sâma occurs, the particular Risi by whom it was composed, the particular Devatâ whom he is going to praise —31

MANTRA 10

येन छन्दसा स्तोष्यन्स्यात्तच्छन्द उपधावेद्येन स्तोमेन स्तोष्यमाणः स्यात्तꣳस्तोममुपधावेत् ॥ १० ॥

येन Yena, by which छन्दसा Chhandasâ, by metre such as Gâyatrî, Anustup, Pankti, etc स्तोष्यन् Stosyan praising स्यात् Syât may be तत् Tat, that छन्द Chhandah, metre उपधावेत् Upadhâvet, let him fully know येन Yena, by which स्तोमेन Stomena, tune the particular music or tune स्तोष्यमाणः स्यात् Stosyamânah Syât, is going to praise तं स्तोमम् Tam Stomam, that tune उपधावेत् Upadhâvet, let him know fully

10 Let him know fully the metre in which he is going to praise Let him know fully the tune in which he is going to sing —32

MANTRA 11

यां दिशमभिष्टोष्यन्स्यात्तां दिशमुपधावेत् ॥ ११ ॥

याम् Yâm what दिशम् Disam quarter *i e* presiding deity of the quarter अभिष्टोष्यन् स्यात् *Abhistosyan Syât is going to praise* ताम् *Tâm, that* दिशम् Disam, direction quarter *i e* the presiding deity of the quarter उपधावेत् Upadhâvet let him fully know

11 Let him fully know the particular deity of the quarter whom he is going to praise —33

Note —This teaches the worship of various deities and not of one Lord Lest one should think that the Upanisad teaches polytheism the next mantra shows that in worshipping these subsidiary deities one must never forget that the Lord is the Highest Deity and the Best of all and that honour is paid to these deities, merely as the agents of the Lord.

MANTRA 12

आत्मानमन्तत उपसृत्य स्तुवीत कामं ध्यायन्नप्रमत्तोऽभ्याशो ह यदस्मै स काम: समृद्ध्येत यत्काम: स्तुवीतेति ॥ १२ ॥

प्रथमस्य तृतीय: खण्ड: ॥ ३ ॥

आत्मानम् Âtmānam the Supreme-Self, the Lord अन्तत Antatah, as the highest, i e, Ultimate उपसृत्य Upasritya, having known, स्तुवीत Stuvita, let him praise (the inferior deities) कामम Kāmam, the desired objects ध्यायन् Dhyāyan, reflecting, meditating अप्रमत्त: Apramattah, free from heedlessness, making no mistakes, अभ्याश Abhyāśah, quickly ह Ha, verily यत् Yat, because अस्मै Asmai, to him स Sah, that काम Kāmah, desire समृद्ध्येत Samriddhyeta is fulfilled यत्काम Yatkāmah, the man having that as his desire, with a strong desire स्तुवीत इति Stuvita Iti, let him praise

12 Let him praise the inferior deities, knowing that the Supreme-Self is the Highest or the Ultimate Let him meditate on the desired object, without heedlessness; because the desires of such a worshipper become quickly fulfilled. So let him praise with a strong desire —31

Note —The method of getting any desire fulfilled is laid down in this verse It consists, firstly, in thinking strongly of that desire without heedlessness Secondly, in praising that particular deity who has jurisdiction over that desired object Thirdly, knowing that all the lower devatās are agents of the Lord and that he alone brings about the fulfilment of all desires Fourthly, he must praise as a "*yatkāma*" with a strong desire

MADHVA'S COMMENTARY

It has already been mentioned before that the worship of the Lord in the vehicle of Prāna is the best It consists in realising that He is the Highest of all, and that the Prāna is the highest vehicle Such worship was called Adhyātmic or appertaining to the soul, in other words seeing the God in the soul Now the Śruti describes the worship of God in nature, or Ādhidaivic worship of the Lord

The Śruti passage "That yonder sun which shines let him meditate on the Udgītha in it" has been explained by former commentators as enjoining the worship of the Udgītha, in the sun and that the sun is a self luminous body The Commentator shows that the sun is not a self luminous mass, but that it owes its light to the Chief Prāna (cosmic electricity?) —

It is Prāna, that residing in the sun, constantly gives out light and heat and not the latter, (the physical sun) As (when the fire enters) the wood (the latter) gives out heat and light, so does the sun, (when the Prāna enters it)

If it is the Prāna that really shines, and not the sun, then why is it said, that it rises and sets? The Prāna in the sun is a constant quantity, it never sets. To this the Commentator says —

The Prāna (Vāyu) residing in the solar orb, is above all rising or setting it is only with regard to Prajās or creatures (dwelling on

earth) that it is said to rise or set It is for their sake that the Chief Prâna sings out the praises of the Lord Janârdana

The Commentator now explains Mantra 2

The Vâyu (Prâna) who is in the sun, is verily the same who is in the body of all living beings, for it is the presence of life (Prâna) in the body that gives it its vital heat, (and when the life departs, the body becomes cold,) so the heat of the sun also must be due to the presence of the Prâna in it Therefore, let one worship the Lord Janârdana, called Udgitha, both in the Prâna here (within the body) and in the Prâna there (in the solar orb) and nowhere else in order to accomplish all his desires and to obtain Release

Now the Commentator explains the words Svara and Pratyasvara of the same mantra

The Lord Kesava is called *Sva because He is independent* (sva-tantra), he who is devoted (rati) to the Lord, i e, the Chief Prâna, is called Svara or Lord devoted Thus svara means Vâyu It is the name of the Prâna in the body of living beings While Pratyasvara is the name of the Prâna in the sun, because it (its ray) is parallel (prati) to every one, for every one says or rather thinks that the sun is towards him (prati)

[The Commentator now explains the Mantra 3 words He who brings about the union of Prana and Apana is Vyana What are these Prana and Apana? Are they different aspects of the same Prana or different from it? Since Vyana is said to be higher than these both *Prâna and Apana so the latter two cannot be the same as the* Chief Prâna The Commentator explains the pentad of lower prana] —

The pentad of Prana (Apâna, Vyana, Samâna Udana) is three fold The First or the Chief Pentad consists of the Chief Prâna the Chief Apana, the Chief Vyana the Chief Samâna and the Chief Udâna This highest Pentad is only another aspect of the *Chief Prana The second* Pentad is called the Garuda Pentad while the lowest Pentad is that which is known as Prana, &c and which are the sons of the Chief Prana, &c This is one division But there is another division which is four fold and not three fold like this It consists of (1) Prana and Apana, (2) Sesa and Vindra, (3) Udana and Samana and (4) Rudra and Indra, higher than this four fold Pentad is the Vyana Vayu Therefore, let one meditate on the Supreme Lord Hari called Udgitha in this Vyâna Vâyu Because Visnu residing in Vyana is the same which resides in Vak, Rik and Sâman always That one alone is also in Udgitha (a division of the Sama Veda) therefore all that action, namely, singing of the Sâma song by reciting loudly the hymns is the action of Vyana The Lord called Udgitha dwells in the Pentad of Vyana (namely Vak, Rik,

Sâma, Udgitha and Vyana) (The Lord dwells in the four, namely, Vak, Rik Sâma, and Udgitha, in fact he is in the Vyana, which pervades these four, because Vyâna has Visnu within him and it pervades Vâk, etc, therefore, Visnu pervades Vâk, etc)

[The Commentator now explains the words of Mantra 5 ' therefore the works which require strength are performed through Vyana]

Since it performs all works of strength (virya) it is called Vyana (They are performed really by the Lord dwelling in Vyana alone) There fore, let one always worship Visnu residing in Vyâna (and nobody else)

[The question arises are the forms of the Lord as dwelling in these Vyana etc different or not different if they are different then the saying that the Lord is one alone in all these is contradicted if the form is not different then the saying that 'the names and forms are different is contradicted If the Lord is different in different bodies in some his glory being less in others great then the Lord would be liable to modification If he is the same in every body then His effects ought to be the same every where This dilemma the Commentator answers thus —]

The Lord is verily one and identical, in all times and in all objects he is unlimited (Nirvisesa or does not possess any specific visesa energy) and His glory never increases and decreases, with the objects in which He may be Still owing to the differences in His activities He gets different names and forms though He Himself is not different and is one in His Full lordliness everywhere He on account of his infinite power produces different results in different bodies, without himself undergoing any change The Lord is verily devoid of any particular power (Avisesa) because he is All power, and therefore, He produces always the effects *of particular forces though Himself remains* unmodified and uncontaminated by pleasure and pain

[The Commentator now explains the words the Lord milks for him the milk of speech" of Mantra 7 —]

He who knows Him to be one though dwelling in the letters of Udgitha *or in the vehicles of Prana* etc or in the causes of the fulfilment of desires yet even in everything verily obtains all desires

The syllable Ut is the name of Prana etc the syllable gih is Vak etc the syllable tha is food etc therefore Hari is said to dwell in all these and consequently in Udgitha

[The Commentator now explains the words having known the Highest Self let him praise of Mantra 1*) —

The word Âtmanam of this Mantra means the Supreme Self The word Antatah means as the Highest Thus knowing Him everywhere, let one worship minor Devas (if he likes)

FIRST ADHYÂYA

FOURTH KHANDA

MANTRA 1

ॐमित्येतदक्षरमुद्गीथमुपासीतोमिति ह्युद्गायति तस्योपव्याख्यानम् ॥ १ ॥

ओम् Om, the Lord इति Iti, thus एतत् Etat, this अक्षरं Aksaram, Imperishable उद्गीथ Udgitham, Narâyana उपासीत Upâsita, let meditate ओम् Om, *Lord* इति *Iti, thus* हि *Hi, for* उद्गायति *Udgâyati, sings* तस्य *Tasya, of him* उपव्याख्यानम् Upavyâkhyânam, full explanation

Note —This is exactly the same as the first mantra of the Khanda First For fuller word meaning see page 2

1 Om is the Lord, the Imperishable, the Udgitha, He must be meditated upon Him the Udgâtri sings out as Om About Him is this full explanation —35

MANTRA 2

देवा वै मृत्योर्बिभ्यतस्त्रयीं विद्यां प्राविशꣳस्ते छन्दोभिराच्छादयन्यदेभिराच्छादयꣳस्तच्छन्दसां छन्दस्त्वम् ॥ २ ॥

देवा Devâh, the Devas वै Vai, *verily* मृत्यो *Mrityoh, from* death, from Durgâ, the goddess of death (Mâranât Mrityuh Iruktâ Durgâ) Mrityuh is called Durgâ because she destroys all ignorance बिभ्यत Vibhyatah, being afraid त्रयीं Trayim, the three fold Vedas प्राविशन् Prâvisan entered into fully, *i e*, the devas being afraid of Durgâ without meditating on the Lord Visnu, in the deity presiding over the three fold knowledge, (three Vedas) ते Te they (Devas) छन्दोभि Chhandobhih with metrical hymns, by means of the meditations on the Lord in Vedic hymns आच्छादयन् Âchchhâdayan, covered (them selves), they covered themselves with the armour of the Chhandas यत् Yat, *because* एभि Ebhih *with these (hymns)* आच्छादयन् *Âchchhâdayan, covered* themselves तत् Tat, therefore छन्दसाम् Chhandasâm, of the Chhandas छन्दस्त्वम् Chhandastvam *i e*, therefore the hymns are called Chhandas

2 The Devas verily being afraid of the Goddess Durgâ, entered into the three Vedas They covered themselves with the metrical hymns (as if with an armour) Because they covered themselves with these (hymns), therefore the hymns are called Chhandas —36

MANTRA 3

तानु तत्र मृत्युर्यथा मत्स्यमुदके परिपश्येदेवं प्रर्यपश्यदृचि साम्नि यजुषि । ते नु विदत्वोर्ध्वा ऋचः साम्नो यजुषः स्वरमेव प्राविशन् ॥ ३ ॥

तान् Tan, Devas concealed within the three Vidyas उ U, also. तत्र Tatra, there मृत्युः Mrityuh, Durgâ the goddess of death यथा Yatha, as मत्स्य Matsyam, fish उदके Udake, in the water परिपश्येत् Paripasyet, might observe (the fish catcher) एवं Evam, thus, पर्यपश्यत् Paryapasyat, observed Durgâ, the goddess of death is the nominative of it ऋचि Richi, in the Rik. साम्नि Samni, in the Saman यजुषि Yajusi, in the Yajur Veda ते Te, they, i e, Devas (Knowing that Durgâ has found them out) नु Nu, even वित्वा Vittva, knowing or seeing ऊर्ध्वा Urdhvah, superior; qualifies Devah The phrase ūrdhvāh Devah means 'the intelligent Devas'—"the Devas because they were intelligent, found out so." They were not like fish who does not know its catcher ऋचः Richah, from the Rik साम्नः Samnah, from the Sâman यजुषः Yajusah, from the Yajur Veda स्वरम् Svaram, in the Chief Vâyu named Svara (Sva = Lord, ra = devoted), and meditated therein on the Lord called Svara, the Independent (Sva = self, ra = relying; delighting) एव Eva, indeed प्राविशन् Pravisan, entered · worshipped or meditated on

3 As the bird, called the fish-catcher, might observe a fish in water, so Durgâ, the goddess of death, observed the Devâs (covered with the metrical hymns, i e,) in the Rik, Yajus, and Sâman. As the Devâs were intelligent, so they knew that the goddess of death had found them out, so they leaving (the worship of Hari in the presiding deities of) the Rik, Yajus, and Sâman, worshipped the Lord called Svara, the Independent, in the Chief Vâyu called Svara or the Lord-devoted.—37.

MANTRA 4

यदा वा ऋचमाप्नोत्योमित्येवातिस्वरत्येवꣳ सामैवं यजुरेष उ स्वरो यदेतदक्षरमेतदमृतमभयं तत्प्रविश्य देवा अमृता अभया अभवन् ॥ ४ ॥

यदा Yada, when वै Vai, verily ऋचं Richam, the Rik आप्नोति Âpnoti, gets (learns), recites. When the people recite the Rik they add Om to those hymns. ओम् Om, Om इति Iti, thus एव Eva, verily. अतिस्वरति Atisvarati,

pronounces Adds or prefixes Om to the Rik-mantra एवं Evam, thus साम Sâma, the Sâma Veda He adds Om to the Saman song एवं Evam, thus यजु Yajus, the Yajur Veda The hymns of the Rik, Yajus or Sâman have no protective efficacy unless preceded by the syllable Om Therefore the japa of every mantra is with Om in the beginning एष Esah, this उ U, alone स्वर Svarah, the self-dependent, the Independent यत् Yat, because एतत् Etat, this (the nearest of all) and therefore called Etat 'this or 'nearest अक्षरम् Aksaram the Imperishable एतद् Etad, this (nearest) अमृत Amritam, the Immortal अभय Abhayam, free from fear, (fearless), or Giver of fearlessness तत् Tat, that Lord प्रविश्य Pravisya, (lit) having entered (taking refuge under) देवा Devâh, the devas अमृता Amritah, Immortal अभवन् Abhavan, became

1 Therefore when one learns a Rik (stanza) he prefixes an Om (to it in reciting it), so (when he sings) a Sâman hymn, (he chants out Om first), and so (when he utters) a Yajus formula, (he pronounces first Om) This is the Independent Because He is the Nearest, the Imperishable, the Immortal, and the Giver of freedom from fear The Devâs by entering into (and worshipping) that (Lord) became Immortal, i e, released —38

MANTRA 5

स य एतदेवं विद्वानक्षरं प्रणौत्येतदेवाक्षरंस्वरममृतमभयं प्रविशति तत्प्रविश्य यदमृता देवास्तदमृतो भवति ॥ ५ ॥

चतुर्थ खण्डः ॥ ४ ॥

सः Sah he यः Yah, who एतत् Etat, this i e, the Lord called Om एवं Evam, thus, i e, He is the giver of Immortality to the Devas विद्वान् Vidvân, knowing अक्षरं Aksaram, the Imperishable, this is the name of Visnu प्रणौति Pranauti praises with pranava (Om) एतत् Etat, this एव Eva, only अक्षरम् Aksaram, Visnu स्वरं Svaram, the Lord called Svara—the Independent, the Delighter in (one's) own self अभयं Abhayam free from fear प्रविशति Pravisati, enters, i e, takes refuge under तत् Tat that, viz, the Lord प्रविश्य Pravisya, having entered यत् Yat as अमृता Amritâh, immortal देवा Devâh, the Devas तत् Tat, so It is equal to tathâ, as correlated to yat yathâ अमृत Amritah, immortal भवति Bhavati becomes

5 He who knowing this Lord thus (as the giver of immortality to the Devas) meditates on the Imperishable with pranava and takes refuge under the Self-dependent, the Immortal and the Giver of freedom from fear, becomes free from death, just as the Devas became Immortal —39.

MADHVA'S COMMENTARY

(It was not mentioned before what was the fruit of worshipping the sacred syllable Om which is the symbol of Lord in Vayu. The śruti now mentions that by such worship one gets release from the bondage of the samsara and a story is being related to that effect.)

In Mantra 3 it is said the Devas entered Svara. This word Svara requires explanation and the Commentator therefore says —

Svara is the name of Visnu because He takes delight (rati) in Himself (Sva). Vāyu is called Svara because He is devoted to Sva or Visnu. Visnu is called Sva because He is Independent. Svara also means Vâyu. Thus both Visnu and Vayu are called Svara —Visnu because He alone is independent, and Vāyu, because He is devoted to Sva or the Lord.

Admitted that both Visnu and Vayu have the names of Svara but it does not follow that in Mantra 3 the entering of the Devâs into Svara refers to their entrance into Vâyu and Visnu. For it is said there that by entering into it the Devâs became immortal. This is wrong because in deep sleep (Susupti) and in dissolution of the universe (Pralaya) all beings enter into Svara (God) and ought to become immortal. But we do not see so. The Commentator explains the sentence "the Devâs became immortal" of the Mantra 4 thus —

In the Svara called the Vayu the Devas worshipped the Svara called Visnu, whose another name is Om. By such worship of the Svara, in the Svara, the Devas obtained immortality, namely, Mukti or salvation, which is absence of death and the fear of death.

In the Mantra 2 it is said the Devâs were afraid of mrityu or death. The old commentators have explained the word mrityu as Yama but this is wrong because all devâs are immortal and so have no fear of Yama.

Therefore the Commentator explains the word mrityu —

The Goddess Durga is called mrityu because She causes death.

Through fear of this Goddess the Devas worshipped Om and obtained the highest immortality, i. e, Lord Visnu himself. Thus in Sandhyana

The word Urdhvah in Mantra 3 has been explained wrongly by old commentators. It really means Superior, Best and does not mean risen above.

The fish does not know or recognise its catcher, but the Devas knew that Durga was their enemy and consequently, the Devas were certainly superior to fish; hence Urdhvah is an epithet of the Devas meaning they were possessed of great intelligence. In other words, Urdhva Devah mean "the intelligent (lofty) Devas."

FIRST ADHYÂYA

FIFTH KHANDA

MANTRA I

अथ खलु य उद्गीथः सः प्रणवो यः प्रणवः स उद्गीथ इत्यसौ वा आदित्य उद्गीथ एष प्रणव ओमिति ह्येष स्वरन्नेति ॥ १ ॥

अथ खलु Atha khalu, now indeed this indicates the beginning of a mantra य Yah, who उद्गीथ Udgithah, Visnu called Om स Sah, he प्रणव Pranavah, the pranava य Yah, who प्रणव Pranavah the Pranava स Sah, He उद्गीथ Udgithah, the Udgitha called Visnu, i e, the Udgitha is called Pranava and the Pranava is called Udgitha, there being no distinction between Pranava and Udgitha Because the followers of the Rik Veda chiefly use Pranava and the followers of Sâma Veda chiefly use Udgitha Both words are intended for Visnu इति Iti thus It indicates the end of the mantra The quotation ends here The Śruti next gives the etymological meaning of these two words, Pranava and Udgitha असौ Asau, *this* वै *Vai, verily,* आदित्य *Âdityah, the sun called Âditya, next the Chief* Vâyu presiding over the sun, and lastly, the Lord Hari who is inside that Chief Vâyu उद्गीथ Udgithah is Udgitha, i e, Hari who is inside that Chief Vâyu in the sun is Udgitha because He is sung as the most High एष *Esah, He who is inside the Chief Vâyu, the presiding deity over the sun* प्रणव Pranavah is called also Pranava because He is superior (pra) to all; because He is Leader (na) of all, and Goal (va) of all Therefore though Udgitha was the name given to the Lord in His aspect as dwelling in man, He *should be worshiped under that name as dwelling in the Solar Prâna also* ओम् Om, Om called Visnu इति Iti, thus हि Hi because एष Esah, Visnu who is inside the Chief Vâyu the presiding deity of the sun स्वरन् Svaran, sounding, reciting The Lord moves through the universe reciting His own name Om, in *order to teach others to do the same* एति *Eti, moves.*

1 "Now indeed (says a Mantra) "He who is Udgitha is (also) Pranava, He who is Pranava is (also) Udgitha" This Lord residing in the Solar Prâna is verily Udgitha and He also is Pranava He goes sounding Om (to teach all creatures His Ineffable Name)—40

Note —The meditation (worship) on Pranava and Udgitha has been mentioned already But lest one should think that these two are different, the Sruti now declares their identity, by quoting a Mantra Yah Udgitha sa Pranavah, Yah Pranavah sa Udgitha The

repetition in the converse form indicates absolute co extensiveness of these two propositions Otherwise their identity would not be established To prove the identity of A and B we must assert not only all A is B but also all B is A

He who meditates on this *one* syllable Om gets *one* son and also gets release But he who meditates on Udgītha as residing in these rays of the Solar Prāṇa obtains many sons as well as release

It has been mentioned just now that by worshipping the Lord in the Solar Prāṇa the worshipper gets *one* son while worshipping Him in the *rays* of the Solar Prāṇa he obtains many sons In order to make this statement credible the Śruti gives a narrative in the next mantra

MANTRA 2

एतमु एवाहमभ्यगासिषं तस्मान्मम त्वमेकोऽसीति ह कौषीतकिः पुत्रमुवाच रश्मींस्त्वं पर्यावर्तयाद्बहवो वै ते भविष्यन्तीत्यधिदैवतम् ॥ २ ॥

एतम् Etam, this, (Viṣṇu who is inside the Chief Vāyu, the presiding deity over the *orb* of the sun) उ U, indeed एव Eva, only अहम् Aham, Kauṣītaki, अभ्यगासिषं Abhyagāsiṣam, sang out fully (the praises of Viṣṇu) worshipped entirely तस्मात् Tasmāt, therefore मम, Mama my त्वं Tvam, thou एकः Ekaḥ, one only असि Asi, art इति Iti thus ह Ha indeed कौषीतकिः Kauṣītakiḥ, the son of Kuṣītaka पुत्रं Puttram, to his son उवाच Uvācha said रश्मीन् Raśmīn, rays, Viṣṇu who is inside the Chief Vāyu, (the presiding deity over the *rays* of the sun) त्वं Tvam, thou पर्यावर्तयात् Paryāvartayāt, do sing praises to revolve, meditate or constantly revolve on the *rays* बहवः Bahavaḥ, many वै Vai, indeed then ते Te, thy (sons) भविष्यन्ति Bhaviṣyanti will be इति Iti, thus अधिदैवतम् Adhidaivatam this is adhidaivatam fruit of the worship of the Lord

2 "As I sing praises to this (aspect of the Lord) alone, (*i e*, that Viṣṇu who is inside the Chief Vāyu, the presiding deity over the orb of the sun and not to that Viṣṇu who is inside the Chief Vāyu, the presiding deity over the *rays* of the sun), so I have got thee as the only son," thus said Kauṣītaki to his son "Do thou sing praises to (Viṣṇu who is inside the Chief Vāyu the presiding deity of the *rays* of the sun), then many sons will be born to thee" This is the fruit of adhidaivata worship, (or this is the adhidaivata fruit of worship)—II

MANTRA 3

अथाध्यात्मं य एवायं मुख्यः प्राणस्तमुद्गीथमुपासीतोमिति ह्येष स्वरन्नेति ॥ ३ ॥

अथ अध्यात्मम् Atha-adhyâtmam, now with reference to the body, Psychological. The fruit of worshipping the Lord in the body is now mentioned. य *Yah, who* एव *Eva, only.* अयम् *Ayam, this.* मुख्य *Mukhyah, in the mouth or lungs*, Chief प्राण Prânah, Prâna ; the deity inside the body तम् Tam, in him (in that Chief Prâna) उद्गीथम् Udgîtham, Visnu called Udgîtha उपासीत Upâsîta, let one meditate upon ओम् Om, Om इति Iti, thus. हि Hi, because. एष Esah, He स्वरन् Svaran, reciting, sounding. एति Eti, moves, goes.

3 Let him meditate on Visnu as Udgîtha presiding in the Chief Prâna, in the mouth, for reciting Om moves Visnu This is adhyâtma (psychological) —42

Note—The sentence ' Now indeed, He who is Udgîtha is Pranava He who is Pranava is Udgîtha ' is farther explained in this mantra That sentence should be read as a part of this mantra also

MANTRA 4

एतमु एवाहमभ्यगासिषं तस्मान्मम त्वमेकोऽसीति ह कौषीतकिः पुत्रमुवाच प्राणांस्त्वं भूमानमभिगायताद्बहवो वै ते भविष्यन्तीति ॥ ४ ॥

एतम् Etam, this उ U, indeed. एव Eva, alone अहम् Aham, I. अभ्यगासिषम् Abhygâsisam, sang fully out (the praises of Visnu) तस्मात् Tasmât, therefore. त्वम् Tvam, thou मम Mama, of me एक Ekah, one only असि Asi, art इति Iti, this ह Ha, indeed कौषीतकिः Kausîtakih, the son of Kusîtaka पुत्रम् Putram, to his son उवाच Uvâcha, said प्राणान् Prânân, the prânas (*i.e.*, Visnu as dwelling in many senses). त्वम् Tvam, thou भूमानम् Bhûmânam, great, full of all qualities अभिगायतात् *Abhigâyatât, fully sing out.*

4 "I sang praises to this (Visnu in the Chief Prâna) alone, therefore, thou art my only son," said Kausîtaki to his son "But sing thou fully the praises of the Infinite Lord, in all the Prânas, for thereby verily many sons will be born to thee"—43

MANTRA 5

अथ खलु य उद्गीथः स प्रणवो यः प्रणवः स उद्गीथ इति होतृषदनाद्धैवापि दुरुद्गीथमनुसमाहरतीत्यनुसमाहरतीति ॥ ५ ॥

पञ्चमः खण्डः ॥ ५ ॥

अथ खलु Atha Khalu, now indeed, this indicates the beginning of a mantra य Yah, who उद्गीथ Udgithah, (Visnu called Om) स Sah, he प्रणव Pranavah, the Pranava य Yah, who प्रणव Pranavah, the Pranava स Sah, he उद्गीथ Udgithah, the Udgitha, called Visnu, *i e*, the Udgitha is called Pranava, and the Pranava is called Udgitha, there being no distinction between Pranava and Udgitha because the followers of the Rik-Veda chiefly use Pranava and the followers of the Sâma-Veda chiefly use Udgitha Both words are intended for Visnu इति Iti, thus, this word is used to denote the end of the mantras quotation होतृषदनात् Hotrisadanat, from (meditating on) Hotri sadana, meditating on the Lord Visnu who presides over the fire ह Ha, verily एव Eva, even अपि Api, also दुरुद्गीत Durudgitam, incorrect singing, mistake अनुसमाहरति Anusamaharati, rectifies इति Iti, thus अनुसमाहरति Anusamaharati, rectifies इति Iti, thus

5 He who knows that the Pranava is the Udgitha and the Udgitha is the Pranava, *i e*, there is no distinction between Pranava and Udgitha, meditating on the Lord who presides over the fire, rectifies the mistakes, *i e*, rectifies the mistakes of wrong singing —44

Note —The old commentators have explained the word Hotri Sadanât as "rites appertaining to the Hotri priest and they mean that he rectifies the evil effects of wrong singing from the works done by the Hotri priest This is wrong It means 'the refuge of the Hotri priest, *i e* fire the Lord dwelling in the fire is said to be 'Hotri Sadana' The force of the ablative case indicates that a word like Dhyâtvâ is understood here. This verse teaches the meditation in order to remove the sin caused by wrong singing through mistake or heedlessness or dropping proper accent

MADHVA'S COMMENTARY

Having described the worship of the Supreme Lord called the Udgitha, in the Chief Prâna both psychologically, and cosmologically, this Khanda relates a story as to the fruit of the worship Having recited a Text showing the identity of Pranava and Udgitha and having answered the doubt as to what is Udgitha and what is Pranava this Khanda mentions the fact that the Lord in the Solar Prâna is both Udgitha and Pranava —

The Vâyu resides in the Sun, (in his one aspect), and Hari, the Lord, resides in such Vâyu and is called Pranava, because He is the highest (pra), because He is the Leader of all (netri), because He is the goal (va) of all The Lord is called Udgitha, because He is praised or sung (gîta) loudly or highly or as the best of all (uchchaih) He is the highest of all persons, called the Purusottama He who dwells within the Prâna in this body, He is verily (the Lord Hari called Pranava and the Udgitha) In this body, constantly reciting Om, He is the Lord that moves in all, therefore, meditating on this One Imperishable Lord, one obtains one son and gets salvation He who meditates on Him in the

rays of the Prâna, gets *many* sons and also salvation, therefore let him meditate thus on the Supreme

The phrase "praise the great Prana the Bhûmanam" in the Mantra 4 does not mean that Prâna is the *Bhûmâ* —a *mistake* which has been made by older commentators, therefore, the Commentator says —

Let him praise the Lord of all, as Bhûmâ, the Infinite the Full, in the Prâna or as dwelling in the Prâna

Though in the Śruti the word Abhigâyata is in third person singular, yet it must be explained as in the second person, because the word Tvam or Thou precedes it Hence the Commentator has explained this word in the second person by using —

"Abhigâya" "Sing Thou or Ye," the Infinite as residing in the Prâna

In the Mantra 5, the words Hotṛi Sadanât, etc have been explained by former Commentators as sitting from the seat of the Hotṛi Priest he rectifies any mistakes committed by the Udgâtri Priest if he has sung wrongly This explanation is incorrect The word Dur Udgitam Anusamâharati do not mean rectifies the mistake of wrong singing but it means makes it propitious or favourable so that this wrong singing may not produce evil effect but may become favourable This He does by meditation on the Lord

The word Hotṛi Sadana means "the Lord dwelling in Agni, which is the Sadana or Home or refuge of the Hotri priest" By meditating on this Lord dwelling in the fire, and called a dweller in the Home of the Hotṛi priest, He makes mistakes turn out to be no mistakes As we find in the Traividya —

He removes the evil effects of wrong singing by meditating on the Lord, the Supreme Hari, as residing in fire, therefore, let one meditate always on the Lord, as dwelling in the fire

SIXTH KHANDA

MANTRA 1

इयमेवर्गग्निः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयत इयमेव साऽग्निरमस्तत्साम ॥ १ ॥

इयम् Iyam, this earth, i e, the deity presiding over the earth एव Eva, only, indeed ऋक् Rik, named Rik, Sarasvati, presiding over the Rik and pervading the earth अग्नि Agnih, fire, the deity of fire pervading fire and named Agni साम Sâma, the presiding deity of Sâman called also Sâman, i e, Vayu तत् Tat, that एतत् Etat, thus, (Sâman, pervading fire and called fire) एतस्याम् Etasyâm in this (earth in this Sarasvati pervading the earth) ऋचि Richi in the Rik अध्यूढं Adhyudham, rests, is refuged For it is a well known fact that fire rests on earth i e manifests itself through matter If there is no solid matter, the heat radiation is not manifested तस्मात् Tasmât, therefore; because these two are so related ऋचि Richi, in the Rik. अध्यूढ Adhyudham refuged साम Sâma, the Sâman गीयते Gîyate is sung, even the exoteric Sâman, the hymns of the Sâma-Veda are sung as based on the mantras of the Rig Veda, by the singers of the Sâma Veda The matrix of the Sâma Veda is the Rig-Veda इयम् Iyam, this earth एव Eva, indeed सा Sâ Sa the syllable अग्नि Agnih, fire. अमः Amah Ama, the syllable तत् Tat thus (makes) साम Sâma, the Sâman

1 (The Devî Sarasvati called) Rik verily (pervades) this (earth) (the Deva Vâyu called) Sâman (pervades) fire, thus thus (fire is seen to) rest on that (earth), therefore, the Sâman is sung as resting on the Rik Sâ is this earth, and Ama is fire and that makes Sâma —45

Note—Separately Sarasvati and Vâyu have their places in earth and fire and are separately known by those names but when combined they give rise to a single body, a deity called Ardhanârî Of this Ardhanârî or androgynous Being (Adonai ?) the Sarasvati part is called Sâ the Vâyu part is called Ama This Ardhanârî rests also in earth and fire, the Sarasvati part is called Sâ because it is Sâra or essence, the Vâyu part is called Ama (â=not, ma=measured) because it is unmeasured Thus Sâma would mean "illimitable essence

MANTRA 2

अन्तरिक्षमेवर्ग्वायुः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयतेऽन्तरिक्षमेव सा वायुरमस्तत्साम॥२॥

अन्तरिक्ष Antarikṣam, sky, the goddess Sarasvatî as presiding over the sky. (The deity of the middle region) वायु Vâyuh, air, the god Vâyu presiding over the external Vâyu. The other words are the same as in the last verse.

2 (The Devî Sarasvatî as presiding over) sky is verily Ṛik, (the Deva Vâyu as presiding over) air is Sâman. This Sâman is refuged in that Ṛik; therefore, the Sâman is sung as based on the Ṛik. The sky is *Sâ* and the air is *Ama*, and thus the Sâma is made.—46.

MANTRA 3.

द्यौरेवर्गादित्यः साम तदेतदेतस्यामृच्यध्यूढ१ साम तस्मा-दृच्यध्यूढ१साम गीयते द्यौरेव सादित्योऽमस्तत्साम ॥ ३ ॥

द्यौ. Dyauh heaven, dwelling in heaven; the third region The Goddess Sarasvatî as presiding over Heaven. आदित्य Âdityah the sun, the god dwelling in the Sun The god Vâyu as presiding over the sun

3. The Heaven (*Sarasvatî*) is verily Ṛik, and the Sun (Vâyu) is Sâman, this Sâman is refuged on that Ṛik, therefore, the Sâman is sung as based on the Ṛik, the Heaven is Sâ and the Sun is Âma, thus Sâma is made. —47.

MANTRA 4.

नक्षत्राण्येवर्क् चन्द्रमाः साम तदेतदेतस्यामृच्यध्यूढ१ साम तस्मादृच्यध्यूढ१ साम गीयते नक्षत्राण्येव सा चन्द्रमा अमस्तत्साम।४।

नक्षत्राणि Nakṣatrâṇi, the goddess Sarasvatî dwelling in the stars चन्द्रमा· Chandramâh, the god Vâyu dwelling in the moon

4. (The Devî Sarasvatî dwelling in) the stars is verily Ṛik and (the Deva Vâyu in) the moon is Sâman; This Sâman is refused on that Ṛik Sâ is the stars; Ama the moon, and thus Sâma is made —48

MANTRA 5

अथ यदेतदादित्यस्य शुक्लं भाः सैवर्गथ यन्नीलं परः कृष्णं तत्साम तदेतदेतस्यामृच्यध्यूढ१ साम तस्मादृच्यध्यूढ१ साम गीयते अथ यदेवैतदादित्यस्य शुक्लं भाः सैव साथ यन्नीलं परः कृष्णं तदमस्तत्साम ॥५॥

आदित्यस्य Âdityasya, of the god Âditya शुक्लं Śuklam, white. भाः Bhâh, light, heat, tejaḥ नीलं Nîlam, blue परः Parah, truly; not figuratively blue, but really blue कृष्णं Krisnam, black; the word parah may qualify Krisnam, then it will mean "very black," "deep black."

5. Now that which is the white light of the Sun that indeed is Rik, again that which is the blue, exceeding dark light of the Sun, that verily is Sâman; this Sâman (darkness) is refuged in that Rik (brightness); therefore, the Sâman is sung as refuged on the Rik. Now the Sâ is the white light of the Sun; and the blue and deep dark is Ama, and that makes Sâma —49.

MANTRA 6.

अथ य एषोऽन्तरादित्ये हिरण्मयः पुरुषो दृश्यते हिरण्यश्मश्रुर्हिरण्यकेश आप्रणखात्सर्व एव सुवर्णः ॥६॥

अथ Atha, now It indicates that a new topic is commenced. यः Yah, what. एष Esah, this. अन्तर Antar, inside आदित्ये Âditye, in the sun, i. e., in the Sarasvati and the Vâyu residing in the sun हिरण्मय Hiranmayah, Hiranya means 'gold' as well as 'transcendental happiness,' "in effable, complete joy, different from all worldly joys;" therefore, Hiranmaya means either 'golden' or 'full of intense joy,' hi=placed, containing; ra=delight; na=bliss, joy In whom are contained the highest joy and delight is called so पुरुषः Purusah, person दृश्यते Driśyate, is seen (in contemplation or through vision of wisdom and not by ordinary sight) हिरण्यश्मश्रु Hiranya Śmaśruh, golden bearded Every limb and member of the Lord is golden or made of bliss-matter हिरण्यकेश Hiranyakeśah, golden-haired: or whose hair is also made of bliss. आप्रणखात् Â-pra-nakhât, from the tips of the nails throughout the whole body सर्वः Sarvah, all एव Eva, even. सुवर्णः Suvarṇah, gold or joy

6. Now that (Being residing inside Vâyu and Sarasvati) which is seen in the sun, (in meditation), as full of intense joy, with joy as beard, joy as hair, joy all together to the very tips of his nails—50.

Note.—Well, the majesty and greatness of Vayu and Sarasvati have been described in the previous five mantras, as rulers of earth, fire, sky, air, heaven, the sun, the stars, the moon, the visible and invisible rays of the sun, separately as positive and negative energies, and also conjointly as the neutral energy called the cosmic Androgyne (Ardhanâri) but what is the good of all this knowledge? The Śruti next shows that even such High Beings as these worship the Lord, and consequently the Lord must be the Most Majestic. Therefore it now describes this Majestic Form Divine called Udgitha.

Though all members are of the color of gold, the eyes of the Lord are of different color. They are, therefore, separately described next.

MANTRA 7

तस्य यथा कप्यासं पुण्डरीकमेवमक्षिणी तस्योदिति नाम स एष सर्वेभ्यः पाप्मभ्य उदित उदेति ह वै सर्वेभ्यः पाप्मभ्यो य एवं वेद ॥ ७ ॥

तस्य Tasya, his, of that person who is within Vāyu and Sarasvatī who are in the solar orb यथा Yathā, as कप्यासम् Kapyāsam, unfaded, fresh, ka-water, *pa* *to drink, kapi that which drinks water, viz, the stalk of the lotus, Āsa to sit* Kapyāsa seated on the stalk, not removed from the stalk, therefore, fresh and unfaded पुण्डरीक Pundarīkam, red lotus एव Evam, like अक्षिणी Aksinī, two eyes तस्य Tasya, His उत् Ut, Ut इति Iti, thus नाम Nāma, name, the secret name स एष Sa esh, he, thus the person within Vāyu and Sarasvatī of the solar orb सर्वेभ्य पाप्मभ्य Sarvebhyah, pāpmabhyah, from all sins उदित Uditah, has risen above. उदेति Udeti, rises above ह Ha verily वै Vai, indeed सर्वेभ्य Sarvebhyah पाप्मभ्य Papmabhyah, from all sins य Yah, who. एव Evam, thus वेद Veda, knows

7 His two eyes are like fresh red lotus His (mystic) name is Ut, for He has risen (udita) above all sins He also, who knows this, rises verily above all sins —51

Note This Being seen between Vāyu and Sarasvatī in the solar orb is the Lord Hari His color is golden so also all His bodily limbs except the eyes His mystic name is Ut

MANTRA 8

तस्यर्क् च साम च गेष्णौ तस्मादुद्गीथस्तस्मात्त्वेवोद्गातैतस्य हि गाता स एष ये चामुष्मात्पराञ्चो लोकास्तेषां चेष्टे देवकामानां चेत्यधिदैवतम् ॥ ८ ॥

षष्ठः खण्डः ॥ ६ ॥

तस्य Tasya His ऋक् Rik the Rik (Sarasvatī) च Cha, and साम Sāma, the Sāma (Vāyu) च Cha, and गेष्णौ Geṣṇau, two singers, *viz*, He is sung in Rik and Sāma verses by these two तस्मात् Tasmāt, therefore उद्गीथ Udgīthah, because his name is Ut and Rik and Sāman sing (*ga*, gesnau) His praises तस्मात् Tasmāt, therefore, when such Mighty Persons as Sarasvatī and Vāyu are His singers, panegyrists, ministrels तु Tu but, and एव Eva, even, उद्गाता Udgātā, the Udgātri priest, the singer एतस्य Etasya, of this, of Ut, हि verily गाता Gātā, singer स एष Sa esa, He who, *viz*, the Lord called Ut, हि dwelling *in* (Vāyu and Sarasvatī) ये Ye, those which, *viz*, the worlds above the astral plane, अमुष्मात् Amusmāt, than that, *i.e.*, than the astral plane पराञ्च Parāñchah, above, beyond लोका Lokāh, worlds, such as Svar Mahar, Jana, etc तेषाम् Tesām, of them, च ईष्टे Cha iste, and rules देवकामानाम् Devakāmānām, the desires of the devas,

viz, He rules, in order to give to the devas their desired objects इति Iti, thus. आधिदैवतम् Adhidaivatam, the adhidaivata, the cosmological

9. Ṛik and Sâma (*i e*, Sarasvatî and Chief Vâyu) are the ministrels of the Lord; therefore, He is called Udgîtha (He who is praised as Ut); and, therefore, he also who sings Him is called Udgâtri. He, (the Lord, called Ut) is the Ruler of the worlds above that (above the Heaven plane.) He rules those worlds, and awards the desired objects to the Devas This is adhidaivata or cosmological.—52.

This Khaṇḍa shows how Prâṇa and Vâk, otherwise called Sarasvatî and Vâyu, go to form the various lokas, such as earth or the physical, antarikṣa or the astral, and dyu or the heaven; as well as worlds above these It also describes how the Lord permeates these worlds and how He is the golden Person, full of intense joy, seen by the devotee in his meditation There arises a stage in the course of meditation when the darkness is removed, and brilliant light, in the form of a solar disk, is seen in Dhyana. In this solar disk, is seen this Person of joy, called the Hiraṇmaya Puruṣa It is this being, who is the Ruler of all worlds above the heaven, and of all the wishes of the Devas, inhabiting those worlds Of course, the physical sun is also a centre, in which the Lord dwells

MADHVA'S COMMENTARY

It has been said that higher than Vâk is Ṛik, and that higher than Ṛik is Sâman Thus Ṛik and Sâman fall in the category of Îśvaras or God, and so the psychological and cosmological meditation and worship pre-suppose the worship of these High Ones The present chapter and the next teach the worship of Udgîtha, as surrounded by these two High ones In other words, they teach the worship of the Lord as a Trinity, *i e*, of God (Udgîtha = the Most High), of Vâyu and Ṛik These three form an entity by themselves.

Or these two chapters may be taken as teaching, that God, the Udgîtha, is higher than the other two Persons of the Trinity. Though God the Udgîtha is higher than Ṛik and Sâman, yet it has not been declared, in what consists the special glory of God, and in what is He different from the other two Persons of the Trinity. These are points which have not been as yet explained; hence it became necessary to mention the respective powers and glory of these two Persons, Ṛik and Sâman Thus these two Khaṇḍas show this Says the Śruti "Ṛik is this earth and Sâman is fire" This verse apparently means that earth, etc., are identical with Ṛik. To remove this *prima facie* false notion, it became necessary to explain the five sentences, namely, (1) Ṛik is this earth and Sâman is fire, (2) the Ṛik is the sky, the Sâman air, (3) the Ṛik is heaven and the Sâman is sun, (4) the Ṛik is the stars and the Sâman the moon, (5) the Ṛik is the white light of the sun and Sâman, the exceedingly blue light of the sun. The Commentator explains these five sentences thus:—

The Vâyu, the presiding deity of the Sâma Veda dwells in fire, (air, the sun, the moon, and in the exceeding blue darkness in the sun) While Sarasvatî, the presiding deity of the Ṛig Veda, resides in the earth (the sky, heaven, the stars, and in the white light of the sun)

Although in the Śruti passage, the Ṛik is mentioned first, and the Sâman next, yet as Sâman is higher, it has been explained first by the Commentator.

Next the Commentator explains the five sentences (1) Sâ is this earth, and Ama is fire, etc., (2) Sâ is the sky and Ama the air, (3) Sâ is heaven and Ama the sun, (4) Sâ is the stars and Ama the moon, (5) Sâ is the white light of the Sun and Ama the dark ray of the Sun.

The goddess Vâk is verily called Sa, the wife; while prâna is called Ama or husband Thus these two, as a pair, get the single name of Sâman (thus Sâman is a collective name denoting Prâna and Vâk joined indissolubly)

This describes the Ardhanâri form of Vâyu which is half male and half female. As says a verse "Vayu is sometimes described as a dual entity, half male and half female"

The Commentator next explains the five passages "this Sâman rests on that Rik . . . Therefore Sâman is seen resting on the Rik."

Therefore, verily this Sâma Veda is described as consisting of both Rik and Sâman verses (verses to be sung and verses to be merely recited)

Vâyu, the deity of Sâman, dwells in Agni or fire, and Sarasvati, the deity of Rik dwells in earth and thus Sâman rests on that Rik, therefore this Sâman is described as consisting of both Rik and Sâman

The Commentator next explains the Sruti text "Now with reference to the body. Rik is speech, Sâman breath, etc"

These two Vâk and Prâna, thus reside always in speech (eye, ear, the white light of the eye, the person in the eye, the breath, the self, the mind, the blue light, etc)

The Commentator next explains the two verses "that golden person who is seen within the Sun" and "in the person who is seen in the eye." These two verses apparently mean that the Lord is in the Sun and in the eye. The Commentator removes this misconception —

The Lord Visnu is inside these two (Vâk and Prâna). The Lord Visnu is inside of Vâyu, which pervades the Sun, and inside of Sarasvati (that pervades the eye)

The Commentator next explains the phrase "Rik and Sâman are his Gesnau." The word Gesnau has been explained as "joints" by old commentators. This erroneous interpretation is set aside —

And these two (Vâk and Prâna) are (his panegyrists, the singer of his praises), His minstrels

Thus Gesnau means the two singers of praises, two minstrels, and not two 'joints.' They sing his praises, through the hymns of the Rik and the Sâma Vedas, and therefore, they are called gesnau or minstrels The Commentator next explains the phrase *His name is Ut, because He has risen above all evil*

He is higher than Rik and Sâman, therefore He alone is called Ut or the Most High (Ut = Uchcha) and above all sins This is in Sâtatva

The whole of the above metrical commentary is from a book called Sâtatva. In Mantra Sixth, Khanda Sixth, we find —"Whose eyes are like Kapyâsa lotus" The word Kapyâsa has been taken by old commentators to mean 'monkey (kapi) seat (âsa),' namely, of the colour of monkey's haunches This is wrong. The Commentator explains this word thus —

The word Kapyâsa means fresh stalk-seated, namely unfaded. Whose eyes are like fresh red lotus.

Ka means water, Pi means drink, Kapi means the stalk through which water is drunk and Âsa is seat, so the whole word Kapyâsa means 'a flower seated on the stalk that still drinks water, i. e., which has not faded and fallen away from its stalk.'

He is in the Sun and He is in the eyes as well.

In the Mantras 7 and 8 of Khaṇḍa 7 occur some words which have been wrongly interpreted by old commentators as "He obtains through the one the worlds beyond that, and the wishes of the Devas, and He obtains through the other the worlds beneath that, and the wishes of the men." This would mean as if the singer of the Udgîtha obtained both the divine and human wishes and worlds. The Commentator corrects this wrong notion.

He who is the singer of that Viṣṇu may (can) give heavenly and human desires (to others) if he is a human being; but if (such a singer) is Vâyu himself, he gives salvation, even both to gods and men; therefore, Vâyu is the chief Udgîtâ.

In the previous passage it was mentioned that Vâyu is the minstrel singing the praises of the Lord. Thus He is the principal Udgata. This Vâyu gives salvation to men and gods both for He is the chief singer of the Lord and His most-beloved. While a human Udgîtâ can never give salvation, but through the magic of his singing can accomplish the desires of his yajamans by procuring all heavenly objects of desire for them.

In Mantra 8 Khaṇḍa 6 it is said the Rik and Saman are his joints, and therefore he is Udgîtha. The force of 'therefore' is not very clear here. So the Commentator, explains it.

Therefore He is called Udgîtha, because He is high (ut) and because he is sung (gîyate), i. e., He is sung as the Most High.

This is another etymology of the word Udgîtha.

FIRST ADHYÂYA.

Seventh Khanda

Mantra 1

अथाध्यात्मं वागेवर्क् प्राणः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयते वागेव सा प्राणोऽमस्तत्साम ॥१॥

अथ Atha, now अध्यात्म Adhyatmam, psychological वाक् Vak, speech, the devî Sarasvati presiding over the *organ of speech* एव *Eva, indeed* ऋक् Rik, the Rik, i e, the Sarasvati presiding (deity) over the Rik, and named Rik, the presiding deity of the earth प्राण Pranah, the breath of respiration, the deva Vayu dwelling in the air of breath साम Sama, the *presiding deity* of Saman called also Saman तत् Tat, that एतत् Etat, this, एतस्या Etasyam, in this earth ऋचि Richi, in the Rik अध्यूढं Adhyudham rests, is supported साम Sama, the Saman गीयते Giyate, is sung वाक् Vak, the presiding deity of the speech एव Eva, indeed सा Sa, is Sa प्राण Pranah as breath dwelling in Prana अम Amah is called Ama तत् Tat, that साम Sama, (makes) Sama

1 Now the psychological (The Devî Sarasvati called) Rik (pervades the organ of) speech, (the Deva Vâyu called) Saman (pervades the organ of) respiration Thus respiration is seen to rest on (the organ of) speech, therefore, the Sâman is sung as resting on the Rik Sâ is (the organ of) speech and Ama is (the organ of) respiration That makes Sâma —53

Note —The Cosmic forms of Rik Sâman &c have already been described, this Khanda describes the psychological form of these Devatâs and ends with the worship of the Udgitha—the Most High

Mantra 2

चक्षुरेवर्गात्मा साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयते चक्षुरेव सात्माऽमस्तत्साम ॥ २ ॥

चक्षु Chaksuh, eye, the devî Sarasvati residing in the organ of sight एव Eva, indeed ऋक् Rik the Rik i e, Sarasvati residing in the Rik. आत्मा Atmâ, the Self Jivatma the individual Self residing in the Jivâtmâ साम Sâma, the presiding deity of Sâman, called also Sâman तत् Tat, that एतत् Etat, this, एतस्याम् Etasyâm in this ऋचि Richi, in the Rik अध्यूढ Adhyodham, rests, refuged साम Sâma, the Sâman तस्मात् Tasmat, therefore ऋचि Richi, in the Rik अध्यूढ Adhyudham, resting साम Sâma, the Sâman गीयते

Gîyate, is sung चक्षु Chakshuh, the eye, the Devi Sarasvati residing in the organ of sight एव Eva, indeed सा Sâ (is) Sa आत्मा Âtmâ, the Jîvâtmâ अम Amah, (is) Ama तत् Tat, that साम Sâma, (makes) Sâman

2 (The Devi Sarasvatî residing in) the eye is called Rik, and (Vâyu residing in the Jîva) is Sâma, this Sâma is seen to rest on the Rik, therefore, the Sâma is sung as resting on the Rik Sa is the eye and Ama the Jîva, that makes Sâma —54

MANTRA 3

श्रोत्रमेवर्ङ्मनः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मा-
दृच्यध्यूढꣳ साम गीयते श्रोत्रमेव सा मनोऽमस्तत्साम ॥ ३ ॥

श्रोत्र Srotram, ear, Sarasvati residing in the organ of hearing एव Eva, indeed ऋक् Rik, the Rik, i e, Sarasvati residing in the Rik मन Manah, mind, i e, Vâyu residing in mind साम Sâma, the presiding deity of Sâman तत् Tat, that एतत् Etat, this एतस्याम् Etasyâm, in this ऋचि Richi, in Rik अध्यूढम् Adhyûdham, rests, refuged साम Sâma, the Sâman, तस्मात् Tasmât, therefore ऋचि Richi, in Rik अध्यूढम् Adhyûdham, resting, refuged साम Sâma, the Sâman गीयते Gîyate, is sung श्रोत्रम् Srotram, the ear, Sarasvati residing in the organ of hearing एव Eva, indeed सा Sâ, (is called) Sa मन Manah, the mind अम Amah (is called) Ama. तत् Tat, that साम Sâma (makes) Sâman

3 (The Devi Sarasvati residing in) the ear is called Rik, and (the Vâyu residing in) the mind is called Sâma, this Sâma is seen to rest on that Rik, therefore, the Sâma is sung as resting on the Rik Sâ is the ear and Ama is the mind That makes Sâma —55

MANTRA 4

अथ यदेतदक्ष्णः शुक्लं भाः सैवर्गथ यन्नीलं परः कृष्णं
तत्साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम
गीयते अथ यदेवैतदक्ष्णः शुक्लं भाः सैव साऽथ यन्नीलं परः कृष्णं
तदमस्तत्साम ॥ ४ ॥

अथ Atha, now यत् Yat, what एतद् Etad, this अक्ष्णः Akshnah of the eye. शुक्लं भाः Suklam Bhâh, the white light, tejas. सा Sâ, she एव Eva indeed, Sarasvati residing in that ऋक् Rik, Rik अथ यद् Atha Yat, now what नीलं परः कृष्णं Nîlam Parah Krishnah, *deep blue* or *black* तत् साम Tat Sâma, That is Sâman, Vâyu residing in that is Sâman The rest as above.

4. (Now the Devî Sarasvatî residing in) the white light of the eye is indeed Ṛik; again (the Deva Vâyu residing in) the blue exceeding dark light of the eye is Sâman. This Sâman is refuged in that Ṛik. Therefore the Sâman is sung as refuged in the Ṛik. Sâ is (Sarasvatî in) the white light of the eye, Ama is (Vâyu in) the blue exceeding dark light, and that makes Sâma.—56.

MANTRA 5

अथ य एषोऽन्तरक्षिणि पुरुषो दृश्यते सैवर्क्तत्साम तदुक्थं तद्यजुस्तद्ब्रह्म तस्यैतस्य तदेव रूपं यदमुष्य रूपं यावमुष्य गेष्णौ तौ गेष्णौ यन्नाम तन्नाम ॥ ५ ॥

अथ Atha, now. य Yah, who. एष Esah, this. अन्तर् Antar, inside, interior. अक्षिणि Aksini, in the eye. पुरुष Purusah, person. दृश्यते Drisyate, is seen (in meditation), सा Sâ, she; here feminine is used because Rik is feminine, it qualifies Rik. ऋक् Rik, the Rik, because He is all-knowledge. तत् Tat, He, That. साम Sâma, Sâman, because he is always the *same*. तत् Tat, He, that. उक्थम् Ukthaṃ, hymns to be recited, as Sâman are sung, and Yajus are muttered. The God is called uktha, because He raises or elevates all from their sins, (उत्थापकत्वात्) utthâpakatvât. तत् Tat, He, that. यजुस् Yajus, called Yajus, because He is adorable (यजस्वरूपत्वात्) yajasvarûpatvât. तत् Tat, He, that. ब्रह्म Brahma, called Brahman, because He is all *full* (पूर्णस्वरूपत्वात्) pûrṇasvarûpatvât. तस्य Tasya, His. एतस्य Etasya, of this. तदेव Tat-eva, this verily, the same. रूप Rûpam, form. यत् Yat, which. अमुष्य Amusya, of that, *viz.*, of the Person in the sun. रूपं Rûpam, form. यौ Yau, who two. अमुष्य Amusya of Him. गेष्णौ Gesṇau, two singers, *viz.*, Sarasvatî and Vâyu, the ministrels. तौ Tau, they two. गेष्णौ Gesṇau, two singers, the two ministrels. यत् Yat, what. नाम Nâma, is name, *i.e.*, Ut. तत् Tat, that. नाम Nâma, name, *i.e.*, His name.

5. Now the Person that is seen in the eye is All-wise, All-harmonious and Uplifter of all (or Wisdom, Equality and Veneration). He is All-adorable, He is All-full. The form of that Person in the eye is the same as the form of the other Person in the sun; the ministrels of the one are the ministrels of the other, the name "Ut" of the one, is the name of the other.—57.

MANTRA 6

स एष ये चैतस्मादर्वाञ्चो लोकास्तेषां चेष्टे मनुष्यकामानां चेति तद्य इमे वीणायां गायन्त्येतं ते गायन्ति तस्मात्ते धनसनयः॥६॥

स Sah, he एष Esah, this, the Lord in the eye ये Ye, which च Cha, and एतस्मात् Etasmāt, from this eye, physical अर्वाञ्च Arvanchah, downwards, lower लोका Lokāh, worlds, *viz*, Pātāla, &c तेषां Tesām, of them च Cha, and ईष्टे Īste, rules He is the Lord of them also मनुष्य कामाना Manusya kāmānām, object desired by men च Cha iti, and this इति Iti, thus It shows the end of the description of Lord's epithets तत् Tat therefore, in order that the Lord may give desired objects to mankind and because He is competent to give such objects ये Ye, who इमे Ime, these, secular singers वीणाया Vināyām, on the lyre, harp गायन्ति Gāyanti, sing (in the presence of kings, etc) एतं Etam, Him The Lord in the eye ते Te, they गायन्ति Gāyanti, sing तस्मात् Tasmāt, therefore, because they are the musicians of the Lord. ते Te, they धनसनय Dhana sanayah, obtainers of wealth

6 He is (the Lord) who rules the worlds beneath (the physical), and awards all the wishes of men Therefore all who sing on the (harp before kings really) sing to Him, and thus from Him really they obtain all wealth (though outwardly the human king, &c, gives it) —58

MANTRA 7

अथ य एतदेवं विद्वान्साम गायत्युभौ स गायति सोऽमुनैवस एष ये चामुष्मात्पराञ्चो लोकास्ताꣳश्चाप्नोति देवकामा ꣳश्च ॥७॥

अथ Atha, now य Yah, who (the Udgātā) एतत् Etat, this, *viz*, the adhidaivata and adhyātma aspects of God in the Sarasvati and Vāyu pervading the sun and the eye एवं Evam, thus विद्वान् Vidvān knowing साम Sāma, the Sāma hymns गायति Gāyati, sings उभौ Ubhau, both, *i e*, the Lord in the sun and in the eye स Sah, he. गायति Gāyati, sings out (not through his own power but through the Lord) स Sah, he अमुना Amunā, by that, *i e*, according to the grace of the Lord or through the impulsion of the Lord because He wills it so and inspires him to it एव Eva verily. स Sah, he एष Esah, this (singer of the laud to the Lord) ये Ye, which च Cha and अमुष्मात् Amusmāt, from that, *i e*, above the antariksa loka पराञ्च Parāñchah, the higher, &c लोका Lokāh, lokās, worlds heavens like Svarga, &c., Vaikuntha, &c तान् Tān, those च Cha, and, not only this world but the higher worlds, objects desired by Devas, etc आप्नोति Āpnoti, obtains that is by his singing he causes the deserving to obtain them देवकामान् Devakāmān, objects desired by Devas च Cha and, not only in this world but in the higher worlds also

7 Now he who knowing this (*viz*, adhidaivata and adhyātma aspects of the Lord) sings a Sāman, sings to both (adhyātma and adhidaivata, that is to the Person in the sun and to the Person in the eye) He verily sings (as inspired) by

him, and obtains, (through the grace of the Lord) the worlds beyond that and the wishes of the Devas (for his Yajamânas) —59

MANTRAS 8 and 9

अथानेनैव ये चैतस्मादर्वाञ्चो लोकास्ताꣳश्चाप्नोति मनुष्य-
कामाꣳश्च तस्मादु हैवंविदुद्गाता ब्रूयात् ॥ ८ ॥
कं ते काममागायानीत्येष ह्येव कामगानस्येष्टे य एवं विद्वा
न्साम गायति साम गायति ॥ ९ ॥

सप्तमः खण्डः ॥ ७ ॥

अथ Atha, now अनेन Anena, by this, *viz*, through the grace of the Lord dwelling in the eye एव Eva, indeed, only ये Ye, which च Cha, and एतस्मात् Etasmât, from this, *viz*, the physical plane अर्वाञ्चः Arvânchah, lower, downwards लोकाः Lokâh, worlds तान् Tân, them आप्नोति Âpnoti, obtains, *procures* for his Yajamânas मनुष्य कामान् Manusya kamân, desires of men तस्मात् Tasmât therefore उ ह U, ha, indeed एवंवित् Evamvit, thus knowing he who knows thus (the great power of the Udgâtâ) उद्गाता Udgâtâ, the Udgâtri singer ब्रूयात् Brûyât should say, (to his Yajamâna) कम् Kam, what ते Te, thy कामम् Kâmam, wish desire आगायानि Âgâyâni, may I sing out इति Iti, thus हि Hi, because एव Eva, verily कामगानस्य Kâmagânasya, of the desire song, *i.e.* the song by which desired objects are obtained ईष्टे Îste, rules (√ईश् Îs, rule, to be capable of accomplishing) यः Yah, who एवम् Evam, thus विद्वान् Vidvân, knowing साम Sâma the Sâman गायति Gâyati, sings out साम गायति Sâma gâyati, the Sâma sings out

8 Now through this alone (*i e*, through the grace of the Lord dwelling in the eye) he obtains all the lower worlds and the desires of human beings Therefore, the Udgâtri who knows thus should say (to his yajamâna) "To accomplish what particular desire of yours, shall I sing out" For he, who knowing thus, sings out the Sâman, is able to accomplish the desires (of his Yajamâna) through his song, yea, through his song —60

Note.—There are two Udgâtris in this world, the divine and the human The divine Udgâtri is Vâyu himself called the Chief Prâna He by his songs accomplishes the desires of the angels of heaven and all the higher worlds are under his jurisdiction The human Udgâtri is the knower of the Sâma Veda, the true priest who knows how to praise the Lord The prayer of such a priest is heard by the Lord, and he accomplishes the desires of his Yajamanas or congregation

A human Udgâtṛi can lead his fold only up to the Svarga-loka. The divine Udgâtṛi leads the men and the Devas above the Svarga-loka. For the principal Udgâtâ of the Lord is Vâyu; the subordinate Udgâtâs are human beings, holy men, Masters of wisdom and compassion.

MADHVA'S COMMENTARY.

In the passage "the eye is even Ṛik, the Âtman is Sâman," the word Âtman has been explained by some as the "Shadow-self." This explanation is wrong, and, therefore the Commentator says:—

The Âtman here means the Jiva Âtman—the individual soul (not the shadow-self).

How do you get this meaning? Can not the meaning given by Śaṅkara be also valid? To this the Commentator replies by quoting an authority:—

It is thus written in the Mânasa:—"Sarasvatî verily dwells in the eye, and Vâyu is said to dwell in the Jîva; thus knowing these two Devas, let one meditate always on the Lord Hari as dwelling in these two."

It has been said in the Mantras 1.6 5 and 1.7.5.—"Now that golden Person who is seen within the sun" and "now the Person who is seen in the eye" are one and refer to God and mean that God is visible. An objector says 'this is not right. For God is not seen by the eyes, and there are many texts which declare Him to be invisible. Therefore these two verses are opposed to the general teaching of the Upanisads.' The Commentator answers this objection thus:—

So also:—"He who is seen by the eye of wisdom (not ordinary sight but by the vision of the illumined sage) as residing in the sun and in the eye, is the sole Monarch, (the one Lord); called Rik because He is All-wisdom; called Sâman because He is equal to all (He makes no distinction of races or of individuals) or He is Equality itself (or He is *same* always); He is called Uktham, because He is the Up-lifter of all (sinners, or animating all); He is called Yajus because He has the essential nature of being worthy of worship namely Adorable, and lastly, He is called Brahman, because He is Full of all attributes. Thus all names belong to Him and He is called by all terms."

The above also explains the verse "He is Rik, He is Sâman, He is Yajus, He is Brahman." It does not mean that He is Ṛig Veda, etc., or that He is the presiding deity of Ṛig Veda, etc. These words are to be taken in their etymological sense here. The word Rik comes from the √ṛi 'to know,' 'to go': and so Ṛik means wisdom. Sâman comes from the word Sâma meaning 'same'; and hence equality. The word Yajus comes from the √Yaj 'to sacrifice,' 'to worship'; hence Yajus means worshipful, adorable, sacred. The word Brahman comes from the √Bṛih 'to grow,' 'to increase'; therefore, the word Brahman means 'fully grown,' 'full,' 'infinite.' Thus the above two sentences do not apply to any Jiva, whether dwelling in the sun, or in the eye; but to the Supreme Lord Himself. Had it applied to Jiva, then the next sentence would not be appropriate, which says "He the golden Person in the sun is the Lord of the worlds beyond the sun and of all wishes of the Devas; and He the Person in the eye is the Lord of the worlds beneath and of all wishes of men." For though it may be said that some Jiva may be so highly evolved, that he may become the Lord of the worlds beyond the sun, yet there is no Jiva who is Lord of the worlds beneath, namely, of Pâtâla.

Another objection is raised, if the Lord is the Ruler of the worlds beyond the sun, how can He be said to be the Ruler of the worlds beneath the earth, namely of Patâla, if He is light how can you call him darkness; if He is Lord of Heaven, how can He be the Lord of Hell? To this the Commentator says:—

So also:—"As one Viṣṇu is called both the Lord of Badarikâ (Badarikâ Nâtha) as well as the Lord of Dvârikâ (Dvârikâ Nâtha), so here also, He is called both the Lord of the regions above the sun, and of those below the earth."

FIRST ADHYÂYA

EIGHTH KHANDA

MANTRA 1

त्रयो होद्गीथे कुशला बभूवुः शिलकः शालावत्यश्चैकितायनो दाल्भ्यः प्रवाहणो जैवलिरिति ते होचुरुद्गीथे वै कुशलाः स्मो हन्तोद्गीथे कथां वदाम इति ॥ १ ॥

त्रय Trayah, three ह Ha उद्गीथे Udgithe, in Udgitha, in the matter of the knowledge of the Lord called Udgitha कुशला Kuśalah skilful well versed. बभूवु Babhûvuh, were शिलक Śilakah, named Śilaka शालावत्य Śâlavatyah, born in Sâlavati चैकितायन Chaikitâyanah descendant of Chaikitayana दाल्भ्य Dâlbhyah, of Dâlbha gotra or named Dâlbhya प्रवाहण Pravâhanah named Pravâhana जैवलि Jaibilih, descendant of Jibila इति Iti, thus ते i e they ऊचु Ûchuh said to each other उद्गीथे Udgithe, in Udgitha वै Vai, verily कुशला Kusalah, skilful, well versed स्म Smah, (we) are हन्त Hanta, if you give permission, then उद्गीथे Udgithe, in Udgitha कथाम् Kathâm, discussion story like the stories of holy men free from passion वदाम Vadâmah we speak इति Iti, thus

1 There were three men well versed in Udgîtha, viz, Silaka born in Sâlâvati, Chaikitâyana of Dâlbhya gotra, and Pravâhana, descendant of Jaibila They said to each other "We are well skilled in Udgîtha, let us have a talk about Udgitha"—61

MANTRA 2

तथेति ह समुपविविशुः स ह प्रवाहणो जैवलिरुवाच भगवन्तावग्रे वदतां ब्राह्मणयोर्वदतोर्वाचꣳ श्रोष्यामीति ॥ २ ॥

तथा Tathâ, all right let it be so इति Iti, thus ह Ha verily समुपविविशु Samupavivisuh, sat down स Sah he ह Ha, verily प्रवाहण Pravâhanah, named Pravâhana जैवलि Jaibilih, descendant of Jibila उवाच Uvâcha, said (to the other two) भगवन्तौ Bhagavantau, you two respected Sirs अग्रे Agre first वदताम् Vadatâm, say ब्राह्मणयो Brâhmaṇayoh of two Brâhmaṇas This shows that Pravâhana was a Ksatriya वदतो Vadatoh saying वाचम् Vâcham, speaking word श्रोष्यामि Śrosyâmi, I will hear इति Iti thus

2 They said 'let it be so', and sat down Then Pravâhana Jaibili said "You two, respected sirs, speak out first, for I wish to hear what two Brâhmaṇas have to say"—62

MANTRA 2.—continued)

स ह शिलकः शालावत्यश्चैकितायनं दाल्भ्यमुवाच हन्त त्वा पृच्छानीति पृच्छेति होवाच ॥ २ ॥

स Sah, he (Śilaka Śâlavatya) ह Ha, verily शिलक शालावत्य Śilakah Śâlavatyah, called Śilaka Śâlavatya. चैकितायनम् दाल्भ्यं Chaikitâyanam Dalbhyam to Chaikitâyana Dâlbhya उवाच Uvâcha, said. हन्त Hanta, well, if you permit, then त्वा Twâ, to you पृच्छानि Prichchhâni, let me ask इति Iti, thus पृच्छ Prichchha, ask. इति Iti, thus ह Ha, indeed उवाच Uvâcha, said (Dâlbhya)

2. Then Śilaka Śâlâvatya said to Chaikitâyana Dâlbhya, "with your permission I will ask you" "Ask," said Dâlbhya —63

MANTRA 3

का साम्नो गतिरिति स्वर इति होवाच स्वरस्य का गतिरिति प्राण इति होवाच प्राणस्य का गतिरित्यन्नमिति होवाचान्नस्य का गतिरित्याप इति होवाच ॥ ३ ॥

का Kâ, what साम्न Sâmnah, of Sâman, namely of Fire, the presiding deity of Sâman and called also Saman, because it equally (Sâmvât) burns *that which is good and auspicious, and which is bad and inauspicious* गति Gatih, goal, the end reached by Agni when he gets mukti इति Iti, thus स्वर Svarah, Varuna, sva—Visnu ra=he who takes delight in, in whom Visnu takes delight, *i e*, Varuna इति Iti thus ह Ha, indeed उवाच Uvâcha, said स्वरस्य Svarasya, of svara का Kâ, what गति Gatih goal इति Iti, thus प्राण Pranah, the sun, because by his rising he regulates (pranetri) the world, and because he presides over lower prâna इति Iti, thus ह Ha, indeed उवाच Uvâcha said. प्राणस्य Pranasya of Prâna का Kâ, what गति Gatih, goal इति Iti, thus अन्नम् Annam, Daksa, because he was *eaten* (opposed as an enemy) by Rudra and because he is *the presiding deity of food* इति Iti thus, ह Ha, indeed उवाच Uvâcha, said अन्नस्य Annasya, का Kâ, गति Gatih, what is the goal of annam or Daksa आप Âpah, water इति Iti, ह Ha, उवाच Uvâcha, he replied Âpah means Indra because he fully protects all (Â-palana) and because he is the presiding deity of water

3 "In what does Agni merge in moksa," ? "In Varuna," he answered "In what does Varuna merge"? "In Sûrya" "In what does Sûrya merge"? "In Daksa," he replied "In what does Daksa merge"? "In Indra," he answered —64

MANTRA 4

अपां का गतिरित्यसौ लोक इति होवाचामुष्य लोकस्य का गतिरिति न स्वर्गं लोकमतिनयेदिति होवाच स्वर्गं वयं लोकश्सामाभिसंस्थापयामः स्वर्गसंस्तावश्हि सामेति ॥४॥

अपां का गति इति Apâm kâ gatih iti, what is the goal of Indra. असौ लोक Asau lokah, इति ह उवाच Iti ha uvâcha, he said, 'that Loka or the Light, or Intelligence or illuminator (â-loka) dwelling in Asu, the chief Prâna." Asau lokah, therefore, means 'he who dwells in Asu or life, and is illuminator (loka); the name of Rudra' Asau loka does also mean 'that world,' or 'heaven,' because Rudra is the presiding deity of 'that world' अमुष्य लोकस्य का गति Amusya lokasya kâ gatih, what is the goal of Rudra इति Iti, thus न Na, not स्वर्गम् Svargam, Rudra Svar is the name of Vâyu or Chief Life; so called because he takes delight in sva or independent or Visnu He who takes delight in Visnu is called Vâyu or Svar, he who goes (ga = gachchhati) to svar or Vâyu in mukti is called Svarga (svar + merging) It is thu the name of Rudra लोकम् Lokam, the light or illuminator, the luminous अतिनयेत् Atinayet carry beyond, transcend इति ह उवाच Iti ha Uvâcha, he said, *i e*, let know one think that there is any being higher than Rudra Though the Risi Dâlbhya knew that Hari is higher than Rudra, yet he calls Rudra here the highest, in order to bring out, through discussion, the Glory of Hari स्वर्गम् Svargam, to Rudra वयम् Vayam, we लोकम् Lokam, the luminous साम Sâma, the Sâman, the Sâma Veda अभिसंस्थापयाम Abhi sam-sthâpayâmah we know as establishing the worship or expounding the worship of Rudra स्वर्गसंस्ताव Svarga samstâvam, the extoller of Rudra, the presiding deity of svarga हि Hi, because साम Sâma, Sâman Iti, इति thus

4 "In what does Indra merge, in moksa?" He replied "in Rudra (the Intelligence that merges in Life or Prâna, and is the presiding deity of svarga)" "In what does Rudra merge?" He replied "let no man think, that there is any higher than Rudra, for we recognise that the Sâma Veda expounds Rudra alone, because its hymns are songs in praise of Rudra alone" 65

MANTRA 5

तद्ध शिलकः शालावत्यश्चैकितायनं दाल्भ्यमुवाचाप्रतिष्ठितं वै किल ते दाल्भ्य साम यस्त्वेतर्हि ब्रूयान्मूर्धा ते विपतिष्यतीति मूर्धा ते विपतेदिति ॥ ५ ॥

तम् Tam, him ह Ha, indeed शिलकः शालावत्यः Silakah Sâlâvatyah, the Risi called Silaka Sâlâvatya. चैकितायनम् दाल्भ्यम् Chaikitâyanam Dâlbhyam, to the Risi named Chaikitâyana Dâlbhya उवाच Uvâcha, said अप्रतिष्ठितम् Apratisthitam, not firmly established, incomplete, not full वै Vai, indeed किल Kila, certainly दाल्भ्य Dâlbhya, Dalbhya ते Te, thy साम Sâma, the Sâma, the object treated as the highest in the Sama Veda according to thy idea of it य Yah, who तु Tu, ever. एतर्हि Etarhi, now. ब्रूयात् Brûyât, were to say मूर्धा Mûrdhâ, head ते Te, thy, of thee who sayest that there is no higher than Rudra The sin of thy blasphemy is so great, that if any one were to say to thee, "may your head fall off," surely it would now fall off. If any one were to say. "You must bow down your head in shame," you will have to do so विपतिष्यति Vipatisyati, surely fall off. The sense is, because I love thee, therefore, I shall not say so I will not humiliate thee इति Iti, thus मूर्धा Mûrdhâ, head ते Te, thy विपतेत् Vipatet, may fall इति Iti, thus

5 Then Silaka Sâlâvatya said to Chaikitâyana Dâlbhya "O Dâlbhya, thy idea of the highest taught in the Sâman is imperfect and incomplete (Thy blasphemy is a mortal one) and if any one were to say, may your head fall off (may you be humiliated), surely your head will fall off" (You will be humiliated) —66

MANTRA 6

हन्ताहमेतद्भगवत्तो वेदानीति विद्धीति होवाचामुष्य लोकस्य का गतिरित्ययं लोक इति होवाचास्य लोकस्य का गतिरिति न प्रतिष्ठां लोकमतिनयेदिति होवाच प्रतिष्ठां वयं लोकꣳसामाभिसꣳस्थापयामः प्रतिष्ठासꣳस्तावꣳ हि सामेति ॥ ६ ॥

हन्त Hanta, well then अहम् Aham I एतत् Etat, this *viz*, the highest taught in the Sâman भगवत्तः Bhagavattah from your reverence वेदानि Vedâni, let me know इति Iti thus said Dâlbhya विद्धि Viddhi, know it इति Iti, thus ह, Ha indeed उवाच Uvâcha, said अमुष्य Amusya, of that लोकस्य Lokasya, of the intelligence of the illuminator, of Rudra का Kâ, what गतिः Gatih, goal इति Iti thus अयम् Ayam this earth लोकः Lokah, the Intelligence, *i e*, Brahmâ, whose name is Ayam Loka because ayam loka also means this world, *viz*, earth, because Brahmâ is the presiding deity of the earth He is called 'Ayam, 'this, because he is inside of all the Devas—subtler than they इति Iti, thus ह Ha, indeed उवाच Uvacha said अस्य Asaya लोकस्य Lokasya, of this Resplendent One *viz*, of Brahmâ का गतिः Kâ gatih what goal इति Iti, thus न Na, not प्रतिष्ठाम् Pratisthâm the support of all, *viz*, the earth or rather Brahmâ presiding over the earth लोकम् Lokam, the resplendent, illuminator, अतिनयेत् Atinayet, transcend इति Iti, thus ह Ha, indeed, उवाच Uvach, said. प्रतिष्ठाम् Pratisthâm

the support of all, in Brahmâ वय Vayam we लोकम् Lokam, the illuminator साम Sâma, the Sâma Veda अभिसंस्थापयामः Abhisamsthâpayâmah, we know or recognise as expounding the worship of Brahmâ. प्रतिष्ठा Pratistâ, the support, i e, Brahmâ संस्ताव Samstavam, the extoller of Brahmâ the presiding deity of the earth हि Hi indeed साम Sâma, the Sâma Veda इति Iti thus.

6 Then Dâlbhya said "well then, let me learn this from your venerable self." "Learn it," said Sâlâvatya "What is the goal of Rudra?" He replied "Brahmâ" "What is the goal of Brahmâ?" asked Dâlbhya He replied "Let no man think that there is any higher than Brahmâ, for we recognise that the Sâma Veda expounds Brahmâ alone, because its hymns are songs in praise of Brahmâ alone"—67

MANTRA 7

त ह प्रवाहणो जैवलिरुवाचान्तवद्वै किल ते शालावत्य साम यस्त्वेतर्हि ब्रूयान्मूर्धा ते विपतिष्यतीति मूर्धा ते विपतेदिति हन्ताहमेतद्भगवत्तो वेदानीति विद्धीति होवाच ॥ ७ ॥

अष्टमः खण्डः ॥ ८ ॥

त Tam him ह Ha, indeed प्रवाहण जैवलि Pravâhanah, Jaibilih, the Risi उवाच Uvâcha, said अन्तवत् Antavat, finite वै Vai, indeed किल Kila, certainly ते Te, thy. शालावत्य Sâlâvatyah O Sâlâvatya साम Sâma, the Sâma य Yah, who तु Tu, ever एतर्हि Etarhi, now ब्रूयात् Brûyât, may say मूर्धा Mûrdhâ, head. ते Te, thy विपतिष्यति Vipatisyati, will surely fall इति Iti, thus मूर्धा Mûrdhâ, the head विपतेत् Vipatet, may fall इति Iti, thus. हन्त Hanta, well then. अहम् Aham, I एतत् Etat, this भगवत्त Bhagavattah, from your reverence वेदानि Vedâni, let me know इति Iti, thus विद्धि Viddhi, know इति Iti, thus ह Ha, verily उवाच Uvâcha, said

7 Then said Pravâhana Jaibili to Silaka Sâlâvatya "O Silaka Sâlâvatya! your idea of the highest taught in the Sâman is finite (Thy blasphemy is a mortal one) and if any one were to say, 'May your head fall off,' surely your head will fall off" Then Sâlâvatya said "Well then, let me know this from you, Sir" "Know it," replied Jaibili —68

MADHVA'S COMMENTARY

The Lord called Udgîtha has been described as the best of all This is illustrated now by a story, in the form of a discussion in the next two Khandas In this Khanda the words Sâma Svara Prâna Apa and Dyu are used one higher than the other and they generally

mean the Sâma Veda, the tone or articulate sound, breath, food, water, and heaven The *Commentator shows, by quoting an authority, that these words have different meaning here.*

As it is in the Nirukta —"Agni is the presiding deity or has the abhimâna of the Sâman (and is denoted by the word Sâma) Svara or articulate sound denotes Varuna, *i. e*, the essential nature of Varuna is Svara; and Sûrya is described as the presiding deity or has the abhimâna of the lower Prâna (that is, of respiration), Dakṣa is the presiding deity or has the abhimâna of food, Indra has the abhimâna of water, and Śiva, of heaven; each succeeding is higher than the one preceding it (The *word 'gati' in Mantras I 8 3, &c, does not mean here 'going', but gradual mukti*) They get Mukti, gradually, in the order mentioned above

Each attaining the one higher gradually, in the order mentioned above; each merging into the one above it in order, when it gets release

(The Sâman is identified with Agni) because Agni is the essence (âtman), of the Vedic speech and Lord of the organ of speech, (and the singing of Sâma depends upon speech, thus Agni is said to be the Lord of Sâma)

The Svara or articulate sound manifests different letters, from different places, such as throat palate, teeth, &c., by the tongue coming in contact with the waters of those places and no articulate letter can be pronounced if there be no moisture in the mouth

(Therefore) Varuna is identified with articulate sound or Svara, because tone depends upon water

Food is identified with the Prajâpati Dakṣa and breath with the sun because of the following ruti

'Sun verily is Prâna and food is Prajâpati'

Water is identified with Indra and heaven with Rudra, because of the text

"Apa eva Indra Dyau Vâva Rudra' water is Indra and heaven is indeed Rudra, &c

Every Risi knows that Visnu is the highest, how is it then that these two Risis, Dâlbhya and Silaka, praise Rudra and Brahmâ as the Supreme in these two chapters? We find the reason of it thus given *

Says the Brahma Tarka —'Though Devâs and Risis know (in a general way) that Hari is the Supreme, yet they sometimes describe others, as the Highest Self, in order to learn specifically and in more detail, the knowledge of Brahman

In the sentence "Svargam vay im lokam Sâma abhisamsthâpayâmah," the word svarga may mean either heaven or Indra the Lord of heaven, and it may be translated as "we recognise the Sâman as identical with svarga or Indra Lest one should fall into this natural error, the Commentator explains that Svarga here means Rudra

'We recognise that the Sâma Veda expounds Rudra alone, because its hymns are songs in praise of Rudra alone" This is the proper translation of the above sentence, because Rudra is the presiding deity of svarga That is to say, the Sâma Veda is verily in his praise

The sentence "Murdhâ te vipatiṣyati iti mûrdhâ te vipatet" should be construed as mûrdhâ te vipatet iti yah kaśchit bruyât chet vipatiṣyati." In other words, 'vipatet' should be taken first and 'vipatiṣyati' in the future tense, as the last; and it should be translated thus:—

If any one were to say '*may* your head fall off,' surely your head *will* fall off."

The word "Ayam loka" means Brahmâ, because he is the presiding deity (âtman) of the earth (which is 'this world' *par excellence.*)

Note.—Moreover if the word 'Svarga' in this chapter be taken in its ordinary meaning as 'Heaven;' then the following incongruity will arise:—In answer to the question "what is the substratum of that world," the Ṛṣi says "This world." Thus this earth would become the substratum of heaven, which is an absurdity. If it be said, 'this world (earth) supports that world (heaven) by means of sacrifices, gifts, offerings, &c.," then this is also not a fact, for that world is not nourished by sacrifices, &c. If it be urged that the śruti says —'Thus the devas live upon gifts." And so this world supports that world; or if it be argued that it is a well known fact that this earth is the support of all creatures and therefore it is the support of that world also; we reply that by 'this world' you also then do not mean 'this earth,' but sacrifices, &c., done here. You have recourse to lakṣaṇâ interpretation; which is to be resorted to in extreme cases only. Your second argument about perceptible fact is self refuted; for though ordinary creatures all are supported by the earth; we do not see heaven to be so supported. If you say 'that which is below, supports that which is above it, (as the floor supports the table) and so the earth supports the heaven, we reply, 'Your argument is based on false analogy and it contradicts this Upaniṣad as well.' For when asked 'what is the support of this world,' the Ṛṣi answers 'ether.' Thus ether which is above the earth is said to be the support of the earth which is below it. The incongruities in Śankara's interpretation are these:—(1) Earth is made the support of heaven (2) Ether is made the support of earth. (3) Recourse is had to lakṣaṇâ. All these difficulties are removed by the above interpretation of Madhva.

FIRST ADHYÂYA

NINTH KHANDA

MANTRA 1

अस्य लोकस्य का गतिरित्याकाश इति होवाच सर्वाणि ह वा इमानि भूतान्याकाशादेव समुत्पद्यन्त आकाशं प्रत्यस्तं यन्त्याकाशो ह्येवैभ्यो ज्यायानाकाशः परायणम् स एष परोवरीयानुद्गीथः स एषोऽनन्तः ॥ १ ॥

अस्य Asya, of this लोकस्य Lokasya of the world, i e the presiding deity of the earth of Brahmâ का गति इति Kâ gatih iti, what is the goal आकाश Âkâśa, Visnu because He is all (â=all) luminous (kâśa=light) इति ह उवाच Iti ha uvacha, thus he (Pravâhana) said सर्वाणि Sarvâni, all ह वै इमानि Ha vai imâni, verily indeed these भूतानि Bhûtani, beings, like Brahmâ, Rudra &c आकाशात् Âkâśât from the All luminous एव Eva, even सम् उत्पद्यन्ते Sam ut padyante, are produced, take their rise आकाशम् Âkâśam, in the All luminous प्रति Prati, in अस्तम Astam, setting, return They merge in Him in Pralaya, and in Release यन्ति Yanti go आकाश Âkâśah, the All-luminous हि Hi, because एव Eva, alone एभ्य Ebhyah, than these than Brahmâ, &c ज्यायान् Jyâyân, greater आकाश परायणम् Âkâśah Parayanam, the All luminous is the highest refuge स एष Sa esah, he verily परोवरीयान् Parovariyân, Higher than the high, Greater than the great उद्गीथ Udgithah the Udgitha sung as the Most High स एष Sa esah, He indeed अनन्त Anantah, the Endless, the Infinite

1 Then Silâvatya asked "What is the goal of Brahmâ?" "The All-luminous Visnu," replied Pravâhana "For all these (mighty) Beings take their rise from the All-luminous and have their setting in the All-luminous The All-luminous is greater than these, the All-luminous is their great refuge He indeed is higher than the high He, the Udgitha is the Infinite —69

MANTRA 2

परोवरीयो हास्य भवति परोवरीयसो ह लोकाञ्जयति य तदेवं विद्वान्परोवरीयाᳬसमुद्गीथमुपास्ते ॥ २ ॥

परोवरीय Parovariyah, Greater than great the Lord Visnu called the Most High ह Ha, indeed अस्य Asya, of him, the worshipper भवति Bhavati, be comes, the Protector परोवरीयस लोकान् Parovariyasah, lokan, worlds greater than the great, such as Vaikuntha, Anantāsana and Śvetadvipa जयति Jayati, conquers, obtains य Yah, who एतम् Etam, this एवम् Evam thus विद्वान् Vidvan knowing परोवरीयांसम् उद्गीथ Parovariyamsam Udgitha, the Greater than the great उपास्ते Upaste meditates on

2 He who meditates on Udgitha as the Greater than the Great, knowing it thus to be the Supreme goal, the Greater than the Great becomes his Protector, and he obtains the worlds which are Greater than the Great (such as Vaikuntha &c) —70

MANTRA 3

तꣳहैतमतिधन्वा शौनक उदरशाण्डिल्यायोक्त्वोवाच यावत्त एन प्रजायामुद्गीथं वेदिष्यन्ते परोवरीयो हैभ्यस्तावदस्मिँल्लोके जीवनं भविष्यति तथामुष्मिँल्लोके लोक इति स य एतमेवं विद्वानुपास्ते परोवरीय एव हास्यास्मिँल्लोके जीवनं भवति तथामुष्मिँल्लोके लोक इति लोके लोक इति ॥ ३ ॥

नवमः खण्डः ॥ ९ ॥

तम् Tam him namely the Lord Udgitha, the Most High ह Ha verily एतम् Etam him अतिधन्वा Atidhanva, i e Risi Atidhanvan शौनक Saunakah the son of Sunaka उदर शाण्डिल्याय Udara Sandilyaya to his pupil Udara-Śandilya उक्त्वा Uktva, having taught उवाच Uvacha said यावत्त Yavattah, so long as i e through the Treta Yuga up to the beginning of Dvapara एनम् Enam, this Udgitha प्रजायां Prajayam, among creatures i e among persons fit to understand Udgitha उद्गीथ Udgitham, the Lord Visnu वेदिष्यन्ते Vedis yante, will know परोवरीय Parovariyah the Supreme ह Ha, indeed एभ्य: Ebhyah, for them viz, for such knowers of Udgitha तावत् Tavat, so long (i e, upto Dvapara) अस्मिन् लोके Asmin loke, in this world जीवन Jivanam life भविष्यति Bhavisyati will be Those among mankind who know this Udgitha, for example in the Treta live up to the end of that Yuga and with regard to such knowers of Udgitha the Supreme Brahman will become their life in this world, till the beginning of the next Yuga Not only is their life in this world increased but in the next also तथा Tatha, so अमुष्मिन् लोक Amusmin loke in that world The repetition of the word loka is to show respect स Sah, he य Yah, who एतम् Etam, this Lord एव Evam, thus विद्वान् Vidvan knowing उपास्ते Upaste meditates on परोवरीय Parovariyah the Supreme एव Eva, indeed ह Ha verily अस्य Asya his अस्मिन् लोके जीवन भविष्यति Asmin

loke jivanam bhavisyati, in this world He will become his life तथा अमुष्मिन् लोके लोके इति Tatha amusmin loke loke iti, so also in the other world, in the other world

3 "Those among mankind who will know this Udgîtha'—thus said Atidhanvan son of Sunaka to his disciple Udara-Sândilya—'will live for the entire length of the age in which they get this knowledge, and for them the Supreme Brahman will be their life in this world, for that length, and also in the other world He who knowing thus meditates on Him, the Supreme Brahman becomes his life in the next world, yea in the next world'—71

MADHVA'S COMMENTARY

The word Âkâsa is a name of Visnu As we find in the Sat-Tattva —

"Hari alone is verily the Supreme because He illumines all and is the best of all and is Infinite

(The word Akasa here does not denote ether because in a subsequent passage it is called Parovariyas, the Supreme the best and Ananta, the Infinite, words which cannot apply to ether See also Vedanta Sûtra, 1 1 22)

In the last section the word Saman was explained as meaning fire Svara to mean Varuna &c The Commentator now quotes an authority in support of his interpretation

Says the Brahma Tarka — The Agni or fire is called Saman, because it equally (samyat) burns that which is good and auspicious, and that which is bad and inauspicious Varuna is called Svara, because Sva means Visnu and Ra means takes delight in That in whom Sva takes delight As Visnu takes delight in ocean therefore, Varuna is called Svara The Sun is called Prana because by his rising, he regulates (pranetri) the world (sets its activities in motion) and because he presides over the lower prana

Daksa is called Anna or food because as food and the eater are opposed terms, so Daksa is the opponent of Rudra who is called the Great Eater (or Destroyer)

Since atta or eater is the name of Rudra, therefore, the name of his traditional opponent Daksa is annam or eaten Sada Siva is called Svarga, as it literally means He whose goal is Svara (or Vayu) Svara is the name of Vayu or Chief Life so called because he takes delight (ra) or moves about freely (animate) in sva (or independent) or Visnu He who takes delight or rejoices in Visnu is called Vâyu or Svar He who goes (ga=gachchhati) to svar or Vâyu in mukti is called svarga

(Sada Śiva enters or merges in Vayu in Mukti) It is thus the name of Sadâ Śiva He is also called 'Asu Loka,' 'the luminous or all-wise (loka = jñâna) the being dwelling in life (asu = in asu or in life) because He lives in life (asu) Brahmâ is called 'Ayam Loka'—"the luminous or all wise being dwelling in this," because Brahmâ is inside of all Devas The word Loka means intelligence, that whose form is knowledge Hari is the highest of all these Intelligences"

Indra is called Âpah, because he protects all thoroughly (âpalanât). The word 'parovariyas' means 'supremely high' That parovarîyas becomes his Protector The word 'yâvattah' means 'so long as' The words 'Yuga lasts" must be supplied to complete the sense Thus if a person gets this knowledge in the Satya, the Parovarîyas becomes his protector, so long as the Tretâ lasts viz., to the beginning of Dvapara

Note —Śankara explains the word yâvatta as yâvat te (1 9 4) by saying —

So long as in the line of your descendants they (your descendants) will know this Udgîthâ their life will be higher and better than the lives that are ordinarily known This explanation is wrong The word prajâyâm 'among descendants or creatures is used generally There is no such word as "thy ते in the above Śruti The proposition is a universal one applying to all creatures

TENTH KHANDA

MANTRA 1.

मटचीहतेषु कुरुष्वाटिक्या सह जाययोपस्तिर्ह चाक्रायण इभ्यग्रामे प्रद्राणक उवास स हेभ्यं कुल्माषान्खादन्तं बिभिक्षे ॥ १ ॥

मटचीहतेषु Matachi hatesu, (when the crops were all) destroyed by hailstones, injured by excessive rain कुरुषु Kurusu, in the lands of the Kurus आटिक्या Âtikya, with (his) young (wife) who was about to approach puberty सह Saha, with जायया Jâyayâ, wife उषस्तिर्ह Usastih ha चाक्रायण Châkrâyanah, named Usasti, son of Chakrâyana, one who lived generally near a wheel इभ्यग्रामे Ibhya grâme, in Ibhya-grâma or in a wealthy town, or the town belonging to the master of elephants (ibha) प्रद्राणक Pradrânakah, wandering, begging (food) उवास Uvâsa, dwelt स Sah, he. ह Ha, verily, इभ्यम् Ibhyam, the Lord of elephants कुल्माषान् Kulmâsân, coarse grains, beans खादन्तम् Khâdantam, eating बिभिक्षे Bibhikse, begged

1. When (the crops in the land of) the Kurus were destroyed by hailstones, Usasti Châkrâyana lived a-begging with his young wife, at Ibhya-grâma. Seeing the Lord of Ibhya eating beans, he begged some from him —72

MADHVA'S COMMENTARY

The word मटची means a hailstone, for according to the Sabda Nirnaya upalâ (a stone), istakâ (a brick) sthûlâ (a big ball) and matachi are synonyms. A girl approaching puberty is called ataki (Ibid). Who for the sake or in search of food and drink goes about wandering, is called a pradrânaka (Ibid)—a famine vagrant

MANTRA 2

तछ्होवाच नेतोऽन्ये विद्यन्ते यच्च ये म इम उपनिहिता इति एतेषां मे देहीति होवाच तानस्मै प्रददौ हन्तानुपानमित्युच्छिष्टं वै मे पीतछ्स्यादिति होवाच न स्विदेतेऽप्युच्छिष्टा इति ॥ २ ॥

तम् Tam, him ह Ha, verily उवाच Uvâcha, said (the Ibhya or Chief) न Na, not इत Itah, than these. अन्ये Anye, others विद्यन्ते Vidyante, are यत् Yat because च Cha, only ये Ye which beans मे Me, of me, इमे Ime, these उपनिहिता Upanihitâ, placed in front. These being impure, as having been touched by me while eating, are not fit for giving इति Iti, thus एतेषाम् Etesâm, of these

(a little) मे Me, to me देहि Dehi, give इति Iti, this उवाच Uvācha, said (Chākrāyaṇa) तान् Tān, them अस्मै Asmai, to प्रददौ Pradadau, gave (the Ibhya) हन्त Hanta, well then अनुपानम् Anupānam, impure drink, drink from which one has already drunk after taking food or water kept in a jar of leather इति Iti, thus. उच्छिष्टम् Uchchhiṣṭam, leavings of food and drink, and therefore unclean वै Vai, verily मे Me, by me पीत Pitam, is drunk स्यात् Syāt, will be इति Iti, thus ह Ha, verily उवाच Uvācha, said (Chākrāyaṇa) न स्वित् Na svit, not then एते Ete, these अपि Api, even उच्छिष्टा Uchchhiṣṭāh, impure, unclean

2 (The master of elephants) said to Usasti "I have no more except these, which are placed before me for eating" Usasti said "give me then some of these" He gave him some of those, and said "Here is some water to drink, in this bag" Usasti said "I shall drink impure water, if I drank what has already been drunk by another" The master of elephants said "Are not these beans also impure as I am eating of them?"—73

MANTRA 3

न वा अजीविष्यमिमां न खादन्निति होवाच कामो म उदपानमिति स ह खादित्वातिशेषाञ्जायाया आजहार साग्र एव सुभिक्षा बभूव तान्प्रतिगृह्य निदधौ ॥ ३ ॥

न Na not वै Vai verily अजीविष्यम् Ajīviṣyam, I shall live इमान् Imān, these (beans) अखादन् Akhādan, not eating इति Iti thus ह Ha, verily उवाच Uvācha said (Chākrāyaṇa) काम Kamah, easily to be got, depends on my will now मे Me of me उदपानम् Udapānam the drinking of water इति Iti, thus स Sah he (Chakrāyana) ह Ha, verily खादित्वा Khāditvā having eaten (the beans) अतिशेषान् Atiśesān, the remaining जायायाः Jāyāyāh to his wife आजहार Ājahāra, gave, brought, carried सा Sā she अग्रे Agre, before एव Eva even सुभिक्षा Subhikṣā had eaten. One who has already eaten बभूव Babhūva, was तान् Tān, them प्रतिगृह्य Pratigṛhya, taking निदधौ Nidadhau, stored away, put away

3 Usasti replied "No, (these beans should not be considered unclean) because without eating them I can not live, while the drinking of (your) water (is not an absolute necessity and) depends on my pleasure, (for it can be obtained every where)" Usasti having eaten himself, brought the remainder to his wife But she had already eaten before, therefore, she took them and put them away —74

MANTRA 4

स ह प्रातः संजिहान उवाच यद्वतान्नस्य लभेमहि लभेमहि धनमात्राꣳ राजासौ यक्ष्यते समा सर्वैरार्त्विज्यैर्वृणीतेति॥४॥

स Sah, He (Chākrāyana) ह Ha, verily प्रातः Prātah, in the morning संजिहान Sam jihānah, *abandoning sleep and rising* उवाच Uvācha, *said* यत् Yat, because अन्नस्य Annasya, of food (a little) of food बत Bata, alas लभेमहि Labhemahi, if we may get लभेमहि Labhemahi, we will get धनमात्रम् Dhana mātrām, some wealth राजा Rājā the king असौ Asau, that (in a distant place) यक्ष्यते Yaksate, is going to offer a sacrifice I shall go there स Sah, he (the king) मा Mā, me सर्वैः Sarvaih with all आर्त्विज्यैः Ārtvijyaih, priestly offices वृणीत Vrinita, may choose

4 Usasti next morning, after leaving his bed, said to her "alas! if we could get a little of food, then we should get much wealth, for that king, there, is going to offer a sacrifice, he may choose me for all the priestly posts"—75

MANTRA 5

तं जायोवाच हन्त पत इम एव कुल्माषा इति तान्खादित्वाऽमुं यज्ञं विततमेयाय। तत्रोद्गातॄनास्तावे स्तोष्यमाणानुपोपविवेश। स ह प्रस्तोतारमुवाच ॥ ५ ॥

तम् Tam, him (Usasti) जाया Jāyā, wife उवाच Uvācha said हन्त Hanta alas पते *Pate, O husband!* इमे *Ime, these* एव *Eva, alone* कुल्माषाः *Kulmāsāh*, beans, which you brought yesterday इति Iti, thus तान् Tān those beans खादित्वा Khāditvā, having eaten अमुम् Amum, that यज्ञम् Yajñam, to the sacrifice विततम् Vitatam which was being performed, big एयाय Eyāya went तत्र Tatra, there, in that (sacrifice) उद्गातॄन् Udgātrin, Udgātrins आस्तावे स्तोष्यमाणान् Āstāve Stosyamānān who were going to sing their hymns of praise in the Āstāva Karma The word Āstāva also means the place of reciting (hymns in a sacrifice, the orchestra उप Upa near उपविवेश Upaviveśa, sat down स Sah, he, i.e., Usasti ह Ha then प्रस्तोतारम् Prastotāram, to the prastri priest उवाच Uvācha said

5 His wife said to him Alas! O husband! (There is nothing else in the house) but these (stale) beans (which you brought yesterday) Usasti having eaten them, went to that big sacrifice (which was being performed) There he sat down near the Udgātrins who were singing hymns in the Āstāva ceremony and then said to the Prastotar priest —76.

MANTRA 6

प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तोष्यसि मूर्धा ते विपतिष्यतीति ॥ ६ ॥

प्रस्तोतः Prastotah, O Prastotar! या Ya, which. देवता Devata deity प्रस्तावम् Prastâvam, with the chanting of Prastâva, or Prastava Bhakti अन्वायत्ता Anvâyatta related to, connected with, belongs to, namely, which is established by that *Prastâva* which is the especially invoked in that Prastâva ताम् Tâm, that (deity) चेत् Chet if अविद्वान् Avidvân, not knowing प्रस्तोष्यसि Prastosyasi, thou shalt sing मूर्धा Mûrdha, head ते Te, thy विपतिष्यति Vipatisyati, will fall off इति Iti, thus

6 Oh Prastotar! if thou, without knowing the Devatâ invoked in the particular Prastâva, art going to sing it, thy head will fall off —77

MANTRA 7

एवमेवोद्गातारमुवाचोद्गातर्या देवतोद्गीथमन्वायत्ता तां चेदविद्वानुद्गास्यसि मूर्धा ते विपतिष्यतीति ॥ ७ ॥

एव Evam, thus एव Eva, even उद्गातारम् Udgâtaram, to the Udgâtri उवाच Uvâcha said उद्गातः Udgâtah, O Udgâtar! या Yâ, which देवता Devatâ, deity. उद्गीथम् Udgitham Udgitha अन्वायत्ता Anvâyattâ, related to, connected with ताम् Tâm, that (deity) चेत् Chet, if अविद्वान् Avidvân, not knowing उद्गास्यसि Udgâsyasi, thou shalt sing मूर्धा Mûrdha the head ते Te, thy विपतिष्यति Vipatisyati will fall off इति Iti thus

7 O Udgâtar! if thou, without knowing the Devatâ invoked in the particular Udgîtha, art going to sing it, thy head will fall off —78

MANTRA 8

एवमेव प्रतिहर्तारमुवाच प्रतिहर्तर्या देवता प्रतिहारमन्वायत्ता तां चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते विपतिष्यतीति। ते ह समारतास्तूष्णीमासांचक्रिरे ॥ ८ ॥

दशमः खण्डः ॥ १० ॥

एव Evam, thus एव Eva, even प्रतिहर्तारं Pratihartâram, to Pratihartar उवाच Uvâcha said प्रतिहर्तः Pratihartah O Pratihartar या Ya which देवता Devatâ, deity प्रतिहारम् Pratihâram, with the chanting of Pratihâra अन्वायत्ता Anvâyattâ, related to, connected with ताम् Tâm, that (deity) चेत् Chet, if

अविद्वन् Avidvân without knowing प्रतिहरिष्यसि Pratiharisyasi, thou shalt sing मूर्धा Mûrdhâ, head ते Te thy विपतिष्यति Vipatisyati, will fall off इति Iti, thus ते Te, they ह Ha, verily समारता Samâratâh stopped, ceased performing their particular works तूष्णीम् Tûsnim silently आसाञ्चक्रिरे Âsânchakrire, sat down, remained sitting

8 O Pratihartar! if thou, without knowing the Devatâ, invoked in the particular Pratihâra, art going to sing it, thy head will fall off They indeed stopped and sat down silently —79

ELEVENTH KHANDA

MANTRA 1

अथ हैनं यजमान उवाच भगवन्तं वा अहं विविदिषाणी-त्युषस्तिरस्मि चाक्रायण इति होवाच स होवाच भगवन्तं वा अहमेभिः सर्वैरार्त्विज्यैः पर्यैषिषं भगवतो वा अहमवित्त्या-न्यानवृषि भगवाꣳस्त्वेव मे सर्वैरार्त्विज्यैरिति ॥ १ ॥

अथ Atha, then, (when they all remained silent) ह Ha indeed एनम् Enam, him (to Chakrâyana) यजमानः Yajamanah the sacrificer (the king) उवाच Uvâcha, said भगवन्तम् Bhagavantam, worthy, respected sir deserving respect वै Vai, verily. अहम् Aham, I (the king) विविदिषाणि Vividisani, I wish to know, (what is your name and whose son you are) इति Iti, thus उषस्तिः अस्मि Usastih asmi, I am (by name) Usasti चाक्रायणः इति Chakrâyanah iti, (also called) Chakrâyana, (I am) son of Chakrâyana ह उवाच Ha uvâcha indeed, said स Sah he (the king) ह Ha, indeed उवाच Uvâcha, said भगवन्तम् Bhagavantam (to you) sir वै Vai, alone अहम् Aham, I एभिः Ebhih, for these सर्वैः Sarvaih, for all आर्त्विज्यैः Ârtvijyaih the priestly offices पर्यैषिषम् Paryaisisam, I had searched (I had made up my mind to choose you, sir for all sacrificial offices) Why then have you chosen these Brahmans for these offices? To this he replies भगवतः Bhagavatah, of your coming Sir वै Vai indeed अहम् Aham, I अवित्त्या Avittyâ, not finding you, not knowing that you, Sir, are coming अन्यान् Anyân, others as Prastotar, etc अवृषि Avrisi I have appointed भगवान् Bhagavân you Sir तु Tu, but एव Eva only मे Me by me सर्वैः Sarvaih, for all आर्त्विज्यैः Ârtvijyaih priestly duties or posts I (elect)

1 Then the Sacrificer said to him "I desire to know who you are, Sir" He replied, "I am Usasti, the son of Chakrâyana The King said, "I had made up my mind, Sir, to appoint you alone to all these priestly offices, but not having found you, I have appointed others (priests) to these offices (But now that I have found you) Sir! I elect you for all these priestly offices"—80

MANTRA 2

तथेत्यथ तर्ह्येत एव समतिसृष्टाः स्तुवतां यावत्त्वेभ्यो धनं दद्यास्तावन्मम दद्या इति तथेति ह यजमान उवाच ॥ २ ॥

तथा Tatha all right very well इति Iti, thus Usasti thought "If I accept all these offices, I shall be guilty of disappointing these already elected priests,

if I refuse, I go back empty-handed" So he accepted saying, "tathāstu"—"Let it be so"—but he made a condition अथ Atha, but तर्हि Tarhi, then एते Ete, these (whom thou hast already elected) एव Eva, indeed समतिसृष्टा Samatisriṣtāh, given my permission स्तुवताम् Stuvantām, let them sing Let them chant, but under my direction यावत् Yāvat, as much as तेभ्य Tebhyah, to them, to these Prastotṛi, etc धनम् Dhanam, wealth दद्या Dadyāh, you will give तावत् Tāvat, so much मम Mama, to me दद्या. Dadyāh, you must give That is, give me as much wealth as you will give to all these collectively इति Iti, thus तथा Tathā, well, accepted इति Iti, thus ह Ha, indeed It shows that the King was pleased It is a particle of expressing satisfaction, at not offending any one. यजमान Yajamānah, the sacrificer. उवाच Uvācha, said

2 "Very well," said Usasti "(These should not, however, be sent away) but let them indeed sing the sacred hymns under my direction And (promise that you) pay me as much wealth as you give to all these (collectively)" The Sacrificer said, "Let it be so"—81

MANTRA 3

अथ हैनं प्रस्तोतोपससाद प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तोप्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत्कतमा सा देवतेति ॥ ३ ॥

अथ Atha, now (after this dialogue between Chākrāyaṇa and the King had come to an end) ह Ha, indeed एनम् Enam to him (Chākrāyaṇa) प्रस्तोता Prastotā, the prostotṛi priest उपससाद Upasasāda, approached respectfully (as a disciple approaches the master) प्रस्तोतः Prastotaḥ O Prostotā या देवता Yā devatā, what Deity प्रस्तावम् Prastāvam, to the prastāva अन्वायत्ता Anvāyattā, related ताम् Tām, her चेत् Chet, if अविद्वान् Avidvān not knowing प्रस्तोष्यसि Prastosyasi, thou shalt sing मूर्धा Mūrdhā, the head ते Te, your विपतिष्यति Vipatisyati, will fall off. इति Iti, thus मा Mā, to me भगवान् Bhagavān, you, Sir अवोचत् Avochat, said कतमा Katamā which, सा Sā that देवता Devatā, deity इति Iti, thus

3 Then the Prastotṛi priest approached him respectfully, and said "Sir you said to me, 'O Prastotar! if not knowing the deity related to *Prastava*, thou shalt sing him, thy head will fall off, —which is that Devatā?"—82

MANTRA 3 (continued).

प्राण इति होवाच सर्वाणि ह वा इमानि भूतानि प्राणमेवाभिसंविशन्ति प्राणमभ्युज्जिहते सैषा देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तोप्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥ ३ ॥

प्राण Prânah, Breath Visnu called the Great Breath or Prâna, and dwelling in the Chief Prâna इति Iti, thus ह Ha, verily. उवाच Uvâcha, said सर्वाणि Sarvâni, all ह Ha indeed वै Vai, verily इमानि Imâni, these. भूतानि Bhûtâni, creatures प्राणम् Prânam, Breath, Visnu एव Eva, alone अभिसंविशन्ति Abhisamviśanti merge into at the time of pralaya प्राणम् Prânam, the Great Breath अभ्युज्जिहते Abhyujjihate, rise out of, emerge out of, come out of this Prâna at the Dawn of Creation सा Sâ that एषा Eśâ, alone देवता Devatâ, deity प्रस्तावम् Prastâvam, to prastâva, the act of creation. Literally, it means creation अन्वायत्ता Anvâyattâ, related to, connected with, belonging to ताम् Tâm, her चेत् Chet, if अविद्वान् Avidvân, not knowing, प्रस्तोष्य Prastosyah, thou hadst sung praises मूर्धा Mûrdha, head ते Te, thy विपतिष्यत् Vyapatisyat, would have fallen off तथा Tatha, thus उक्तस्य Uktasya, of the saying मया Mayâ, by me इति Iti, thus

3 Châkrâyana said (Visnu, the Great Breath, residing in the) Chief Prâna is the deity of Creation Verily all these creatures merge into Prâna (at pralaya), and they come out of Him (at creation) He alone is the deity belonging to creation (prastâva) Had'st thou sung without knowing this Lord, thy head would have fallen off, by my saying (by my warning) —83

Note—(That is if in spite of my warning thou had st chanted the prastava without knowing who is the true God of Creation thy head surely would have fallen off, i e thou wouldst have been humiliated)

MANTRA 4

अथ हैनमुद्गातोपससादोद्गातर्या देवतोद्गीथमन्वायत्ता तां चेदविद्वानुद्गास्यसि मूर्धा ते विपतिष्यतीति सा भगवानवोचत्कतमा सा देवतेति आदित्य इति होवाच॥ ४ ॥

अथ Atha, then ह Ha, verily एनम् Enam, to him Chakrâyana उद्गाता Udgata, the Udgâtri priest उपससाद Upasasada, approached respectfully उद्गातर् Udgâtar, Oh Udgâta या देवता Yâ Devatâ what deity उद्गीथम् Udgitham, with Udgitha अन्वायत्ता Anvâyattâ, related connected ताम् Tâm, her चेत् Chet, if अविद्वान् Avidvân, without knowing उद्गास्यसि Udgasyasi thou shalt sing मूर्धा Mûrdhâ, head ते Te, your विपतिष्यति Vipatisyati, will fall off इति Iti, thus मा Mâ, to me भगवान् Bhagavân, you, respected Sir अवोचत् Avochat, said कतमा Katamâ, which सा Sâ that देवता Devatâ, Deity इति Iti, thus आदित्य Âdityah, the sun The Lord Visnu in the Sun इति Iti, thus ह Ha verily उवाच Uvâcha, said (Chakrâyana)

4 Then the Udgâtri priest approached him respectfully and said, "Sir, you said to me, 'O Udgâtri! if not knowing the deity related to Udgitham thou shalt sing him,

thy head will fall off!" which is that Devata?" He said the Sun.—84.

MANTRA 4—(continued)

सर्वाणि ह वा इमानि भूतान्यादित्यमुच्चैः सन्तं गायन्ति सैषा देवतोद्गीथमन्वायत्ता तां चेदविद्वानुदगास्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥ ४ ॥

सर्वाणि Sarvâni, all ह Ha indeed वै Vai verily इमानि Imâni, these भूतानि Bhûtâni, creatures, all singing creatures आदित्यम् Âdityam, the sun, the Visnu in the sun उच्चैः Uchchaih, on the high, being the Best, the Highest सन्तम् Santam, being गायन्ति Gâyanti, sing सा Sâ, she एषा Esâ, this देवता Devatâ the deity उद्गीथम् अन्वायत्ता Udgîtham Anvâyattâ related to or connected with Udgîtha. ताम् Tâm, her चेत् Chet, if अविद्वान् Avidvân, not knowing उदगास्य Udgâsyah, thou had'st sung मूर्धा Mûrdhâ, head ते Te, thy व्यपतिष्यत् Vyapatisyat, would have fallen off तथा Tathâ, thus उक्तस्य Uktasya, of the saying, of the warning मया Mayâ, by me. इति Iti, thus.

4 Châkrâyana said (*Visnu residing in the sun is the deity of Udgîtha*) Verily all these singing creatures chant His praises, because He is the Best and the Highest He *alone is the deity belonging to Udgîtha Had'st thou* sung without knowing this Lord, thy head would have fallen off as I had warned thee —85

MANTRA 5

अथ हैनं प्रतिहर्तोपससाद प्रतिहर्तर्या देवता प्रतिहारमन्वायत्ता तां चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत्कतमा सा देवतेति ॥ ५ ॥

अथ Atha, then ह Ha, verily एनम् Enam to him, Châkrâyana प्रतिहर्ता Pratihartâ, the Pratihartri priest उपससाद Upasasâda, approached respectfully प्रतिहर्तर् Pratihartar, Oh Pratihartâ या देवता Yâ Devatâ, what deity प्रतिहारम् Pratihâram अन्वायत्ता Anvâyattâ connected with (Pratihâra) ताम् Tâm, her चेत् Chet, if अविद्वान् Avidvân, without knowing प्रतिहरिष्यसि Pratihârisyasi, thou shalt sing मूर्धा Mûrdhâ, head ते Te, your विपतिष्यति Vipatisyati, will fall off इति Iti thus मा Mâ to me भगवान् Bhagavân, you, respected Sir, अवोचत् Avochat, said कतमा Katamâ which सा Sâ, that देवता Devatâ, deity

5 Then the Pratihartri approached him respectfully and said, "Sir, you said to me, 'O Pratihartâ, if not knowing the deity related to Pratihâra, thou shalt sing him, then thy head will fall off,'—which is that Devatâ?"—86,

MANTRA 5 (continued)

अन्नमिति होवाच सर्वाणि ह वा इमानि भूतान्यन्नमेव प्रतिहरमाणानि जीवन्ति सैषा देवता प्रतिहारमन्वायत्ता तां चेदविद्वान्प्रत्यहरिष्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति तथोक्तस्य मयेति ॥ ५ ॥

एकादशः खण्डः ॥ ११ ॥

अन्नम् Annam, the food Lord Visnu dwelling in food इति Iti thus ह Ha verily उवाच Uvacha, he said सर्वाणि Sarvāni, all ह Ha indeed वै Vai verily इमानि Imāni these भूतानि Bhūtāni, creatures अन्नम् Annam food प्रतिहरमाणानि Pratiharamānāni eating, maintaining themselves upon जीवन्ति Jivanti, live सा Sā she एषा Esā this देवता Devatā the deity प्रतिहारम् अन्वायत्ता Pratihāram Anvāyattā, related to or connected with Pratihāra ताम् Tām her चेत् Chet, if अविद्वान् Avidvān not knowing प्रत्यहरिष्य Pratyaharisyah, Thou hadst sung मूर्धा Mūrdhā head ते Te thy व्यपतिष्यत् Vyapatisyat would have fallen off तथा Tathā thus उक्तस्य Uktasya, of the saying of the warning मया Mayā, by me इति Iti, thus

5 He said (Visnu residing in the) food (is the deity of Pratihāra) Verily all these creatures eat food, and live thereby (because Visnu dwells in food and thus maintains them) He alone is the deity belonging to Pratihāra Hadst thou sung without knowing this Lord, thy head would have fallen off, as I had warned thee —87

MADHVA'S COMMENTARY

Prastāva is so called because all creatures are born (Prasūyante) from Visnu Therefore Visnu dwelling in prāna is the deity of Prastāva, because the word Prastāva means the act of creating or creatorship Visnu is the real Udgītha because residing in the sun, He always enjoys or accepts all the songs of singing creatures (whether men angels or animals) therefore He is the Lord of Song All music, made before kings, etc, though heard by the kings and sung by ignorant musicians is really enjoyed by the Lord Visnu and any reward given to those musicians by their audiences is really given by Visnu (who moves their heart to give such reward) That Purusottama (Highest Person) alone is therefore the Lord of Udgītha All creatures are nourished and kept living by Lord Visnu in the form of food or dwelling in food, therefore He is called the Lord of Pratihāra because the word Pratihāra means to eat The words "Uchchaih Santam (in mantra 4 p 83) mean the Best, being the best

TWELFTH KHANDA

MANTRA 1

अथातः शौव उद्गीथस्तद्ध बको दाल्भ्यो ग्लावो वा मैत्रेयः स्वाध्यायमुद्वव्राज तस्मै श्वा श्वेतः प्रादुर्बभूव तमन्ये श्वान उपसमेत्योचुरन्नं नो भगवानागायत्वशनायाम वा इति ॥ १ ॥

अथ Atha, now, this word indicates that a new topic has commenced अत Atah, therefore, because there is necessity शौव Sauvah Breath related or revealed, canine, the Udgitha revealed by Vâyu called Śvan, the Breath or the Great Mover in space उद्गीथ Udgîthah, the sacred song called the Udgîtha Now then is mentioned the Udgîtha revealed by Vâyu तद् Tad, then, at one time ह Ha, verily बक Bakah, a person named Baka दाल्भ्य Dâlbhyah, the son of Dâlbhya ग्लाव Glâvah, nick named Glâvah, because he remained silent like a glâvah even when addressed This name was given to him by his adoptive mother Mitrâ वा Vâ, or मैत्रेय Maitreyah, adopted by Mitrâ as her son The force of Vâ is to indicate that both these names apply to one and the same person स्वाध्यायम् Svâdhyâyam, for the sake of study, (religious recitation of the Vedas in a retired spot) उद्वव्राज Udvavrâja, went out The word Ha is to be construed with this verb Or the word Tad may be construed with the next sentence (तद्) (Tad then) तस्मै Tasmai, to him (to Baka) श्वा Śvâ, Breath literally, a dog a hound a great breathing or swift-moving or panting one The great in power, the strong in breath (See Note) श्वेत Śvetah white, holy प्रादुर्बभूव Prâdur manifest, Babhûva, became In order to show favour to Baka and to other Devatâs, the holy Vâyu, assuming a materialised form became manifest तम Tam him, namely, Vâyu thus materialised अन्य Anye, others श्वान Śvânah, the breathing ones, the panting ones, the strong ones literally breathing ones (Devas in the form of Breath) उपसमेत्य Upasametya, having approached ऊचु Uchuh, said The Devas said to the the Holy Breath Baka also said to him अन्नम Annam, food, that which is good न Nah for us for our sake भगवान Bhagavân, O Lord आगायतु Agâyatu, sing, i e, teach to us the worship of God, through the singing of Udgîtha अशनायाम Aśanâyâma that we may eat (we are anxious to learn) वै Vai, verily इति Iti thus

1 Now, therefore, we shall describe the Udgîtha of Breath Baka Dâlbhya called also Maitreya, the Silent, went out (to a retired spot), for the sake of study Then to him there appeared the Holy Vâyu (in a materialised form)

Approaching him (Vâyu) the other Breaths (as well as Dâlbhya) said "O Lord! sing for us food (*i e*, teach us how to pray to God, through Udgitha,) so that we may eat, (we are verily anxious to learn it)—88

MANTRA 2

॥ तान्होवाचेहैवमाप्रातरुपसमीयातेति तद्ध वको दाल्भ्यो ग्लावो वा मैत्रेयः प्रतिपालयांचकार ॥ २ ॥

तान् Tân to them (to the smaller Breaths and to Dâlbhya) ह Ha, indeed उवाच Uvâcha said इह Iha here एव Eva, even to this very place मा Ma to me प्रातर् Prâtar, in the morning उपसमीयात Upa sam iyâta come, approach, come together इति Iti thus तद् Tad then ह Ha verily बकः दाल्भ्य Bakah Dâlbhyah Baka the son of Dâlbhya ग्लावः वा मैत्रेय Glâvah vâ Maitreyah, or Maitreya the Silent प्रति पालयांचकार Prati pâlayâm chakâra waited "Ha" should be construed with this word

2 Vâyu said to them "come to me to morrow morning, at this very spot" Then Baka, the son of Dâlbhya, called also Maitreyah, the Silent, waited for him there —89

MANTRA 2—(continued)

ते ह यथैवेदं बहिष्पवमानेन स्तोष्यमाणाः संरब्धाः सर्पन्तीत्येव मासस्रुपुस्तेह समुपविश्य हिंचक्रुः ॥ २ ॥

ते Te, they (the Breaths and Dâlbhya) ह Ha verily यथा Yathâ as एव Eva, even इदम् Idam thus (appointment) बहिष्पवमानेन Bahispavamânena, with Bahispavamâna hymns स्तोष्यमाणाः Stosyamânâh being praised, those who are praised संरब्धाः Samrabdhâh quickly सर्पन्ति Sarpanti glide along; move इति Iti thus एव Evam thus, so आसस्रुपुः Âsasrupuh moved along, crept along *i e*, each sat in his appointed place, quietly calmly and quickly close to each other without making noise as if their mouths were shut, as if each held the tail of the other in his mouth When they had thus approached him, with due respect Vâyu taught them the prayer Being thus taught by Vâyu those Devas in the from of Breaths sitting down began to praise the Lord dwelling in Vâyu after uttering the syllable hin ते ह Te ha they then समुपविश्य Samupavisya sitting together हिं Hin the word Hin चक्रुः Chakruh uttered made the sound

2 Just as (priests) going to sing Bahispavamâna sit close to each other, gliding noiselessly, (so these Breaths) sat down quietly, (round the white Breath) (Then Vâyu

taught them the secret prayer) They then thus being seated, made the sound hiṅ, (and thus recited the prayer as taught to them).—90.

MANTRA 2.—(continued.)

ओ३मदा३मों३पिबा३मों३देवो वरुणः प्रजापतिः सविता३ ऽन्नमिहा३हरदन्नपते३ऽन्नमिहा हरा३ऽहरो३मिति ॥ २ ॥

द्वादशः खण्डः ॥ १२ ॥

ओम् Om, O full of all qualities! O Vâyu! O Lord dwelling in Vâyu! अदाम् Adâma, may we eat (food). ओम् Om, O Lord! पिबाम Pibâma, may we drink! ओम् Om, O Lord देव. Devah, Omniscient! वरुण Varuṇa, adorable! प्रजापति Prajâpatih, protector of creatures! सविता Savitâ, creator! अन्नम् Annam, food इह Iha, here आहरत् Aharat, may he bring अन्नपते Annapate, O Lord of food! (O Vâyu and O Visnu residing in Vâyu) अन्नम् Annam, food इह Iha, here, for our sake आ हर आहर Âhara Âhara, bring, bring, ओम् Om, Om इति Iti, the repetition of ahara shows the end of teaching The word Iti shows the end of verbal teaching

2 O Om! (Vâyu and God full of auspicious attributes!) may we eat food, Om may we drink water. Om, may the Omniscient,[1] the Adorable, the Protector of all creatures, the Creator of all, give us our daily food. O Lord of food! give us food O Lord! Give us food —91

MADHVA'S COMMENTARY

In the former part, it was mentioned that the worshipper of Udgitha is not contaminated by sin In this part, it will be stated that such a worshipper possesses the power of obtaining food, by his magical singing and devout meditation on the Lord, and this the Śruti describes in the form of a story Dâlbhya's son was called Baka, he was adopted by a lady called Mitrâ as her son hence he had two names, one was Dâlbhya Baka, another was Maitreya, the adopted son of Mitrâ He was nicknamed by her Glâva, because even when called on urgent occasions he would remain stupidly standing and not replying quickly, as if he was an idiot

Dalbhya's son Baka was adopted for the sake of progeny by Mitrâ and when she called him, he remained silent like Glâva, therefore, he was called by her Glâva and got the nick name Glâva So, he has both appellations namely Dalbhya Baka and Maitreya Glâva.

The word Va in the Śruti indicates this fact The word Śauva does not mean Mantras revealed to or seen by the Śvans, but it means the Mantras which Vâyu assuming the form of a Śvan (a Breathing One) uttered in order to teach Baka and other Devatas.

The Śauva Udgitha is that which has been revealed by Vayu assuming the form of a Śvan, for the sake of showing favour to Baka

moving Ones in space, was that of an envoy or messenger between God and men The highest messenger is, of course, the Chief Prâna Subordinate to him are other messengers, all belonging to the Great White Lodge and therefore called the White Messenger I would, *therefore, translate this word as "angel who has a similar function of being* an envoy or messenger in theologies of other creeds Perhaps a more literal translation would be 'the White Strong One 'the white Breathing One But to translate it as 'a white dog' or 'a white hound would be against the spirit of the whole Upanisad I have, therefore, ventured to introduce this meaning in the text The Chief Prâna, surrounded by his subordinate Prânas, is the principal topic of this Udgîtha Vidya in this Upanisad Therefore there is nothing out of the way in the story that the Great Prana materialised as a *white* angel *surrounded by other angels in order to instruct Baka* This materialisation is not a unique thing It is often mentioned in other Upanisads also Thus Brahman himself materialises as a Yaksa in Kena Upanisad See also Nirukta III 18, where svan is derived from the root sva 'to breathe , or Sav "to move, "to run The Unâdi I 158 derives it from svi 'to prosper, 'to grow'

FIRST ADHYÂYA

THIRTEENTH KHANDA

MANTRA 1

अयं वाव लोको हाउकारो वायुर्हा इकारश्चन्द्रमा अथ-
कार आत्मेहकारोऽग्निरीकारः ॥ १ ॥

अयम् Ayam this (earth) वाव Vâva, verily लोक Lokah, world हाउकार Hâ(v)ukâ ah, the great temple literally, where invocations are made वायु Vâyuh, Vâyu हा इकार Hâ(y)ikârah, called the wonderful, whose comings and goings are mysterious Or the Giver of Joys. चन्द्रमा Chandramâh, the moon. अथकार Athakârah, called the reflected light, the subsequent आत्मा Âtmâ, God the Inner Ruler इहकार Ihakârah, the ever here, the ever-present, the near to all अग्नि Agnih fire ईकार Îkârah the burning one

1. Verily this earth is the great temple for invoking the Lord, where Vâyu is the mysterious (giver of joys and) musician, moon the great light giver, the self is the Presence on the altar, fire is the incense

Or

1 This world verily is called Hau, because it is the place of invocation, Vâyu is called Hâyi the mysterious mover and giver of joys, the moon is called Atha, the reflected light, the subsequent, the Supreme Self is called Iha the Ever-present, the Great Here, and Agni is called I the incense —92

MANTRA 2

आदित्य ऊकारो निहव एकारो विश्वेदेवा औहोइकारः
प्रजापतिर्हिंकारः प्राणः स्वरोऽन्नं या वाग्विराट् ॥ २ ॥

आदित्य Âdityah the sun ऊकार Ukârah, called Ukâra because he is burning and heating निहव Nihavah, Indra, much invoked एकार Ekârah, is called E, because he comes (eti) to all when invoked विश्वेदेवा Viśve Devâh, the all gods, औहोइकार Auhoyikârah is called Auhoyi summoned or called (huyante) in Vishnu called U (Au, loc Sing of उ) in the state of Mukti When released all Devas are summoned or called before the presence of the God प्रजापति Prajâpatih, the Lord of creatures, Brahmâ हिंकार Hinkârah, called Hin, the word Hin means any certain and definite knowledge, प्राण Prânah, the Great Breath स्वर Svarah, is called Svara because this Prâna dwelling in human bodies causes

the Jiva to take delight in Sva or Visnu (Sva Visnu and, Ra र to take delight) अन्न Annam, food, goodess Sarasavati the presiding deity of food या या Yâyâ Sarasvati called Yâyâ because Vâyu is called Yayi because of his constant motion, Sarsavati, the wife of Vâyu because she always accompanies him Vâyu called Yayi and food is called Yâyâ, because it is led by Prâna, the great guide वाक् Vâk, speech, voice, Sri the goddess of all speech विराट् Virât, highly resplendent

2 The Sun is the great heat giver in this temple Indra is the messenger, all Mukta Jivas form the *congregation assembled in the Lord*, Brahmâ himself is the teacher on the pulpit, the Great Breath is the musician Sarsavati is the accompaniment and Sri herself the great light

2 The Sun is called U because he gives heat, Indra is called E because he comes whenever invoked, the Visvedevas are called Auhoyi, because they are gathered in Visnu when released, Prajâpati or Brahmâ is called Hin because he possesses definite knowledge, Prâna in human beings is called Svara because he causes the delight of souls in the Lord, the food is called Yâyâ because it is led to all parts of the body by Prâna (or Sarsavati is called Yâyâ, because she always accompanies Vâyu) and Sri is called Virâj, the most resplendent —*93*

MANTRA 3

अनिरुक्तस्त्रयोदशस्तोभः संचरो हुंकारः दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो भवति य एतामेवछ साम्नामुपनिषदं वेदोपनिषदं वेद इति ॥ ३ ॥

त्रयोदशः खण्डः ॥ १३ ॥

इति प्रथमः प्रपाठकः ॥ १ ॥

अनिरुक्त Aniruktah Undefined the inexpressable, he who cannot be fully defined त्रयोदश Trayodaśah, thirteenth स्तोभ Stobhah Stobha संचर Sancharah, all mover all pervading going everywhere हुंकार Hunkarah, called Hun Madhva reads it as Hup he who protects (pa) all when invoked or entreated (hu) दुग्धे Dugdhe, the rest of the Mantra is the same as Mantra 7 of 3rd Khanda एताम् Etâm, this एव Evam thus साम्नाम् Samnam, of the Sâmans उपनिषदम् Upanisadam the secret meaning the secret Doctrine

3 The undefineable, the thirteenth Stobha is the all-pervading Lord Nârâyana called Hup, He who protects all

who pray to Him The Lord gives him (Release) which is the reward of knowledge He becomes wealthy and healthy who knows thus the secret meaning of these thirteen Sâma syllables Yea who knows the secret meaning —91

MADHVA'S COMMENTARY

The meditation on a portion of the Sâma Veda was enjoined before The Sruti now teaches the meditation on Hau etc In this 13th Chapter in the text, the words Hâu, Hâi, Iha etc are so placed that they apparently look like the names of earth, air moon etc, because they are in apposition to those words

The Commentator sets aside this superficial interpretation and shows that these are epithets and not synonyms He says this earth is called ' Hâu because on it invocations (hûyate) are made to Devas &c ——— the place of invocations The stobha called ' Hau also is hereby explained Because Hau" is uttered herein it is called ' Hau Kâra All the thirteen stobha syllables of the Sâma singing are spiritualised here

Because Agnihotras, &c , are invoked (performed) herein, hence this world is called Hâvu Kâra

The air is called Hâyi-Kâra, because it comes as a surprise (hâ-wonder, surprise) or because it gives pleasure, for $\sqrt{\text{hi}}$ means "to please" also

The particle Hâ is a word of exclamation of wonder—Hâ ! Oh etc Since wind comes no one knows whence and goes away no one knows where it is called Hayikâra This is one meaning Another interpretation is that the $\sqrt{\text{hi}}$ means ' to gratify, " to please also

Since it gives pleasure and gratification the air is called Hâyikara

The moon is called Atha, which means now and is a word denoting immediate sequence Since the light of the moon follows immediately after that of the sun and is its reflection the moon is called Atha or the subsequent

The word Atha means sequence, and therefore the moon is called Atha, because its illumination (light) comes after that of the sun (or because it shines after the sun by borrowed light)

Or though the moon and the sun are both similar inasmuch as both give light yet the moon was created after the sun hence moon is called the subsequent

The Lord Visnu is always called "Here, because—He is near every one The fire is called ' I because it is kindled (indhana kindled) The sun is called Ûkâra because it heats or is a heated mass ($\sqrt{\text{ush}}$ to heat, to burn)

The word Nihava is a name of Indra because he is constantly (ni) invoked (hva) the "much invoked "

Because he is constantly invoked therefore, Indra is called Nihava Nihava is called ekara because he comes (eti) to (all sacrifices when so invoked) All Devas are called Auhoyikâra

Because in the word called U which is the name of Visnu all Devas are summoned (collected together) in the state of Mukti therefore all devas in their collective form are called Auhoyins meaning collected in the U Au is the locative singular of U

Viṣṇu is called U because he is the most high (U-Uchcha) because all Devas in the state of Mukti are called or summoned (Huyante) in this U (Au) therefore they are called Auhoyinas therefore this is the name of Viśve Devas

The Commentator next explains the sentence Prajāpati is Hinkāra

The syllable Hi means "certainty , and this certainty comes from knowledge always Therefore Brahma is called Hih hi meaning 'certainty and the nasal sound "ṅg means knowledge Hiṅg meaning "certain knowledge and it is the name of Brahma

The Vayu as breath in the human body is called Svara This word Svara means literally he who causes the soul (Jiva) to take delight (ra) in Viṣṇu called Sva

The Commentator next explains the sentence the food is yāyā

This shows that Vayu has two forms in its cosmic form it is called Yayi in its physiological form it is called Svara Vayu is called Yayi because it is constantly moving She who is the constant companion and follower of Yāyi is called Yaya and this is the name of Sarasvatī *the wife* of Vayu She verily is said to be the presiding deity of food, therefore the Śruti says 'the food is Yayā *Another meaning of this text is, the* food is called Yayā because it is conducted or led by Prana to all parts of *the body*

The Commentator next explains the sentence the speech is Virāj

Śri is called Viraj because she is the most (vi) resplendent (Raj) object as she is essence of all speech

(The Commentator next explains the sentence undefinable is the thirteenth Stobha viz the indefinite syllable Hup)

The undefined is the all pervading Narayana alone and because when invoked *He alone protects all He is called* Hupkara, because when called (hu) He protects (pa) This is the name of Janardana Hari is called *the undefined* because He is inexpressable (not fully expressed) He is the Supreme Person This is in the Mahatmya

The word Sañchara means that which moves completely the full mover This also is the name of God

Note— Though God was mentioned before also as Iha (Here) and he is mentioned again in this place also there is no repetition here The God mentioned before as Iha referred to the Ksetraja or the Inner Ruler of all the God within every human being while the God mentioned now is in His All pervading aspect and therefore the Commentator has used the word Vyapta

This Khanda may be explained as an allegory—the whole world being a vast temple, praising *God and it is so translated in small type This is merely* a suggestion for the consideration of our readers

SECOND ADHYAYA.

FIRST KHANDA.

MANTRA 1

ॐ समस्तस्य खलु साम्न उपासनꣳसाधु यत्खलु साधु तत्सामेत्याचक्षते यदसाधु तदसामेति ॥ १ ॥

ओम् Om, Om समस्तस्य Samastasya, of the Entire: of the Full खलु Khalu, verily. साम्नः Sâmnah, of Sâma, of Hari (established by Sâma): of Viṣṇu called Sâma the Same, the Harmonious उपासनं Upâsanam, adoration: meditation साधु Sâdhu, (is) proper, good यत् Yat, which, खलु Khalu, indeed साधु Sâdhu, proper, good. तत् Tat, that साम Sâma, is Sâma; name of Viṣṇu (Hari). इति Iti, thus. आचक्षते Âchakṣate, call (the learned, the wise) यत् Yat, which, असाधु Asâdhu (is) improper, not good तत् Tat, that असाम Asâma, not Sâma (they say): discordant इति Iti, thus

1 The meditation on the Full and the Harmonious is good. "Verily that which is Good (Sâdhu) is also Harmonious"——say the wise—"what is evil, is indeed discordant"—95.

MANTRA 2

तदुताप्याहुः साम्नैनमुपागादिति साधुनैनमुपागादित्येव तदाहुरसाम्नैनमुपागादित्यसाधुनैनमुपागादित्येव तदाहुः ॥ २ ॥

तत् Tat, in that, in that (matter of the Harmonious and the Good being identical) उत Uta, even, indeed अपि Api, even, also आहुः Âhuḥ, say (other wise men) साम्ना Sâmnâ, with Saman, एनम् Enam, Him, the Lord Viṣṇu. उपागात् Upâgât, went, approached इति Iti, thus साधुना Sâdhunâ, well; becomingly. एनम् Enam, Him. उपागात् Upâgât, went, approached इति Iti, this एव Eva, indeed. तत् Tat, that आहुः Ahuḥ, say (the wise) असाम्ना Asâmnâ, without Sâma, discordantly. एनम् Enam, Him उपागात् Upâgât, went, approached इति Iti. thus. असाधुना Asâdhunâ, without well; badly, unbecomingly. एनं Enam, Him उपागात् Upâgât, went, approached इति Iti, thus. एव Eva, indeed, even तत् Tat, that. आहुः Âhuh, say (the wise).

2 The wise say also regarding this:—"When (the mantra) says *he approached (sang the Lord) harmoniously*, it means indeed that he approached (sang) Him becomingly, when it says, *he approached Him discordantly*, it means that he approached Him unbecomingly."—96.

MANTRA 3

अथोताप्याहुः साम नो बतेति यत्साधु भवति साधु बतेत्येव तदाहुरसामनो बतेति यदसाधु भवत्यसाधु बतेत्येव तदाहुः॥ ३ ॥

अथ Atha, now, another illustration of the synonymous use of Sâma and Sâdhu is given उत Uta, and अपि Api, also आहु Âhuh, they say, the wise say साम Sâma, Harmonious न Nah unto us बत Bata, truly इति Iti, thus यत् Yat, because (the meaning of the word Sâma is) साधु Sâdhu, good भवति Bhavati happens, becomes, is साधु Sâdhu, good बत Bata truly a mere expletive इति Iti, thus एव Eva, indeed तत् Tat, that, therefore आहु Âhuh, say they असाम Asâma, Asâma (evil) न Nah, unto us बत Bata, a mere expletive, truly इति Iti, thus यत् Yat, because असाधु Asâdhu, evil भवति Bhavati, has happened, becomes असाधु Asâdhu, evil बत Bata, a mere expletive, truly इति Iti, thus. एव Eva, indeed, even तत् Tat, therefore आहु Âhuh, they say

3 And so also, the wise say, "because (Sâma and Sâdhu are synonyms)" therefore they say, "Truly it is harmonious for us, i e, it is good for us," and because Asâma and Asâdhu have the same meaning, therefore, they say "truly it is discordant for us, i e, it is not good for us"—97

MANTRA 4

स य एतदेवं विद्वान्साधु सामेत्युपास्तेऽभ्याशो ह यदेनꣳ साधवो धर्मा आ च गच्छेयुरुप चनमेयुः ॥ ४ ॥

इति प्रथमः खण्डः ॥ १ ॥

स Sah, he, the worshipper य Yah who एतत् Etat, this, the good and the Harmonious एवं Evam, thus, because He is good therefore He is called Harmonious विद्वान् Vidvân, knowing साधु Sâdhu, good साम Sâma, harmonious इति Iti, thus उपास्ते Upâste adores meditates अभ्याश Abhyâśah, quickly ह Ha, verily यत् Yat which एनम् Enam, to him the worshipper साधव Sâdhavah, good धर्मा Dharmâh qualities attributes आगच्छेयु Âgachchheyuh, approach उप च नमेयु Upa cha nameyuh, remain fixed steadily another reading is उपनमेयु Upa nameyuh, stand for his enjoyment च Cha, and

4 He who knowing this Lord both as the Good and the Harmonious, meditates upon Him thus, gets quickly all good qualities as permanent (traits of his character)—98

MADHVA'S COMMENTARY

In the previous Adhyâya it was mentioned how to meditate on Udgîtha and on the 13 Stobha letters or syllables like Hin, etc. That Adhyâya dealt with the Upâsanâ of a particular portion of the Sâma Veda, the present Adhyâya deals with the meditation on the entire Sâma Veda in its two-fold aspect of five-fold and seven-fold Sâma. The first khanda teaches that the entire Sâma Veda should be meditated upon and it praises such meditation. The first sentence says it is good to meditate on the whole Sâma Veda and to read it in its entirety. This primâ facie view of the meaning of the first sentence is set a side by the Commentator.

The word Samastasya means of the full, namely, of Viṣṇu who is called the Full, because the Full is good, therefore it is good to meditate on Viṣṇu called Sâman.

The word Sâdhu translated as good means proper, how Sâma can be called Sâdhu, the author shows by explaining that both these words etymologically mean one and the same thing. He, therefore, says —

Since the entire or the Full is Sâdhu, therefore the meditation of Viṣṇu called Sâman is Sâdhu. That which is measured as Sâra or Essence, or who is the standard of all essences is called Sâma (Sâ = Sâra or essence and Ma = measured, therefore Sâma means that which is measured or known as essence). While Sâdhu means that which is to be considered or conceived or held (Dhâryam as essence) (Sâ = Sâra or essence and Dhu = Dharyam, to be held; thus Sâdhu means that which is to be considered as essence). Therefore Sâdhu and Sâma both have one and the same meaning.

The Commentator next explains the Śruti which says: If any one, knowing this thus, meditate upon the Sâma as Good, all good qualities would quickly approach him, and accrue to him.

Those who meditate on Nârâyana, the Faultless, the Full as the deity of all Sâmans, and as named Sâman, because He is Sâdhu or good and as full of all good qualities, becomes released and obtains the attributes of the good. Thus we read in the Sâma Samhitâ.

SECOND KHANDA.

MANTRA 1.

लोकेषु पञ्चविधꣳ सामोपासीत पृथिवी हिंकारोऽग्निः
प्रस्तावोऽन्तरिक्षमुद्गीथ आदित्यः प्रतिहारो द्यौर्निधनमित्यूर्ध्वेषु॥१॥

लोकेषु Lokeṣu, in worlds, in the various planes, e.g., physical, astral &c. पञ्चविधं Pañchavidham, five-formed, that which has the five-fold nature like Hiṅkara, &c. साम Sâma, the Brahman called Sâma or Harmonious, उपासीत Upâsita, should be adored: let one meditate पृथिवी Prithivî, the Lord called Prithivî, because of His giving increase (prathana) to harvest &c., and residing

in earth हिङ्कार Hinkârah, as Hinkâra, because as the agent of creation, He is called Hinkâra established by the Sâma Bhakti called Hinkâra, Pradyumna अग्नि Agnih, the fire, Vâsudeva dwelling in fire, called Agni because devouring (adana) everything प्रस्तावः Prastâvah, (as) Prastava, established by the Sâma Bhakti called Prastâva, and as it means literally the First Emanation, it is the name of Vâsudeva the first Avatâra अन्तरिक्ष Antariksam, the Ether, Nârâyana, dwelling in Antariksa, called also the same because He looks into (antariksana) the hearts of all उद्गीथ Udgithah, (as) Udgitha, Nârâyana so called because He is sung by Om, a Sâma Bhakti called Udgitha आदित्य Âdityah, the sun, Hari named Âditya, dwelling in Âditya, called Âditya because He takes up (âdana) all life प्रतिहार Pratiharah (as) Pratihâra The Sâma Bhakti called Pratihâra, the Lord established by that Sâman; and so named because He constantly modifies (Pratihâra) the world in every effect, and continually breaks old forms It is the name of Aniruddha द्यौ Dyauh, the heavens Sankarsana dwelling in the heaven Dyau = $\sqrt{div}$ 'to play' is a name of the Lord, because He is sportful, the creation is His sport. निधनम् Nidhanam, (as) Nidhana, the Sâma Bhakti called Nidhana It literally means ' Destroyer ' The aspect of Lord as Destroyer is so called It is the name of Sankarsana. इति Iti, thus ऊर्ध्वेषु Urdhvesu, in the regions one above the other, from the below upwards, in an ascending line

1 Let one meditate on the Harmonious (in His five-fold aspect) in the five worlds Pradyumna in Prithivi (the earth), Vâsudeva in Agni (fire), Nârâyaṇa in the sky, Aniruddha (the Evolver), in the Âditya (sun), Sankarsaṇa (the Destroyer) in Dyau (heaven) So in an ascending line —99

N B —Let one meditate on the Harmonious (in His five fold aspect) in the five worlds Pradyumna the creator called Hinkara dwells in Prithivi (the earth and is called Prithivi, the scatterer of seed Vasudeva called Prastava the First Emanation) dwells in Agni (fire), and is called Agni the Eater Narayana called the Udgitha dwells in the Antariksa (sky) and is also called so because He looks into the hearts of all, Aniruddha called Pratihara (the Evolver) dwells in the Aditya (sun) and is called Âditya because he takes up all Sankarsana called Nidhana the Destroyer dwells in Dyau heaven and is called Dyau because He is sportful So in an ascending line

MANTRA 2

अथावृत्तेषु द्यौर्हिंकार आदित्यः प्रस्तावोऽन्तरिक्षमुद्गीथो-
ऽग्निः प्रतिहारः पृथिवी निधनम् ॥ २ ॥

अथ Atha, then now आवृत्तेषु Avrittesu from above downwards, let one meditate on the five fold Lord called the Harmonious द्यौ Dyauh, Pradyumnah, staying in heaven हिङ्कार Hinkârah, called Hinkâra आदित्य Âdityah, Vâsudeva, in the sun प्रस्ताव Prastâvah as Prastâva, अन्तरिक्ष Antariksam,

MADHVA'S COMMENTARY

In the previous Adhyâya it was mentioned how to meditate on Udgîtha and on the 13 Stobha letters or syllables like Hau etc. That Adhyâya dealt with the Upâsanâ of a particular portion of the Sâma Veda; the present Adhyâya deals with the meditation on the entire Sâma Veda in its two-fold aspect of five-fold and seven-fold Sâma. The first khanda teaches that the entire Sâma Veda should be meditated upon and it praises such meditation. The first sentence says it is good to meditate on the whole Sâma Veda and to read it in its entirety. This *prima facie* view of the meaning of the first sentence is set aside by the Commentator.

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Those who meditate on Nârâyana the Faultless, the Full as the deity of all Sâmans, and as named Sâman, because He is Sâdhu or good and as full of all good qualities becomes released and obtains the attributes of the good. Thus we read in the Sâma Saṁhitâ.

SECOND KHANDA

MANTRA 1

लोकेषु पञ्चविधꣳ सामोपासीत पृथिवी हिंकारोऽग्निः प्रस्तावोऽन्तरिक्षमुद्गीथ आदित्यः प्रतिहारो द्यौर्निधनमित्यूर्ध्वेषु॥१॥

लोकेषु Lokeṣu, in worlds in the various planes, *e.g.*, physical, astral &c. पञ्चविधं Pañchavidham, five formed, that which has the five-fold nature like Hiṁkâra, &c. साम Sâma, the Brahman called Sâma or Harmonious, उपासीत Upâsîta, should be adored: let one meditate. पृथिवी Pṛthivî, the Lord called Pṛthivî, because of His giving increase (prathana) to harvest &c. and residing

in earth हिङ्कार Hinkârah, as Hinkâra, because as the agent of creation, He is called Hinkâra established by the Sâma Bhakti called Hinkâra, Pradyumna अग्नि Agnih, the fire, Vâsudeva dwelling in fire, called Agni, because devouring (adana) everything प्रस्ताव Prastâvah, (as) Prastâva, established by the Sâma Bhakti called Prastâva, and as it means literally the First Emanation, it is the name of Vâsudeva the first Avatâra अन्तरिक्ष Antariksam, the Ether, Nârâyana, dwelling in Antariksa, called also the same because He looks into (antariksana) the hearts of all उद्गीथ Udgithah, (as) Udgitha, Nârâyana so called because He is sung by Om, a Sâma Bhakti called Udgitha आदित्य *Âdityah, the sun, Hari named Âditya, dwelling in Âditya; called Âditya because* He takes up (âdâna) all life प्रतिहार Pratiharah (as) Pratihâra The Sâma Bhakti called Pratihâra, the Lord established by that Sâman, and so named because He constantly modifies (Pratihâra) the world in every effect, and continually breaks old forms It is the name of Aniruddha द्यौ Dyauh, the heavens Sankarsana dwelling in the heaven Dyau = √div to play' is a name of the Lord, because He is sportful, the creation is His sport निधनम् Nidhanam, (as) Nidhana, the Sâma Bhakti called Nidhana It literally means ' Destroyer ' The aspect of Lord as Destroyer is so called It is the name of Sankarsana. इति Iti, thus ऊर्ध्वेषु Urdhvesu, in the regions one above the other, from the below upwards, in an ascending line.

1 Let one meditate on the Harmonious (in His fivefold aspect) in the five worlds Pradyumna in Prithivî (the earth), Vâsudeva in Agnî (fire), Nârâyana in the sky, Aniruddha (the Evolver), in the Âditya (sun), Sankarsana (the Destroyer) in Dyau (heaven) So in an ascending line —99

Note—Let one meditate on the Harmonious (in His five fold aspect) in the five worlds Pradyumna the creator called Hinkâra dwells in Prithivi (the earth and is called Prithivi the scatterer of seed) Vasudeva called Prastava the First Emanation) dwells in Agni (fire), and is called Agni (the Later Nârâyana called the Udgitha dwells in the Antariksa (sky) and is also called so because He looks into the hearts of all Aniruddha called Pratihara (the Evolver) dwells in the Âditya (sun) and is called Âditya because he takes up all Sankarsana called Nidhana the Destroyer dwells in Dyau heaven and is called Dyau because He is sportful So in ascending line

MANTRA 2

अथावृत्तेषु द्यौर्हिंकार आदित्यः प्रस्तावोऽन्तरिक्षमुद्गीथो-ऽग्निः प्रतिहारः पृथिवी निधनम् ॥ २ ॥

अथ Atha then now आवृत्तेषु Avrittesu from above downwards, let one meditate on the five fold Lord called the Harmonious द्यौ Dyauh, Pradyumnah staying in heaven हिङ्कार Hinkârah called Hinkâra आदित्य Âdityah, Vâsudeva, in the sun प्रस्ताव Prastavah as Prastâva अन्तरिक्ष Antariksam,

Nârâyana in the sky उद्गीथ Udgitha, as Udgitha अग्नि Agnih, Aniruddha, in the fire प्रतिहार Pratihârah as pratihara पृथिवी Prithivi, Sankarsana in the earth. निधनम् Nidhanam, as nidhana

2 Now in a descending scale —Pradyumna in heaven, Vâsudeva in the sun, Nârâyana in the sky, Aniruddha in fire, and Sankarsana in the earth —100

MANTRA 3

कल्पन्ते हास्मै लोका ऊर्ध्वाश्चावृत्ताश्च य एतदेवं विद्वांल्लोकेषु पञ्चविधꣳ सामोपास्ते ॥ ३ ॥

इति द्वितीयः खण्डः ॥ २ ॥

कल्पन्त Kalpante, become accessible, belong ह Ha, indeed अस्मै Asmai, unto him लोका Lokâh, these regions, worlds, the Resplendent Ones ऊर्ध्वा Urdhvâh, below upwards च Cha, and आवृत्ता Âvrittah, above downwards च Cha and य Yah, who एतत् Etat, this एव Evam thus विद्वान् Vidvân, knowing लोकेषु Lokesu, in the worlds पञ्चविधं Panchavidham, five fold साम Sâma, Hari, the Harmonious उपास्ते Upâste, meditates

3 These (ten) Resplendent (Forms), (five) on the ascending and (five), on the descending are make accessible (all desired objects) to that (worshipper), who knowing thus the Lord, meditates on Him as the Harmonious, in His five-fold form, in the worlds —101

MADHVA'S COMMENTARY

Now the Sruti teaches the meditation on the Lord, in the five-fold Sâman In the sentence the earth is Hinkâra etc., *prima facie* it would appear as if the earth and Hinkâra were one and the same, this is inaccurate Hinkâra etc being mere words or sounds can not be objects like earth etc The Commentator therefore, explains these five words first, namely Hinkâra Prastâva, Udgitha Pratihara and Nidhana Because these words are of constant occurrence in these Khandas

The word Udgitha is the name of Nârâyana, because He is sung as the High, through the syllable Om Or He is called Udgitha because Avatâras, like Vâsudeva, etc, come out (Udgachchhanti) from Him (The word Prastâva means Vâsudeva) Vâsudeva being the first Avatâra, or Form, being the highest person or Male is called Prastâva, (Pra = first, stava = born or emanation Sankarsana is called Nidhana, because Sankarsana means the destroyer, and Nidhana also means destruction, therefore, Sankarsana alone is Nidhana (Hinkâra is now explained it is the name of Pradyumna) The Lord Pradyumna is called Hinkâra, because he is the Creator or Maker of hi or creation, for hi means creation Hi means

that which is well known, and creation is well known The word Pratihāra, is the name of Aniruddha, the Supreme Lord, because He nourishes continually this world, in all its activities, therefore, the sustainer (Pratihartā) is called Aniruddha Another meaning of Pratihartā is that he who re absorbs, all his forms again and again (Prati) in himself

Admitted that the words Hinkara etc, are names of the Lord how are they applied to the earth etc This the Commentator next answers

These Pradyumna, etc, are always resident in earth, etc, as established in them and because these aspects of the Lord reside in earth, etc, therefore, earth, etc, get the name of Pradyumna, etc The word Pṛthivī, etc, in their etymological meaning, primarily denote the Lord, and *secondarily, they denote earth, etc, on account of their connection with the* Lord and existing for the sake of the Lord Because the Lord makes the crops to grow (Prathana), therefore He is called Pṛthivī or the Crop-grower (and secondarily the earth is called Prithivi because the crops grow on it) Fire is called Agni because it devours (Adana) all, and the Lord is called Agni as He devours the whole universe The Lord is called Antarikṣam because He sees (Īkṣan) through all And nothing can obstruct His *gaze* This word is secondarily applied to the sky, where also there is nothing to obstruct the gaze

The Lord is called Antarikṣa because He sees into the interior of every thing nothing obstructs His gaze the sky is called Antarikṣa because there is no object in it to obstruct one's gaze

The Lord is called Āditya, because He takes up life and sap The sun is called Āditya because he takes up (Adana) vapours The Lord is called Dyau because He creates all as a *pastime*, (the $\sqrt{div}$ = to play, to sport) The heaven is called Dyau, because it is also a place of sporting or play Thus all names verily apply to the Supreme Hari

(The above Sruti passage is thus construed by some — the worlds in the ascending as well as the descending lines belong to him who knowing this thus meditates upon the five fold Sāma among the worlds This explanation is however incorrect The Commentator shows this by quoting an authority)

It is said " he who worships the Supreme Lord Hari, in His five-fold forms in the worlds *for him these five forms which are ten fold,* because of being five in the higher and five in the lower, or five on the ascending and five on the descending are give all his desires even up to Mokṣa or release

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THIRD KHANDA

MANTRA 1

वृष्टौ पञ्चविधꣳसामोपासीत पुरो वातो हिंकारो मेघो जायते स प्रस्तावो वर्षति स उद्गीथो विद्योतते स्तनयति स प्रतिहारः॥१॥

वृष्टौ Vrstau in the rain पञ्चविधं Panchavidham, the five formed the five fold साम Sāma the Harmonious, Hari who is established by Sama उपासीत Upāsita one should adore let one meditate पुरोवात Purovātah Pradyumna dwelling in purovāta, the fore wind the wind that precedes the rain हिंकार Hinkārah Hinkāra established by the Sāma Bhakti called Hinkāra मेघ Meghah the cloud जायते Jāyate becomes gathers स Sah, he. प्रस्ताव Prastāvah as Prastāva वर्षति Varsati rains य Yah, who उद्गीथ Udgitha, Vāsudeva विद्योतते Vidyotate, lightens स्तनयति Stanayati thunders स Sah, he प्रतिहार Pratihārah, called pratihāra

1 Let one meditate on the five fold Lord the Harmonious, in the rain, Pradyumna in the wind, that brings the rain clouds, Vâsudeva in the gathered clouds, Nârâyana in the raining, Aniruddha in thunder and lightning —102

MANTRA 2

उद्गृह्णाति तन्निधनं वर्षति हास्मै वर्षयति ह य एतदेवं विद्वान्वृष्टौ पञ्चविधꣳ सामोपास्ते ॥ २ ॥

इति तृतीयः खण्डः ॥ ३ ॥

उद्गृह्णाति Udgrihnāti takes up stops तत् Tat, that निधन Nidhanam, as nidhana वर्षति Varsati, rains ह Ha, indeed अस्मै Asmai, unto him वर्षयति Varsayati, makes to rain ह Ha indeed य Yah who एतत् Etat this एव Evam, thus विद्वान् Vidvān, knowing वृष्टौ Vrstau in rain पञ्चविधं Panchavidham five fold साम Sāma Hari the Harmonious उपास्ते Upāste, adores

2 Sankarsana in the ceasing (when it stops raining) For him there is rain, and the Lord showers all blessings on him who knowing Him thus, meditates on Him in the rain, as the five-fold Harmonious —103

MADHVA'S COMMENTARY

He who meditates on Visnu in His five-fold forms existing in the fore-wind etc, obtains rain, and for him through His five aspects Janārdana showers all objects of enjoyment which Mukta or released souls get

The phrase he rains for him has no object in the Sruti passage. The Commentator supplies it by the words Muktigāh Bhogān all enjoyments of Muktajivas. That is, the Lord rains for him all enjoyments etc which souls get in the state of release



FOURTH KHANDA

MANTRA 1

सर्वास्वप्सु पञ्चविधश्सामोपासीत मेघो यत्संप्लवते स हिंकारो यद्वर्षति स प्रस्तावो याः प्राच्यः स्यन्दन्ते स उद्गीथो याः प्रतीच्यः स प्रतिहारः समुद्रो निधनम् ॥ १ ॥

सर्वासु Sarvâsu, in all. अप्सु Apsu waters पञ्चविध Pañchavidham the five-fold. साम Sâma, Hari the Harmonious उपासीत Upâsîta should meditate upon मेघ Meghah, the clouds यत् Yat, which संप्लवते Samplavate that collect together into dense masses, that move स Sah, that हिंकार Hinkârah, as Hinkâra form of Sâma Bhakti यत् Yat, which, वर्षति Varsati, falls (in drops) स Sah, that प्रस्ताव Prastâvah, as Prastâva form of Sâma Bhakti या Yah, which (drops of waters) प्राच्य Prâchyah to the east स्यन्दते Spandante flow स Sah, that उद्गीथ Udgîtha, called Nârâyana or Hari या Yah, which, प्रतीच्य Pratîchyah, to the west स Sah that प्रतिहार Pratihârah, called Pratihâra समुद्र Samudrah in the ocean निधनम् Nidhanam, called nidhanam

1 Let one meditate on the five-fold Lord the Harmonious in all waters Pradyumna in the clouds when they collect together, Vâsudeva in the clouds when raining, Nârâyana in the rivers that flow eastward, Aniruddha in the rivers flowing west, and Sankarsana in the ocean —101

MANTRA 2

न हाप्सु प्रैत्यप्सुमान्भवति य एतदेवं विद्वान्सर्वास्वप्सु पञ्चविधश्सामोपास्ते ॥ २ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

न Na, not. ह Ha, indeed and अप्सु Apsu, in waters प्रैति Praiti, dies, *because the Lord dwelling in waters protects him* अप्सुमान् Apsumân, devoted to the Lord called Apsu, attains the Lord gets Mukti भवति Bhavati, becomes य Yah, who एतत् Etat this एवम् Evam thus विद्वान् Vidvân, knowing सर्वासु Sarvâsu, in all अप्सु Apsu waters पञ्चविध Pañchavidham, five-fold साम Sâma, the Sâma, Harmonious उपास्ते Upâste meditates

2 He who knowing this thus, meditates on the five-fold Harmonious, as residing in the waters, does not meet death by drowning, (but getting Release) possesses the Lord of all waters —105.

MADHVA'S COMMENTARY

Having thus mentioned the meditation of the Lord in his five-fold aspects in the rain now the Śruti teaches the meditation on the Lord in all waters formed of rain. This khaṇḍa is therefore also appertains to God and is not merely one which deals with physical things.

He who meditates on the Lord Nārāyaṇa in waters, and knows Him, that the Lord is five fold even in waters, does not die by being drowned in water, because the Lord Hari dwells in waters (and protects him there). The sense is, he who meditates on the Lord Nārāyaṇa, as dwelling in waters, becomes released. Or the word Apsumān may be explained as He who produces the waters (apaḥ sūte 'he who produces water'). The long u is shortened and thus we get apsumān.

Note.—The word apsumān means devoted to Nārāyaṇa. How do you explain apsumān as Nārāyaṇavān? To this we reply, because Nārāyaṇa exists in waters and another name of Nārāyaṇa is apsusad he who dwells in waters, or he who moves on the surface of the waters. If apsusad be a name of Nārāyaṇa, then Nārāyaṇavān would be apsusadvān and not apsumān. To this we reply that the word apsumān is an example of that class of words in which the middle term is elided. The full compound of course would have been apsusadvān, but apsumān is a shortened form. But Nārāyaṇa is the Inner Controller of all, He is not only in waters but in everything. How is it then said that meditation on the Lord in the water produces such a high result? To this we reply, that whoever is devoted to the Lord, gets always salvation. Another objection next raised is that the word apsu is in the locative case. How do you make this compound without removing the case-sign. To this we reply, that in the compound the locative case-sign is sometimes not elided. Or we may say that the word "apsu" is not at all the locative plural of apas, but is a word in the nominative singular, and denotes the Lord and that it is a compound of two words ap+sū meaning water producer. But if it is a compound of two words अप् (water) and सू (producer) then the form would be apsūmān with long ū and not apsumān with short u. This anomaly is a Vaidic license.

FIFTH KHANDA

MANTRA 1.

ऋतुषु पञ्चविधꣳ सामोपासीत वसन्तो हिंकारो ग्रीष्मः प्रस्तावो वर्षा उद्गीथः शरत्प्रतिहारो हेमन्तो निधनम् ॥ १ ॥

ऋतुषु Ritusu in the seasons. √ऋ = to go, to know. Thus ritu = season, right, knowledge. पञ्चविध Pañchavidham, the five fold. साम Sāma, the Harmonious. उपासीत Upāsita, let one meditate. वसन्त Vasantah, the spring. हिंकार Hiṁkārah, Pradyumna. ग्रीष्म Grīsmah, the summer. प्रस्ताव Prastāvah, Vāsudeva. वर्षा Varsā, the Rains. उद्गीथ Udgītha, Nārāyaṇa. शरत् Śarat, the autumn. प्रतिहार Pratihārah, Aniruddha. हेमन्त Hemantah, the winter. निधनं Nidhanam, Saṅkarsaṇa.

1 Let one meditate on the *five-fold Harmonious in the* seasons The Lord dwelling in Spring as Pradyumna, in the Summer as Vâsudeva, in the Rains as Nârâyaṇa, in the Autumn as Aniruddha, in the Winter as Saṅkarṣaṇa —106

MANTRA 2

कल्पन्ते हास्मा ऋतव ऋतुमान्भवति य एतदेवं विद्वानृतुषु पञ्चविधꣳ सामोपास्ते ॥ २ ॥

इति पंचमः खंडः ॥ ५ ॥

कल्पन्ते Kalpante, become capable of giving (release, &c), propitious ह Ha, verily अस्मै Asmai, to him, his ऋतव Ritavah, the seasons ऋतुमान् Ritumân, Lord-protected protected by the Right भवति Bhavati, becomes य Yah who एतत् *Etat, this* एवं *Evam, thus.* विद्वान् *Vidvân,* knowing ऋतुषु *Ritusu, in the* seasons पञ्चविधं Pañchavidham, the five fold साम Sâma Harmonious उपास्ते Upâste, meditates, adores

2 For him the seasons become propitious, and he is protected by the Lord of seasons, who knowing this thus, meditates in the seasons on the five-fold Harmonious —107

MADHVA'S COMMENTARY

All waters have their origin in the seasons and are dependent upon seasons Therefore the Lord must be worshipped in the seasons The Śruti teaches this next in this Khaṇḍa But the seasons are six, while the divine forms are five only How is it possible then to meditate on the six fold seasons as an aspect of the five fold Lord This is done by taking the Hemanta and Śiśira seasons as one, thus reducing the numbers from six to five The Lord is called Ritu because He is righteousness or because He is Omniscient or because He gives to the seasons their different qualities Moreover the various names given in Sanskrit to seasons are primarily names of the Lord Thus Vasanta means He who gives joy to the Devas in whom He dwells It is a compound of two words Vasa *meaning joy literally that in which the Lord dwells* and ta' shortened form of the verb √tan to extend, to give joy Vasa *plus* ta is equal to Vasanta a nasal being added in the middle The word Grisma is a compound of Gri *plus* ma ma means to give and gri means water the giver of water or it is derived from the root gri to *drink or swallow because the Lord swallows up the oceans and* dries up all waters and so is called Grisma He is called Varsâ because He showers or rains (varsana) all blessings on His devotees He is called Sarat because He gives (rati) prosperity (sam) to his devotees He is called Hemanta because He causes cold (hima) Thus all these season names are primarily the names of the Lord

We get the five foldness of seasons by taking Hemanta (autumn) and Śiśira as one The Lord has the names of the seasons either because He pervades the seasons or because He is righteousness and therefore He is called Ritu or because He gives to seasons their seasonableness or because He is all knowing One who meditates on the five fold Visnu

in this manner, for him that Lord gives salvation and all other desires, for Janārdana resides in the seasons. His worshipper who is always devoted to Him, is always protected by Him. The Supreme Person is called Vasanta, because He causes happiness to the Jīva in which He dwells. He is called Grisma because He swallows up the waters, He is called Varṣā because He runs all auspicious things. He is called Śarat because He gives happiness. He is called Hemanta because He causes cold.

SIXTH KHANḌA

MANTRA 1

पशुषु पञ्चविधꣳ सामोपासीताजा हिंकारोऽवयः प्रस्तावो गाव उद्गीथोऽश्वाः प्रतिहारः पुरुषो निधनम् ॥ १ ॥

पशुषु Paśuṣu, in the animals. Paśu is the name of the Lord also. पा=to protect. शु=joy and bliss. Paśu=the All-blissful Protector. पञ्चविधं Pañcha-vidham, the five-fold. साम Sāma, the Harmonious. उपासीत Upāsīta, let one meditate. अजाः Ajāḥ, the goats. Aja is the name of the Lord also. The √aj means to go, to throw. The root √anch means to honour. It also assumes the form √aj by changing ch into j, and eliding the nasal. He who is honored or worshipped (in ritual) by means of sacrifices is Aja. The root √yaj to sacrifice becomes aja by dropping y. हिंकार Hiṅkāraḥ, Pradyumna. अवयः Avayaḥ, the sheep. The word Avi means the Lord also because He is the Protector. √avi to protect. The sheep are called "avi" because their wool *protects* from cold when made into blankets, etc. प्रस्ताव Prastāvaḥ, Vāsudeva. गाव Gāvaḥ the cows, the Lord is called "gau" because He gives salvation "gati". उद्गीथ Udgīthaḥ, Nārāyaṇa. अश्वा Aśvāḥ, horses. The Lord is called "aśva" because He is the *fastest* (āśu) mover of all. प्रतिहार Pratihāraḥ, Aniruddha. पुरुष Puruṣaḥ, man. The man is classed among paśus, or sacrificial animals, because he is the ideal sacrifice. The world rests on the voluntary sacrifice of Man for humanity. The Lord is also called Puruṣa or the Dweller in the town. निधन Nidhanam, Saṅkarṣaṇa.

1. Let one meditate on the five-fold Harmonious Lord (as residing) in (the sacrificial) animals, Pradyumna in goats, Vāsudeva in sheep, Nārāyaṇa in cows, Aniruddha in horses and Saṅkarṣaṇa in Man.—108

MANTRA 2

भवन्ति हास्य पशवः पशुमान्भवति य एतदेवं विद्वान्पशुषु पञ्चविधꣳ सामोपास्ते ॥ २ ॥

इति षष्ठः खण्डः ॥ ६ ॥

भवन्ति Bhavanti, become (propitious), belong ह Ha, indeed अस्य Asya, for him पशवः Paśavaḥ, animals पशुमान् Paśumân, one who has or the Lord called Paśu, the blissful Protector. भवति Bhavati, becomes यः Yaḥ, who एतत् Etat, this एवं Evam, thus विद्वान् Vidvân, knowing पशुषु Paśusu, in the animals पञ्चविधं *Pañchavidham, the five-fold.* साम *Sâma, the Harmonious* उपास्ते Upâste, meditates on, adores

2. For him are all animals and he gets the Blessed Protector, who knowing this thus, meditates on the five-fold Harmonious in the (sacrificial) animals —109.

MADHVA'S COMMENTARY.

When the seasons revolve properly and come in their due time, the animals also propagate. Therefore animals depend upon season Consequently, the śruti now teaches meditation on the Lord in the animals This chapter also refers to the Lord and not to mere animals The word Paśumân does not mean one who is rich in animals, but it is compounded of three words, pa meaning 'to protect,' śu meaning 'joy,' n meaning 'he whose nature is thus' Therefore the word *Paśu means 'he whose essential nature is* to give protection and all bliss It is a name of the Lord That released soul who is devoted to the Lord is called Paśumân Or the word Paśumân may mean 'he who gets the Lord called Paśu, all joy and protection, when released' The words ajah, avayah, gavah, asva, purusa, do not mean goats, sheep, cows, horses and man, but they are all names of the Lord The Lord is called Aja because He resides in aja which means sadgati namely, salvation obtained through sacrifice The √aja means 'to go,' 'to throw,' the root √añchu means 'to respect,' 'to show honour He who is worshipped (añchana) by sacrifice *(aja) is called aja The Lord is called avi, because He protects (ava) all The Lord as* Avi protects all from cold, through the wool of the sheep, that is, by blankets, etc, made of the wool of sheep, one is protected from cold The Lord is called Gau because he gives salvation *to all, for* Gau *means to give or a good goal He is asva because he moves* quickest of all He is called Purusa because He is the cause of all fulness

The Lord Janardana is called Paśu because He protects all, and His nature is all joy The worshipper of the Lord Hari in all animals, becomes devoted to Him, or attains Him, when he gets release The Lord is called Aja, because He is worshipped (añchana) by sacrifices He is called Avi, when dwelling in sheep because He protects (ava), as the sheep protects by its wool, converted into blankets, men from cold The Lord is called Gau because He is the best goal He the Highest Person dwells in cow *He is called aśva because of His swift motion He is* the swiftest of all goers He is called Purusa because He causes (pûrti) *fulness to all* The *paśus* or animals are thus words of two meanings, one as titles of God others as the well known names of the animals But in the phrase bhavanti hâsya paśavah the word paśavah is taken in its well-known meaning of animals only The words Ajah, &c, are employed in the plural number in the Sruti because the Lord has many-fold forms

SEVENTH KHANDA

MANTRA 1

प्राणेषु पञ्चविधं परोवरीयः सामोपासीत प्राणो हिंकारो वाक्प्रस्तावश्चक्षुरुद्गीथः श्रोत्रं प्रतिहारो मनो निधनं परोवरीयांसि वैतानि ॥ १ ॥

प्राणेषु Prâṇeṣu in the senses पञ्चविधं Panchavidham, the five fold परोवरीय Parovarîyah, the Highest among the most exalted Para=high Para+u-Paro higher, Paro+vara=Parovara, highest Parovarîya, Higher than the highest साम Sâma, the Harmonious उपासीत Upâsita let one meditate प्राण Prâṇah, in the smell हिंकार Hiṅkârah Pradyumna वाक् Vâk in the speech प्रस्ताव Prastâvah, Vasudeva चक्षु Chakṣuh in the eye उद्गीथ Udgîthah, Nârâyana श्रोत्र Śrotram, in the ear प्रतिहार Pratihârah Aniruddha मन Manah, in the mind the common sensory निधन Nidhanam Saṅkarṣaṇa परोवरीयांसि Parovarîyânsi (they are all) higher than the highest There is no difference in them all are the Most High none being greater than the other, or inferior to it वै Vai, verily एतानि Etâni, these (five forms)

1 Let one meditate on the five-fold, the Most High (and) Harmonious, in the senses Pradyumna in smell, Vâsudeva in speech, Nârâyaṇa in the eye, Aniruddha in the ear, Sankarṣaṇa in the mind (manas), verily (all) these are (equally) the Most High —110

MANTRA 2

परोवरीयो हास्य भवति परोवरीयसो ह लोकाञ्जयति य एतदेवं विद्वान्प्राणेषु पञ्चविधं परोवरीयः सामोपास्त इति तु पञ्चविधस्य ॥ २ ॥

इति सप्तमः खण्डः ॥ ७ ॥

परोवरीय Parovarîyah the attainment of the Most High ह Ha, indeed अस्य Asya for him भवति Bhavati is परोवरीयस Parovarîyasah the most high ह Ha, indeed लोकान् Lokân, worlds such as Vaikuṇṭha, Anantâsana Śvetadvipa जयति Jayati, conquers obtains य Yah, who एतत् Etat, this एव Evam thus विद्वान् Vidvân knowing प्राणेषु Prâṇeṣu in the senses पञ्चविध Panchavidham the five fold परोवरीय Parovarîyah the Most High साम Sâma Sâman, the Harmonious उपास्त Upâste, meditates इति तु पञ्चविधस्य Iti tu panchavidhasya, thus has been taught the meditation of the Lord having five forms

2 For him is the attainment of the Most High, and the conquest of the highest world, who knowing this thus, meditates on the five-fold Harmonious, the Most High, in the (five) senses - 111

MADHVA'S COMMENTARY

Having mentioned the meditation on the Lord as dwelling in animals this khanda now mentions the meditation on Him as dwelling in the senses Because the senses are dependent upon men and animals The word parovaryah occurs in the śruti passage The Commentator explains it thus —

That which is higher than the high (parama) is called paro (para+u=paro The u means better higher, and is a sign of comparative degree) He who is higher than this paro is called parovaram He who is higher than this parovaram even is called parovariyah

Note —The Commentator uses the word parovariyakam in his verse it has the same meaning as parovariyah Though in the 9th Khanda of the 1st adhyâya this word was explained as more excellent that was a slip of the Commentator He evidently rectifies that inaccuracy by quoting an authority in which this word or rather its syllables are explained

Though these forms like Pradyumna etc are separate and exist in separate objects yet they are *not one higher or lower than the other All of them* are equally high All of them are entitled to the epithet of parovariyah Thus the Commentator next says —

All these forms of Vishnu are each of them the Most High, the Most excellent, in every respect and every where

This parovariya attribute belongs not only to the five fold aspects of Vishnu as dwelling in the senses but to these five-fold aspects of Vishnu wherever they may be whether in the lokas etc or anywhere *else Therefore the Commentator has used the* words in every respect everywhere

There is indeed no distinction between these forms, one is not higher or lower than the other, because they are verily always equal

If they are all equal, how are they called the most high? Though they are all equal among themselves yet they are higher than everything else so the Commentator says —

But these are in every respect the Most High as compared to any thing else that exists

(The words prâna etc primarily are the names of the Lord secondarily they are applied to the senses)

Thus the Lord Vishnu is called prâna because He is the Guide or Leader of all (principal) He is called vâk (speech) because He is always the revealer or the speaker of all truths or because all words are His names He is called chakshuh (eye) because He sees all in all times He is called Śrotram (ear) because He hears always everything or because He gives to everything the power of hearing He is called manas because He is the prime thinker or the adviser (mantri or counsellor)

of all: or because He is the mantri or Guide of this whole visible, perceptible, cognisable objective world Thus one Lord exists in His five-fold aspects, in the senses of all living beings, and is considered as five-fold.

In the Śruti passage "parovarīyo hā sya bhavati," the word parovarīya must be taken as "giver of release" How do you translate the same word, in the same passage, by two different ways, namely, in one place you explain it as the name of the Most High; and in another place as the state of attaining salvation? To this the Commentator answers —

Brahman becomes His parovarīya, namely his all in all, because He gives to him all that he wants

Note.—In this chapter, in the preceding khandas, we had such words as apsumān, Ritaman, pasumān, etc, all meaning 'devoted to the Lord,' or "who has attained the Lord called by such names as apsu, ritu, paśu," etc, so in this passage also the word parovarīya must be so explained as to be in harmony with the previous explanation Therefore the last Parovarīya is explained as 'one who has attained the Parovarīya—the Most High'

EIGHTH KHANDA.

MANTRA 1

अथ सप्तविधस्य वाचि सप्तविधꣳ सामोपासीत यत्किंच वाचो हुमिति स हिंकारो यत्प्रेति स प्रस्तावो यदेति स आदिः ॥१॥

अथ Atha, now सप्तविधस्य Saptavidhasya, of the Seven fold, now is taught the meditation on the Lord having seven forms वाचि Vâchi, in speech, in collection of words सप्तविधम् Saptavidham Seven-fold साम Sâma, Sâman, the Lord called the Harmonious उपासीत Upâsita, let one meditate यत् Yat, what, (sentence). किञ्च Kiñcha, whatsoever वाचः Vâchah, of speech, in a sentence हुम् इति Humiti, the syllable hum, a sentence having hum in it In such a sentence resides the Pradyumna aspect. सः Sah, that हिंकारः Hiṁkârah, as Hiṁkârah or Pradyumna. यत् Yat, what (sentence) प्र इति Prâiti, the syllable pra; a sentence containing the syllable pra in it, is the abode of Vâsudeva. प्रस्तावः Prastâvah, the highly praised, Vasudeva यत् Yat, what आ इति Â iti, the syllable â आः; a sentence having the syllable â आः सः Sah, that आदिः Âdih, the aspect of Lord called Âdih, because in the beginning (Âdi) He appears as a boar (Varâha); this Varâha aspect is called Âdi

1. Now is taught the seven-fold Let one meditate on the seven-fold Harmonious in a sentence. Pradyumna in that sentence which has 'huṁ' in it, Vâsudeva in that which has "Pra"; Varâha in that which has "â".—112.

MANTRA 2

यदुदिति स उद्गीथो यत्प्रतीति स प्रतिहारो यदुपेति स उपद्रवो यन्नीति तन्निधनम् ॥ २ ॥

यत् Yat, what (sentence) उत् इति Ut iti, the syllable ut, the sentence having the syllable ut स Sah, that उद्गीथ Udgitha, Udgitha Nârâyana aspect यत् Yat what प्रति इति Prati iti, the sentence having the syllable prati is Pratihâra or Aniruddha, यत् Yat, what sentence contains उप इति Upa iti, the syllable upa, in that स Sah, the Lord, उपद्रव Upadravah, called upadrava, the cause of calamity or upadrava In this aspect the Lord is called Nrisimha and is the cause of all national calamities or misfortunes यत् Yat what नि इति Ni iti the sentence containing the syllable ni तत् tat, that निधन Nidhanam, called Nidhana or Samkarsana

2 Nârâyana is in that sentence which has the syllable "Ut" in it, Aniruddha in that which has "Prati," Nrisimha in that which has "Upa," and Sankarsana in that which has "Ni" in it —113

MANTRA 3

दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो भवति य एतदेवं विद्वान्वाचि सप्तविधꣳ सामोपास्ते ॥ ३ ॥

इति अष्टमः खण्डः ॥ ८ ॥

दुग्धे Dugdhe milks out, viz, gives the reward The Lord as vâk or speech gives the reward to the worshipper अस्मै Asmai, to him वाग्दोह Vagdoham the milk of speech, viz Moksa, the reward of the speech or the knowledge of the Lord Release य Yah, who वाच Vâchah, of speech दोह Dohah, milk अन्नवान् Annavan rich in food अन्नाद Annâdah, able to eat food, healthy भवति Bhavati, is becomes य Yah, who एतत् Etat this एवं Evam thus विद्वान् Vidvân, knowing वाचि Vachi in speech सप्तविध Saptavidham, Seven fold साम Sâma, Sâman उपास्ते Upâste meditates on

3 The Lord gives to him Release which is the milk of speech He becomes rich in food, and able to consume food (healthy), who knowing Him thus, meditates on the seven fold Harmonious —114

MADHVA'S COMMENTARY

Having thus described the five fold meditation on the Lord the Sruti now mentions seven fold meditation on Him The words Hinkâra Prastava Udgitha and Pratihara have already been explained before as the names of the various forms of the Lord, namely Pradyumna, Vâsudeva Nârâyana Aniruddha and Samkarsana Two more names are now

mentioned They are Ādi, and Upadrava The Commentator, therefore explains these two words by quoting an authority —

Thus it is said —"The Lord is called Ādi because He is the cause of the beginning of a Kalpa, (and the word Ādi means *beginning*) The sportful Lord Keśava Himself in the beginning of a Kalpa assumed the form of a Varāha (boar) therefore, this form is called Ādi The Lord is called Upadrava (or 'public calamity') in his Avatāra of Nṛi-Simha, because in this form He destroyed the great evil doer called Hiraṇyakaśipu "

(Lest one may think that the syllables Hum, Pra Ā Ut, Prati, Upa, and Ni are identical with Pradyumna, etc, the Commentator now explains this Śruti —

In a sentence containing the syllable 'Hum,' the Lord in His aspect of Pradyumna constantly resides, in a sentence containing the syllable "Ā" the Lord in the form of Varāha (Boar) has His abode, in a sentence having Pra, dwells Vasudeva; similarly, the Lord in His aspect of Nārāyana is in that sentence which has the syllable "Ut," in His aspect of Aniruddha, He is in the sentence which has the syllable "Prati", in His aspect of Nṛsimha (man-lion), He is in that sentence, which contains the syllable "Upa", in His aspect of Saṅkarṣaṇa, He is in the sentence that has the syllable "Ni "

This shows that the syllables 'Hum, ' Pra etc., are not names of mere syllables had it been so, the proposition one should meditate on the seven fold Lord in the sentence, becomes meaningless These, therefore are rightly explained as syllables occurring in a sentence A question arises here what is the Devatā of that sentence in which some one of these seven syllables does not occur? To this the Commentator replies —

If any one of these syllables is absent from a sentence, so many as are present in it, they will be the Devatās of the sentence

If of these syllables any one is omitted so many as remain will regulate the Devatā of the sentence

Thus he who meditates always on the All pervading Viṣṇu called VII, in His seven fold aspect, for Him the Lord becomes the Giver of all desires and objects (literally becomes the milker of all objects for him)

NINTH KHANDA

MANTRA 1

अथ खल्वमुमादित्यꣳ सप्तविधꣳ सामोपासीत सर्वदा समस्तेन साम मां प्रति मां प्रतीति सर्वेण समस्तेन साम ॥ १ ॥

अथ Atha, now खलु Khalu, then अमुम् Amum, that आदित्य Ādityam, Sun, Lord called Āditya, and dwelling in the sun, सप्तविधं Saptavidham, Seven-fold, having seven forms साम Sāma, the Sāman, Harmonious उपासीत Upāsita,

let a man meditate. सर्वदा Sarvadâ, always समः Samah Sama equal, impartial तेन Tena, therefore. साम Sâma, the Harmonious, the same मां प्रति मां प्रति इति Mâm prati, Mâm prati iti, towards me, towards me thus (think all) सर्वेण Sarvena, by all for all सम Samah, same, equally, तेन Tena, therefore साम Sâma, the Harmonious

1 Now then let a man meditate on that Lord called the Sun and residing in the sun, having seven forms and called Âditya Because He is always the same, therefore He is called the Sâma Every one equally says "He looks towards me, He looks towards me," therefore He is called the Sâma, the Harmonious —115

MANTRA 2

तस्मिन्निमानि सर्वाणि भूतान्यन्वायत्तानीति विद्यात्तस्य यत्पुरोदयात्स हिंकारस्तदस्य पशवोऽन्वायत्तास्तस्मात् ते हिंकुर्वन्ति हिंकारभाजिनो ह्येतस्य साम्नः ॥ २ ॥

तस्मिन् Tasmin, in that (Vishnu having seven forms and dwelling in the sun) इमानि Imâni, these सर्वाणि Sarvâni, all भूतानि Bhûtâni, creatures men, animals, etc अन्वायत्तानि Anvâyattâni, refuged dependent इति Iti, thus विद्यात् Vidyât, let him know, let him meditate तस्य Tasya, of that (sun) यत् Yat what पुरा Purâ, before उदयात् Udayât, rising (*viz*, the time before rising, in that time) स Sah He हिंकार Hinkârah Pradyumna तत् Tat Him (dwelling before sunrise) अस्य Asya of Him, *i e*, the Lord called Sâma पशव Pasavah the animals अन्वायत्ता Anvâyattâh, refuged तस्मात् Tasmât, therefore ते Te, they हिंकुर्वन्ति Hinkurvanti, Utter Him हिंकारभाजिन Hinkârabhâjinah (they) share the hinkara, *i e*, they are dependent upon and protected by Pradyumna हि Hi, because एतस्य Etasya, of the Lord in the sun साम्न Sâmnah, the Lord called Sâman

2 Let him meditate thus 'All these beings are refuged in Him' Pradyumna is that form of Him which exists in the time before the sun rises By that form all animals are protected Because they are protected by that form of the Harmonious called Hinkâra (Pradyumna) therefore they utter him before the sun rises —116

MANTRA 3

अथ यत्प्रथमोदिते स प्रस्तावस्तदस्य मनुष्या अन्वायत्तास्तस्मात्ते प्रस्तुतिकामाः प्रशंसाकामाः प्रस्तावभाजिनो ह्येतस्य साम्नः॥३॥

अथ Atha, now यत् Yat, which (form) प्रथमोदिते Prathamodite, in the first risen (residing) स Sah, He प्रस्ताव Prastâvah, Vâsudeva तत् Tat that अस्य Asya, of His मनुष्या Manusyâh, men अन्वायत्ता Anvâyattâh, refuged, dependent तस्मात् Tasmât, therefore ते Te, they प्रस्तुतिकामा Prastutikâmâh desiring praise or love, undertakings, enterprize प्रशंसाकामा Praśamsâkâmâh, desiring celebrity or praise प्रस्तावभाजिन Prastâvabhâjinah, dependent on Prastâva (Vâsudeva) हि Hi because एतस्य Etasya of this Lord in the sun साम्न Sâmnah, of Harmonious

3 Now that aspect of the Lord which is in the time when the sun has first risen is called Prastâva (Vâsudeva) On this form of His all men are dependent And because they are refuged by this form of the Harmonius called Prastâva, therefore, they love all enterprize and desire praise —117

MANTRA 4.

अथ यत्सङ्गववेलायाꣳ स आदिस्तदस्य वयाꣳस्यन्वायत्तानि तस्मात्तान्यन्तरिक्षेऽनारम्भणान्यादायात्मानं परिपतन्त्यादि भाजीनि ह्येतस्य साम्नः ॥ ४ ॥

अथ Atha, now यत् Yat, which सङ्गववेलायाँ Sangavavelâyâm, the time when the cows have been milked and are allowed by the cowherds to suckle their youngs, *i.e.* when the cows are together with their calves *i.e.*, 3 muhurtas after early dawn or about $2\frac{1}{2}$ hours स Sah He आदि Âdih, Varâha called Âdi तत् Tat, that अस्य Asya of His वयांसि Vayâmsi, the birds अन्वायत्तानि Anvâyattâni refuged तस्मात् Tasmât, therefore तानि Tâni, they अन्तरिक्षे Antarikse, in the sky अनारम्भणानि Anârambhanâni without support आदाय Âdâya holding, आत्मानं Âtmânam, themselves परिपतन्ति Paripatanti, fly about आदि भाजीनि Âdibhâjini, dependent on the Âdi or Varâha form हि He because एतस्य Etasya, of His साम्न Sâmnah of the Harmonious

4 Now that form which is in the time of Sangava, that is called the Âdi or Varâha On that form of His, Birds are dependent Because they are dependent on this form of the Harmonious called Âdi, therefore, they fly about in the sky without support, holding themselves —118

Note—The birds perhaps here mean Siddhas who by holding themselves (âdâya âtmânam) that is by self restraint and control of breath acquire the power to move in the air Who are masters of Khechari Mudrâ These Siddhas or adepts are higher than men but lower than Devas Since Varâha or the Lord of gravitation is their protector they transcend the law of gravity and move about freely from planet to planet, from stars to stars

MANTRA 5

अथ यत्संप्रति मध्यन्दिने स उद्गीथस्तदस्य देवा अन्वायत्ता-स्तस्मात्ते सत्तमाः प्राजापत्यानामुद्गीथभाजिनो ह्येतस्य साम्नः ॥५॥

अथ Atha, now यत् Yat, which (form) सम्प्रति Samprati, just at मध्यन्दिने Madhyandine is the midday, noon स Sah, He. उद्गीथ Udgitha, Nārāyana तत् Tat, that form. अस्य Asya, of His देवा Devah, the devās अन्वायत्ता Anvāyattāh, refuged तस्मात् Tasmat, therefore ते Te, they सत्तमा Sattamāh, best, प्राजापत्यानां Prājāpatyānām, among the descendants of Prajāpati उद्गीथभाजिन Udgithābhājinah, dependent on Nārāyana हि Hi, because एतस्य Etasya, of His, साम्न Sāmnah, of Harmonious

5 Now that form which is in the time of exact noon or midday that is called Nārāyana On that form of His, the Devâs are dependent Because they are dependent on this form of the Harmonious called Nârâyana and are His worshippers, therefore they are the best of all the descendants of Prajâpati —119

MANTRA 6

अथ यदूर्ध्वं मध्यंदिनात्प्रागपराह्णात्स प्रतिहारस्तदस्य गर्भा अन्वायत्तास्तस्मात्ते प्रतिहृता नावपद्यन्ते प्रतिहारभाजिनो ह्येतस्य साम्नः ॥ ६ ॥

अथ Atha, now यत् Yat, which ऊर्ध्वं Urdhvam after मध्यन्दिनात् Madhyandināt, midday प्राक् Prāk, before अपराह्णात् Aparāhnāt, afternoon, स Sah, He प्रतिहार Pratihārah, Aniruddha तत् Tat that अस्य Asya, of His गर्भा Garbhāh, germs अन्वायत्ता Anvāyattah, refuged तस्मात् Tasmāt therefore ते Te, they प्रतिहृता Pratihritāh carried from (the body of the father to the womb of the mother) न अवपद्यन्ते Na avapadyante, do not become destroyed प्रतिहारभाजिन Pratihārabhājinah dependant on Aniruddha हि Hi, because एतस्य Etasya, of His साम्न Samnah of Harmonious

6 Now that form, which is in the time after midday and before afternoon is called Aniruddha On that form of His all germs are dependent Because they are dependent on this form of the Harmonious called Aniruddha, therefore they are not destroyed when carried from (father to the mother) —120

Note—The germs or garbhas are those jivas which have failed to evolve themselves into Devas or Siddhas (Birds) or men in one day of Brahmâ or a Kalpa These Jivas a—

carried from the old planet to the new planet by Aniruddha They are all in a state of perfect unconsciousness They become garbhas The word pratihṛtā of the Śruti is very expressive It shows the carrying of the germs from a dying out system to a just born world Aniruddha performs this function

MANTRA 7.

अथ· यदूर्ध्वमपराह्णात्प्रागस्तमयात्स उपद्रवस्तदस्यारण्या अन्वायत्तास्तस्मात्ते पुरुषं दृष्ट्वा कक्षꣳ श्वभ्रमित्युपद्रवन्त्युपद्रवभाजिनो ह्येतस्य साम्नः ॥ ७ ॥

अथ Atha, now यद् Yat, which ऊर्ध्वं Ūrdhvam, after अपराह्णात् Aparāhṇāt, afternoon प्राक् Prāk, before अस्तमयात् Astamayāt, sunset स Sah, He उपद्रव Upadravah Nrisimha तत् Tat, that अस्य Asya, of His आरण्या Āraṇyāh, wild beasts, the animals of the forest अन्वायत्ता Anvāyattāh, refuged तस्मात् Tasmāt, therefore ते Te, they पुरुषं Purusam, men दृष्ट्वा Dristvā, seeing कक्षं Kaksam, lurking or hiding place, a forest of dead trees श्वभ्रं Śvabhram, a den, a hole इति Iti, thus (thinking that it will protect) उपद्रवन्ति Upadravanti run (towards them) उपद्रवभाजिनः Upadravabhājinah, dependent on Upadrava हि Hi because एतस्य Etasya, of His साम्नः Sāmnah of Harmonious

7 Now, that form which rules the period between the afternoon and the sunset is called Nrisimha On that form of His, wild beasts or Āraṇyas are dependent Because they are dependent on this form of the Harmonious called the Nrisimha, therefore, they run towards the forest and the dens, when they see a man (a hunter) —121

Note —These Āranyas are semi human beings which dwell in the caves and dens of the dying out world They are higher than the Garbhas and lower than the Pitṛis

MANTRA 8

अथ यत्प्रथमास्तमिते तन्निधनं तदस्य पितरोऽन्वायत्तास्तस्मात्तान्निदधति निधनभाजिनो ह्येतस्य साम्न एवं खल्वमुमादित्यꣳ सप्तविधꣳ सामोपास्ते ॥ ८ ॥

इति नवमः खण्डः ॥ ९ ॥

अथ Atha, now यत् Yat, which प्रथमास्तमिते Prathamāstamite, at first setting तत् Tat, that निधनं Nidhanam, Saṅkarsana तत् Tat that अस्य Asya of His पितरः Pitarah, pitṛis अन्वायत्ताः Anvāyattāh, refuged तस्मात् Tasmāt, therefore तान् Tān, them (pitṛin) निदधति Nidadhati, put down (पितृन् इति पिण्ड pindān) निधनभाजिनः Nidhanabhājinah, dependents on Nidhana हि Hi because एतस्य Etasya of His साम्न Sāmnah, of Harmonious एवं Evam, thus खलु Khalu, indeed अमुं Amum, that आदित्यं Ādityam, the sun (dwelling in the sun) सप्तविधं Saptavidham, seven fold साम Sāma, Sāman उपास्ते Upāste, one meditates upon.

8 Now that form which rules the period when the sun first sets, is called Sankarsaṇa On that form of His the Pitris are dependent Because they are the dependents of this form of the Harmonious called Sankarsaṇa, therefore, the ignorant even put down the funeral cakes for them Thus he who meditates on the Lord called Sâman, in His seven-fold forms, residing in that sun, in this way (gets release)—122

MADHVA'S COMMENTARY

The author now mentions the meditation on the Lord under seven fold Sâman According to old commentaries the present chapter is thus described — In the first adhyâya among the five fold it has been explained how one ought to think of the members of Sâma as the sun What is laid down now is that one ought to think of the sun as the complete Sâma with due regard to its members and then he ought to meditate upon the seven fold Sâma The old commentators have thus taken it to apply to the visible sun This is however incorrect Because the visible sun is not always the *same* to all and it is not the *refuge* of all creatures These however are the attributes applied to Aditya of this khanda Therefore the Aditya mentioned here can not mean the physical sun So the Commentator says

So also — 'Let one meditate on the Supreme Visnu called Âditya, residing in the sun He has seven aspects or forms, He is called Sâma, because He is always the same (Sâma—same) He is called Sama also for this reason, because (every one thinks that He is his special beloved) and loves him only They say 'He faces me He faces me Thus because He is seen by all in one's own direction, therefore, He is called Sâma from Sâmya drsti or sameness of vision

Objection —The Lord Visnu residing in the sun is not visible to all how is it possible then to say that because He is same to the eyes of all therefore He is called Sama? This objection is answered next by the Commentator —

'The sameness of the vision of all is with regard to the solar orb, and Visnu is the cause of this therefore, all see Visnu or the solar orb in his own direction (Since He is the cause of the parallel rays of the solar orb therefore He is the real producer of this sameness of vision) In this Lord Visnu alone is verily refuged all these creatures

'Before rising this Lord Visnu is called by the name of Pradyumna (Pra=before dyu=light) He is the support of all animals He is the self on whom depend all animals On rising He is Vâsudeva similarly (and this aspect of the Lord dwells in the risen sun) He is the refuge or support of human beings Similarly the Lord in His aspect of Varâha resides in the sun at the time called Sangava (namely when cows are taken to be milked)

At the Sangava time—at the time when the rays are put forth or at the time when the calves are allowed to be with the cows the form of the sun that appears at that

time that is the Ādi Bhakti, i.e., the syllable 'Om' This is the ordinary explanation of this word It, however, is the meeting (sam) point of two planes or globes (gvah) —the astral plane which is midway between the Human and the Deva—Super human but sub-divine

In this form the Lord Viṣṇu is the refuge of all Birds Similarly the Lord Viṣṇu, called Nārāyaṇa, dwells in the midday sun, and He is the support of the Devas Next to it is Aniruddha This is the aspect of the Lord Viṣṇu dwelling in the sun, *after* midday, but *before* afternoon In this form he is the support of creatures who are still in the womb, and not yet born After that, namely, in the sun which appears before sunset and after afternoon, He is called Nṛ Siṁha and He is the refuge of all wild animals After that, the form which appears in the setting sun, is called Saṅkarṣaṇa He is the refuge of the Pitṛs This seven fold Viṣṇu should be meditated upon He who thus meditates upon Him, gets the Highest Place (after) becoming free from the ocean of Saṁsāra"

Note—This describes an evolutionary period or the Day of Brahmā Just before sun rise, i e before the advent of man on this earth, animals appear on its surface and the Lord as working through animals from His seat in the sun, is called Pradyumna, and the cosmic note of the animal world is hing Then comes humanity on this earth The birth of humanity is poetically likened to the rising sun The Lord working through men from the sun is called Vāsu Deva When through course of ages humanity evolves into psychic beings called Birds or movers-in space, then is the period just before the midday of creation This Bird period of evolution has yet to come When this period will dawn, then men will possess the power of moving freely through space going from one planet to another, and not tied down to this earth as they are at present Whether they will do so in their physical body or astral body will depend upon the amount of evolution made by each man

After this Bird period comes the Deva period of humanity The man is now free to move not only in the physical and astral but through the Deva world also It is at this period that the Devas mix freely with men, for men have become Deva like This is the culminating point of humanity and the Lord in this aspect is called Nārāyaṇa Then begins the decline The humanity passes out from the world into the subtler regions It no longer exists on this physical globe Then comes the gestation state in the higher plane This state is called Garbha or womb and the Lord presiding over this state is called Aniruddha After that comes the manifestation of beings half men and half beasts These beings called upadravs—calamities misfortunes, monsters are on the astral plane and are called Āraṇyas or wild beasts also These are the Terrible Ones the great calamities The Lord presiding over them is called Nara-Siṁha the Man lion When the close of the Day of Brahmā comes these souls which are still on the subtler plane, become the seeds of future evolution, they are called the Pitṛs The Lord presiding over them is called Saṅkarṣaṇa These Pitṛs take birth on the new globe of the new system and are followed again in the same order by men Birds Devas etc But what became of the men who had evolved up to Devas? These beings, either remain as rulers of the new world, or pass out to higher evolution Only the Garbhās the Araṇyas and the Pitṛs evolve as a rule on the new globe, and not the Devas the Birds and the men of the past Day

The Commentator now explains the phrase 'therefore they move in the air without any support"

As Varâha (the Lord as Varâha) supports all, therefore the Birds who are refuged in that form, are capable of moving in space without any support

[May not Varâha denote gravitation that keeps all suns and planets in their proper places? The Siddhas called Birds have the power of moving in space, because they are worshippers of the Varâha aspect of the Lord]

The Commentator now explains the passage "Therefore they make the sounds of hiṁ because they are sharers of this saman"

They make the sound hiṁ, because they are dependent upon the Lord named Hiṁkâra (Pradyumna)

This also explains the phrase "sharers of hiṁkâra, i e, refuged in the Lord called Hiṁkâra

The Commentator now explains the passage "Therefore they love prastuti and prasansâ because they are sharers of Prastava" The two words prastuti and prasansâ are not synonyms

Because men are dependent upon or refuged in Prastâva (Vâsudeva) therefore, they are lovers of prastuti, *i e*, of novel undertakings, adventures and enterprises, and of prasansâ or praise and celebrities This is so, because Vasudeva called Prastâva is first of the Avatâras or manifestation, and the presiding deity of praise and celebrity.

The Commentator next explains the passage "therefore they are the best of the descendants of Prajâpati because they are sharers in Udgîtha The Devas have not become best merely because they are dependent upon and refuged in Nârâyana, for then the animals and men also would have become best because they also are dependent upon and refuged in the Lord in His form of Pradyumna and Vâsudeva and all forms are equal in greatness The Commentator answers this objection —

The Devas have become the best of all descendants of Prajâpati, because they worship and meditate on the Lord as full of all perfect qualities This is denoted by the etymological meaning of the word Nârâyana itself It is this *worship* which has made the Devas pre-eminent and nothing else

An objector says how do you say that the Devas became best of all creatures by the mere worship of Nârâyana as full of all excellent qualities when we find that in Madhu Vidyâ etc mention is made that the Devas became best of all creatures by worshipping Vâsudeva, etc So the worship of Nârâyana alone is not sufficient To this the Commentator answers

If the other forms like Pradyumna Vasudeva, &c , are worshipped as full of all perfect qualities then such worship also becomes the worship of Nârâyana indeed and produces the same effect

But how the worship of other forms can become the worship of Nârâyana, merely by the fact that one worships a Lord in that form as full of all perfect and excellent qualities? To this the Commentator answers

Because the word Nârâyana means literally He who is full of all excellent and perfect qualities, therefore, the worship of any form with

the notion that it is full of all perfect and excellent qualities is the worship of Nārāyaṇa in its literal sense

Ari means evil fault Na+ara=nāra free from blemish or fault' Qualities in which there are no blemish or faults are called nāra or faultless excellent perfect qualities Ayana means refuge abode He who is the abode of all faultless excellent and perfect qualities is called Nārāyaṇa

Since the germs are under the special protection of Aniruddha, therefore, they are not destroyed, though carried from the body or loins of the father (to the womb of the mother) On the contrary, they increase therein On the other hand, everything else like food, etc, entering from outside into the system becomes assimilated with the system and is so destroyed, but not so the germs when they enter the body

But what is the authority that the Lord as Aniruddha protects the germs The Commentator quotes a Śruti in support of it

As says a Śruti (Rig Veda, X 184 1) "May Dhātā lay the germ for Thee" Because Dhātā here means the Lord Aniruddha and not the four faced Brahmā

But how do you know this? Because in the preceding passage the Lord Viṣṇu is mentioned and so the whole hymn is a praise of the four forms of Viṣṇu

Because in the preceding three lines or padas Viṣṇu, Tvaṣṭar and Prajāpati are mentioned and in the fourth line Dhātā occurs, therefore, these are inferred to be the four forms of Viṣṇu as mentioned here, namely, Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha

The whole stanza of Rig Veda is as follows —

"May Viṣṇu form and mould the womb, may Tvaṣṭār duly shape the forms
Prajāpati expel the fœtus and Dhātār lay the germ for thee

But how do you say that this Viṣṇu Tvaṣṭā &c denote the four forms of Viṣṇu and are not the names of separate deities? This the Commentator answers by quoting an authority

As says a text —"The forming and moulding of the womb is from Vāsudeva, the shaping of the form belongs to Saṅkarṣaṇa, the act of ejecting the child from the womb called Niṣeka and translated above as expel the fœtus is the work of Pradyumna while maintaining the germ in the womb and nourishing it there, is the act of Aniruddha"

(Forming and moulding the womb means the power to produce the son or it may mean the purification of the womb 'Shaping the form' means the construction of the various limbs and organs of the body of the child in the fœtus The 'ejectment' means expulsion of the child from the womb when the time of delivery has approached Letting the germ means upholding the fœtus If Vāsudeva &c perform these functions why does the Vedic Śruti not mention these names and why does it use names like Viṣṇu Tvaṣṭā, &c? To this the Commentator answers by showing that these names etymologically are the same —

Viṣṇu comes from the $\sqrt{}$Viṣlṛ 'to pervade, and Vāsu Deva also means the Lord who pervades all, and thus both are one Tvaṣṭā comes

from the √Tvas 'to shine,' and Saṅkarsana also means the same Prajâpati means 'he who causes the offspring (Praja) to fall (pata) from the womb on the ground, and Niseka means coming out of the womb, therefore Prajâpati (or he who ejects the fœtus from the womb) is Pradyumna While Aniruddha is Dhrta because he upholds (Dharana) the fœtus

Admitted that these four names found in the Vedas may be thus identified with the four names, Vasu Deva etc but what are the two Asvins mentioned in the next stanza which runs as follows

O Sinivali set the germ set thou the germ Sarasvati

May the Twin Gods bestow the germ the Asvins crowned with lotuses

To this the Commentator answers

Krsna and Rama are the Asvins mentioned in this passage

The Commentator next explains the passage the animals run to forests and dens from men

Because the form of Nri Simha dwells always in forest and dens therefore the wild animals when frightened instinctively run towards forest and dens for protection, even though they know not that their protector Nri Simha is always there Because when the wild animals are frightened the Lord as Nri Simha is always their protection

Because Saṅkarsana is said to be the refuge of the Pitris therefore, even the ignorant put down or offer funeral cakes (Pindas) to them, otherwise how could these offerings thus given reach the dead ancestors? (Because Saṅkarsana is the Lord of the Pitris he carries these offerings to them)

Though there is no difference among these (four) forms either in quality or in name (for any name is as good to call upon the God as the other for all these forms are equally the Most High) yet His most particular favourite name is said to be Narayana Because verily all the other names conjointly denote what the single word Narayana does Or because any one of those names is equal to that of Narayana and can be as effective as that name then only when it is meditated upon with the full significance of the word Narayana that is with the notion that the Lord is full of all auspicious excellent and perfect qualities and the name denotes the same

(It was mentioned before that the Devas became pre eminent over all, because they knew the meaning of the name Narayana and understood it to mean the fullness of all excellent qualities) Thus only by knowing the significance of the name and by so worshipping the Lord, the Devas became the best of all the descendants of Prajapati

Tenth Khanda

Mantra 1

अथ खल्वात्मसंमितमतिमृत्यु सप्तविधꣳ सामोपासीत हिंकार इति त्र्यक्षरं प्रस्ताव इति त्र्यक्षरं तत्समम् ॥ १ ॥

अथ खलु Atha Khalu, now then आत्मसंमित Âtmasammitam, self standard, one that cannot be compared to anything else than its own self as gagana or space has nothing else to compare it with than itself Or it may mean equal to each other Uniform to itself अतिमृत्यु Atimrityu deathless, one who has crossed over death, conquered death सप्तविध Saptavidham, seven fold, (in the forms of Pradyumna etc) साम Sâma, Sâman, the Harmonious उपासीत Upâsita, let one meditate हिंकार Hinkâra as Hinkâra (has three syllables) त्र्यक्षर Tryaksaram three syllables प्रस्ताव Prastâva, Prastâva (has three syllables) इति Iti, thus तत् Tat, therefore सम Sama equal

1 Now then let one meditate on the seven-fold Harmonious, whose forms are equal to each other, and who is deathless Hinkâra has three syllables and Prastâva has also three syllables Therefore, both these forms (Pradyumna and Vâsudeva) are equal to each other (in knowledge, bliss and power) —123

Mantra 2

आदिरिति द्व्यक्षरं प्रतिहार इति चतुरक्षरं तत इहैकं तत्समम् ॥ २ ॥

आदि Âdih, First Vaiala इति Iti thus द्वि Dvi, two अक्षर Aksaram, syllable (But how do you make it three syllables? Ans —by adding one from Pratihâra which has four syllables) प्रतिहार Pratiharah Aniruddha इति Iti thus चतुर् Chatur four अक्षर Aksaram syllables तत Tatah from that viz, from Pratihâra इह Iha to this, viz to Âdi should be added एक Ekam, one, viz, the syllable pra तत् Tat therefore सम Saman equal

2 The word Âdi has two syllables and the word Pratihâra has four syllables, taking one syllable from the last and adding it to the first both become tri-syllabic Therefore Varâha and Aniruddha are equal (in knowledge, bliss and power) —124

MANTRA 3

उद्गीथ इति त्र्यक्षरमुपद्रव इति चतुरक्षरं त्रिभिस्त्रिभिः समं भवत्यक्षरमतिशिष्यते त्र्यक्षरं तत्समम् ॥ ३ ॥

उद्गीथ Udgitha, Nārāyana called the Udgitha. इति Iti, thus त्रि-अक्षरं Tri-aksaram, three syllables उपद्रव Upadravah, Nrisimha इति Iti, thus चतुरक्षर Chaturaksaram, four syllables त्रिभि Tribhih, with three त्रिभि Tribhih, with three सम Samam equal भवति Bhavati, become (Two names become equal) अक्षरं Aksaram, one syllable, i e, the last syllable of Upadravah अतिशिष्यते Atisisyate, remains over, viz, the syllable Vah is excessive त्र्यक्षर Try aksaram, three syllables, viz, Vah has also three syllables (, ा, h, व् अ) तत Tat, therefore सम Sāmam, equal (to the other names like Hiṅkāra, etc)

3 The word Udgitha has three syllables, the word Upadrava has four syllables The three and three are equal, the one syllable (of Upadravah) which is left over, is also tri-syllabic, therefore, it also is equal to the other names, (like Hiṅkâra, Prastâva, etc, and it is the name of Ksirâbdhisâyin) —125

MANTRA 4

निधनमिति त्र्यक्षरं तत्सममेव भवति तानि ह वा एतानि द्वाविंशतिरक्षराणि ॥ ४ ॥

निधन Nidhanam, Samkarsana इति Iti, thus त्रि अक्षर Try aksaram three syllables तत Tat therefore सम Samam equal एव Eva, certainly भवति Bhavati, becomes तानि Tāni, these (forms Hiṅkāra etc) ह Ha Verily वै Vai, indeed द्वाविंशति Dvavimśatih, twenty-two अक्षराणि Aksarani syllables

4 The word Nidhana has three syllables therefore this name of the Lord is also verily equal to the other names Thus altogether there are twenty-two syllables —126

MANTRA 5

एकविंशत्यादित्यमाप्नोत्येकविंशो वा इतोऽसावादित्यो द्वाविंशेन परमादित्याज्जयति तन्नाकं तद्विशोकम् ॥ ५ ॥

एकविंशत्या Ekavimśatyā by the knowledge of the twenty first, viz, by Kalki denoted by the syllable न Na of Nidhana आदित्य Ādityam, the sun the Lord residing in the sun आप्नोति Āpnoti, gets एकविंश Ekavimśah, twenty-first from Kesava in the forehead वै Vai, verily इत Itah, from this, viz, from this body from the Lord Keśava residing in the forehead असौ Asau that

Kalki आदित्य Âdityah, in the sun द्वाविंशेन Dvavimśena, by the knowledge of the twenty-second, *viz*, of Vah, the name of Ksīrâbdhiśâyin पर Param, above आदित्यात् Âdityat the sun जयति Jayati, obtains, conquers तत् Tat, that (the twenty-second) नाक Nakam, free from sorrow blessed तत् Tat, that विशोक Viśokam, destroyer of grief of His devotees

5 By the knowledge of the twenty-first (Kalki), a man reaches the sun (Kalki residing in the sun), for Kalki is verily the twenty-first from here (Kesava in the forehead) By the knowledge of the twenty-second, he attains what is beyond Kalki He is the Griefless and He is the Destroyer of grief (of His devotees) —127

MANTRA 6

आप्नोतीहादित्यस्य जयं परो हास्यादित्यजयाज्जयो भवति य एतदेवं विद्वानात्मसंमितमतिमृत्यु सप्तविधꣳ सामोपास्ते सामोपास्ते॥६॥

इति दशमः खण्डः ॥ १० ॥

आप्नोति Âpnoti, gets इह Iha, here (In the earth the form Jamadagni, etc.) आदित्यस्य Âdityasya, of the sun (of Kalki) जय Jayam, victory, attainment पर Parah, above, higher qualifying जयः ह Ha, indeed अस्य Asya, of this, *viz* of the worshipper आदित्यजयात् Âdityajayat after attainment of the Lord in the sun *viz*, Kalki जय Jayah, attainment भवति Bhavati, becomes य Yah, who एतत् Etat, this Lord Visnu एवं Evam, thus विद्वान् Vidvân, knowing आत्मसंमित Âtmasammitam, uniform to itself अतिमृत्यु Atimrityu deathless सप्तविधं Sapta Vidham, seven fold साम Sâma, Harmonious उपास्ते Upâste meditates साम Sâma Harmonious उपास्ते Upaste, meditates

6 He who meditates on this seven-fold form of the Harmonious thus, knowing each to be equally (great and) uniform with the other and Deathless attains (not only) here the form residing in the earth, etc, but reaches (Kalki in) the sun, and indeed a higher attainment than the reaching the sun (*viz*, reaching Ksīrâbdhiśâyin) —128

MADHVA'S COMMENTARY

The Śruti now teaches the meditation on the seven fold Lord called Sâma by showing that when thought of with regard to the attributes of knowledge bliss and power there is always difference between Jivas, from Brahmâ downwards yet there is no such difference in Pradyumna &c, which are the forms of the Lord All these forms have this peculiarity and differ from all other entities in this, that while the latter differ from each other in the possession of the quantity and quality of knowledge bliss and power wisdom intelligence joy and activity yet these Divine Forms are absolutely equal to each other so far as these three qualities are concerned

The old view is that this Khaṇḍa relates to the well known Sâma Veda That is wrong For it is impossible for any scripture or for the Sama Veda, which consists of mere words to possess the attributes of being Ātmā Sammita, "uniform with itself" or of 'leading beyond death' Such however are the attributes given to it here The qualities moreover of being 'griefless,' etc, are inapplicable to any scripture "But," says an objector "even if it be taken as applying to the Lord, how can the Lord be said to be 'uniform with itself' because differences appear in the various forms that He assumes from time to time For though the words "Gau" and "Go," both denote the same thing namely 'a cow' yet they are not the same so far as the words are concerned Therefore the epithet that the Lord is 'uniform in itself' is not appropriate To this the Commentator answers by quoting an authority —

He who has no one else equal or like unto Him, and whose forms are all equal and of the same kind, He is called "Ātma Sammita," such is Viṣṇu He is called 'beyond death' because He is deathless That Viṣṇu exists seven fold, having seven forms called Pradyumna, Vasudeva, Varāha, Nārāyaṇa, Aniruddha, Nṛ Siṁha and Saṅkarṣaṇa All these forms, however, are equal in knowledge, bliss and power

According to old commentators the words Hiṅkāra and Prastāva are called equal and are said to be the names of Sāma Veda This is an erroneous explanation, and is due to not understanding the full significance of the words "Tat Sāman" which occur so many times in the Khanda The Commentator shows that all these names Hiṅkāra Prastāva, etc when analysed resolve themselves into three syllables each, and that those which have a syllable less or more, become tri syllabic by adding a syllable from another name, or rejecting one Thus we have eight forms and names mentioned in this Khaṇḍa each of which is the name of the Lord and denotes the possession of the three attributes of knowledge bliss and power The following table will make it clear —

	Name	Knowledge	Bliss	Power
1	Hiṅkārah Pradyumna	Hin	kā	rah
2	Prastāvah Vāsudeva	Pra	stā	vah
3	Ādipra Varaha	A	di	pra
4	Tihārah Aniruddha	Ti	hā	rah
5	Udgīthah Nārāyana	Ud	gī	thah
6	Upadra Nṛsiṁha	U	pa	dra
7	Nidhanam Saṅkarṣaṇa	Ni	dha	nam
8	Vah Kṣīrābdhiśayin	Va	a	h

According to Madhva Vah denotes the eighth form of the Lord (the form that sleeps on the cosmic ocean)

The three syllables of all the names Hiṅkāra etc belonging to the various forms of the Lord always denote the three attributes, namely, knowledge, bliss and power, syllable by syllable (Thus, every form

controlled by that Lord Visnu स Sah, he य Yah, who एवं Evam thus एतत् Etat, this, गायत्रं Gâyatram, the Lord called Gâyatra Sâman प्राणेषु Prânesu, in the senses प्रोतं Protam, interwoven, refuged controlled by वेद Veda knows प्राणीभवति Prânibhavati becomes beloved of Visnu dwelling in the senses सर्व Sarvam, whole, all, entire आयु Ayuh, life, ara, release, Moksa एति Eti, attains ज्योक् Jyok, all knowing, जीवति Jivati, lives महान् Mahân, great, प्रजया Prajaya through offspring or wisdom पशुभि Pasubhih, with cattle, or with Vedas भवति Bhavati, becomes महान् Mahân great कीर्त्या Kirtya with fame महामना Mahamanah, high minded स्यात् Syât, let (him) be तत् Tat his व्रतम् Vratam, vow, motto

Let one realise the glory of the five-fold Harmonious called Gâyatra Sâman in the senses

1 Pradyumna in mind, Vâsudeva in speech, Nârâyana in sight, Aniruddha in hearing, and Sankarsana in smell That is, the Gâyatra Sâman as refuged in the Lord, residing in the senses He who thus knows this Gâyatra refuged in Visnu, dwelling in pranas, becomes the object of affection to the Lord, gets Life Eternal, lives as all-knowing, and great in children and cattle (wisdom and Vedic knowledge) great in fame and his vow is "Be high minded"—129

MADHVA'S COMMENTARY

(In this and the ten succeeding khandas is again mentioned the glory of the Lord as expressed by such terms as Gâyatra Sâman Rathantara Sâman etc., and as the controller of those The present khanda shows that the Lord dwells in the senses and is to be meditated upon as in khanda seven with this addition that He is expressed by the term Gâyatra Sâman &c and is the Controller of the same The words Manas, Hin kâra &c., do not require any explanation since they were already explained before in khanda seventh The only new words in this khanda are explained now (Namely, gâyatra, protam prâna sarvam âyus and jyok)

The Gâyatra Sâman is always interwoven in Hari dwelling in Prâna The word 'interwoven (protam) means being an expression of His' and 'being an entity controlled by Him (Thus Gâyatra Sâman is the name of the Lord and is controlled by the Lord)

The word etad that is a Demonstrative Pronoun and always refers to some word that has gone before But Gâyatra Sâman was nowhere mentioned before to what does then the word etad in the first mantra of the 11th khanda refer? To this, the Commentator answers

The force of etad is to show that the Gâyatra Sâman being mentioned near to Visnu dwelling in the Prâna is also refuged in Visnu dwelling in Prâna This is the force of the word etad

not only possesses these three attributes, but its very name also denotes the same fact)

Though Ādi has only two syllables yet taking the syllable Pra from the beginning of the word Pratihara and joining it to the name Ādi (which thus becomes Ādipra), we get both names of the Lord trisyllabic (one as Ādipra and the other as Tihara)

The word Upadrava has four syllables Its last syllable is taken separately as making one word (and itself consisting of three letters Vah)

Though in Upadrava the syllable 'vah' is left off as excessive yet it is also the name of Nārāyaṇa and designates that form of His which sleeps on the ocean of milk But in the case of this word, instead of syllables we take the three letters vah as denoting the three attributes knowledge, bliss and power thus this vah becomes the name of the Sleeper on the ocean of milk, and is also expressive of knowledge bliss and power, and thus the Supreme Person is denoted by this word also He who knows the meaning of the word vah attains the Lord, sleeping on the ocean of space But by knowing Him in the remaining twenty one syllables, the Lord presiding in the solar orb is obtained

This verily Lord Viṣṇu thus becomes possessed of twenty two forms of which twenty one consist of triads of three syllables while the last consists of one syllable only (vah), and designates the Sleeper on the ocean of milk Thus the Lord has twenty two forms

The four forms Pradyumna, Vāsudeva Varāha and Nārāyaṇa have each a triad in it, and thus they become twelve ($3\times4=12$) They are rulers of twelve months and dwell in those months and these presiding deities of the months have the twelve names beginning with Keśava and the rest

The fifth Aniruddha has three forms the sixth Nṛ Siṁha is also a triad The triad of Aniruddha and the two forms of Nṛ Siṁha form a pentad and this pentad presides over the five seasons in the form of fish, &c

The third form of the triad of Nṛsiṁha (two already have been appropriated by the seasons) resides in earth and is called Jāmadagnya The triad of the seven namely of the Saṅkarṣaṇa consists of three forms namely, Rāma Kṛṣṇa and Kalki which exist in the sky, heaven and the sun, respectively By knowing any one of these twenty forms of the Lord one goes to that form of the Lord which resides in that particular locality that is, one goes to that Loka on which that form presides By knowing

the twenty second form, called the Lord sleeping on the ocean of milk, one attains the indestructible form, the highest Mukti

This incidentally shows that Mukti is not attained until the Yogi reaches the Sveta dvipa where sleeps Ksiraabdhisayin

This twenty second form is called Nakam, because it is free from all sorrow and grief *K* means happiness, *aka* means absence of happiness Nāka means negation of the absence of happiness, that is, positive joy The double negative shows the intensity of joy, because He is essentially full of intense bliss He is called Visoka because He destroys all the sorrows of His devotees Thus in the Sama Samhita

It has been mentioned above that the worship of any particular form of the Lord takes the worshipper to the loka on which that Lord presides An objector says this assertion is not absolutely correct because it has also been said that the worshipper of the form of the Lord presiding over earth gets to the Solar world also because all forms are uniform to each other This objection is answered by the Commentator by taking up the sixth Mantra of this khanda and explaining it

The phrase 'He obtains here victory over the Sun' is next explained The word here means that even if he has reached that form of the Lord which presides over earth, he attains also that form which is in the Sun, since all forms are uniform and are one in their community of power and bliss and knowledge The phrase To Him accrues a victory higher than the victory over the Sun, is now explained After attaining to the Lord who is called Âditya and who resides in the Sun he obtains a higher victory, namely, he obtains another form of the Lord called Sleeper on the-ocean of milk

For this the Commentator quotes an authority "Though it is true that one by worshipping a particular form of Visnu can attain that form, and he thereby can attain all other forms of the Lord, because of the uniformity of all forms, yet the worship of other forms is not a redundancy, because by such worship there accrues *increase* of happiness to the devotee, therefore, it is always good to worship as many forms of the Lord as one can

And there is attainment of the twenty second form more easily The word "victory" of the text has been explained by the Commentator as attaining the Lord He next quotes an authority for this interpretation

The word Jaya victory here means attainment, just as we find it in the following Mantra of the white Yajurveda XV 8

Imam no deva savitar yajnam pranaya devavyam sakhividam satrajitam dhanajitam svarjitam

God Savitar speed this God loved sacrifice of ours friend finding, ever-conquering winning wealth and heaven

(Says an objector:—Admitted that the force of the word etad is to show that the Gayatra Sāman is in the Lord, but what is the force of the word etad in the last mantra of the tenth Khaṇḍa? According to your present interpretation it would refer to something other than the Lord, something dwelling in the Lord. And not to Viṣṇu Himself? This objection is answered by the Commentator next):—

In some places the word etad refers to Viṣṇu himself, by the very fact of its demonstrative force (as in mantra six of Khanda ten).

(The word Prāṇi has been explained by old commentators as "None of his senses loses its activity." This is wrong, as the Commentator shows):—

The devotee is called prāṇi, because he is fondled by the Lord Viṣṇu dwelling in the prāṇa.

(The words "sarvam āyus eti" have been explained by old commentators as "gets hundred years of life." The Commentator explains it thus):—

The Mokṣa is called "sarva āyus" because it is the Life Eternal. Similarly, the word jyok does not mean brightly, but all-knowing.

TWELFTH KHANDA.

MANTRA 1.

अभिमन्थति स हिंकारो धूमो जायते स प्रस्तावो ज्वलति स उद्गीथोऽङ्गारा भवन्ति स प्रतिहार उपशाम्यति तन्निधनꣳ सꣳशाम्यति तन्निधनमेतद्रथन्तरमग्नौ प्रोतम् ॥ १ ॥

स य एवमेतद्रथन्तरमग्नौ प्रोतं वेद ब्रह्मवर्चस्यन्नादो भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या न प्रत्यङ्ङग्निमाचामेन्न निष्ठीवेत्तद्व्रतम् ॥ २ ॥

इति द्वादशः खण्डः ॥ १२ ॥

अभिमंथति Abhimanthati, rubs the fire stick. स Sah, he. हिंकार Hiṅkārah, Pradyumna. धूमः Dhūmah, smoke. जायते Jāyate, is born, rises. स Sah, he, प्रस्ताव Prastāvah, Vāsudeva. ज्वलति Jvalati, burns. स Sah, he. उद्गीथ Udgīthah, Nārāyana. अंगारा Aṅgārāh, glowing coals. भवन्ति Bhavanti, become. स: Sah, he. प्रतिहार: Pratihārah, Aniruddha. उपशाम्यति Upaśāmyati, goes down, extinguishes. तद् Tat, that. निधन Nidhanam, Saṅkarṣaṇa. संशाम्यति Saṃśāmyati, completely goes down. तद् Tat, that. निधनं Nidhanam, Saṅkarṣaṇa. एतत् Etat, this. रथन्तरं Rathantaram, Rathantara Sāma. अग्नौ Agnau, in the fire. प्रोतं Protam, interwoven. स: Sah, he. यः Yah, who. एवं Evam, thus. एतत्

Etat, this रथन्तरं Rathantaram Rathantara Sâma अग्नौ Agnau, in the fire प्रोतं Protam, intern ven, refuged controlled by वेद Veda knows ब्रह्मवर्चसी Brahmavarchasvi, the person whose energy has increased owing to his worshipping Brâhman or Visnu tis, who has become released अन्नाद Annâdah able to eat large quantity of food, viz healthy भवति Bhavati becomes सर्वं Sarvam, all eternal आयु Âyuh, life एति Eti gets ज्योक् Jyok all-knowing जीवति Jivati lives महान् Mahân, great प्रजया Prajaya, through offspring पशुभि Pasubhih, through cattle भवति Bhavati becomes महान् Mahân, great कीर्त्या Kirtya, with fame न Na, not प्रत्यङ् Pratyak, facing अग्निं Agnim, fire आचामेत् Âchâmet let (him) eat न Na, not निष्ठीवेत् Nisthivet, let (one) spit, or throw out phlegm तत् Tat, that व्रतम् Vratam, vow

Let one realise the glory of the five-fold Harmonious Lord called Rathantara Sâma in the fire

1 Pradyumna in the rubbing of the firesticks, Vâsudeva in the rising smoke, Nârâyana in the burning fire, Anıruddha in the glowing coals, and Sañkarsana when it has gone down partly, and Sañkarsana also in the fire which has gone down completely This is the Rathantara Sâman as refuged in the Lord dwelling in the various forms of fire He who knows thus this Rathantara Sâman, as refuged in the Lord, dwelling in the fire, evolves all Brâhmic powers, becomes healthy, gets Life Eternal, lives all-knowing, great in children and cattle (mighty through wisdom and learning), great in fame His vow is "do not eat facing the fire or spit before it '—128

MADHVA S COMMENTARY

He who meditates on Janardana in fire as the cause of the various actions connected with the ignition of fire, as the Supreme Lord Hari existing in the act of rubbing of fire sticks etc, and who is the refuge of Rathantara Sâman and his five forms he verily gets release from the ocean of Samsâra

Note —This explains the fruit of the realization that Rathantara Saman is refuged in and controlled by the Lord Hari in His five fold aspects as existing in fire

Thirteenth Khanda

Mantra 1.

उपमन्त्रयते स हिंकारो ज्ञपयते स प्रस्तावः स्त्रिया सह शेते स उद्गीथः प्रतिस्त्री सह शेते स प्रतिहारः कालं गच्छति तन्निधनं पारं गच्छति तन्निधनमेतद्वामदेव्यं मिथुने प्रोतम् ॥१॥

स य एवमेतद्वामदेवाख्यं मिथुने प्रोतं वेद मिथुनीभवति मिथुनान्मिथुनात्प्रजायते सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या न कांचन परिहरेत्तद्व्रतम् ॥२॥

इति त्रयोदशः खण्डः ॥ १३ ॥

उपमन्त्रयते Upamantrayate, thinks, constantly meditates. स Sah, that हिंकार Hinkarah, Pradyumna ज्ञपयते Gnapayate, anticipates pleasure, fervently prays स Sah, that प्रस्ताव Prastavah, Vasudeva. स्त्रिया Striya, wife, the Beloved Lord सह Saha, with शेते Sete, sleeps, reposes in, loses consciousness. स Sah, that उद्गीथ Udgithah, Narayana. प्रति Prati, opposite. स्त्री Stri, (facing) the wife The word prati is to be construed with the next sete सह Saha, with (प्रति) शेते Prati sete, watches Comes out of trance, opposite of sete, and therefore *works* सः Sah, that प्रतिहार Pratiharah, Aniruddha. कालं Kalam, time गच्छति Gachchhati, goes, vanishes तत् Tat, that निधन Nidhanam, Sankarsana पार Pâram, space गच्छति Gachchhati goes vanishes तत् Tat, that निधन Nidhanam, Sankarsana एतत् Etat, this (is) वामदेव्य Vâmadevyam, Vâmadevya मिथुने Mithune, in union, in generation प्रोत Protam interwoven, refuged, controlled by स Sah, he य Yah, who एव Evam, thus एतत् Etat, this वामदेव्य Vâmadevyam, Vâmadevyam मिथुने Mithune, in generation. प्रोत Protam, interwoven वेद Veda, knows मिथुनी भवति Mithuni bhavati, never abandons his wife, becomes God united. मिथुनात् मिथुनात् Mithunât mithunât, from every intercourse, from every union with the Lord प्रजायते Prajayate, he begets a child, He pours down life giving energy on humanity न Na, not कांचन Kanchana, any wife परिहरेत् Pariharet, should abandon (if he has more than one wife)

Let one realise the glory of the five-fold Lord called Vâmadevya Sâman in the act of generation

Pradyumna in the thinking of wife, Vâsudeva in talking with her, Nârâyana, etc, in sleeping, etc This is the Vâmadevya Sâman refuged in the various acts which bring about union of husband and wife He who knows this

Vâmadevya Sâman, thus refuged in the Lord of Union, never abandons his wife, becomes strong, gets Life Eternal, lives all-knowing, great in knowledge and learning, great in fame His vow is "Let no wife be abandoned"—129

Note—Pradyumna in thinking of the Lord, Vâsudeva in fervent pouring out of the heart to the Lord Nârâyana in loss of consciousness and reposing in the Lord, Aniruddha in regaining consciousness and working as the instrument of the Beloved, and Sankarsana in rising above time and space This is the Vamadevya Saman refuged in the Union He who knows this Vâmadevya Sâman, *thus refuged in the Lord of Union remains ever* united with the Lord becomes strong &c His motto is Let no one be despised.

Note—This Khanda is *generally left* untranslated, as it is *supposed to be untrans latable* But it is a pity that the modern scholars never pay any attention to the fact that the Khanda is sacred to a Rishi called Vamadeva one who is described in the Veda as having united himself with God and having retained his consciousness after such union In the Rig Veda we find this Rishi exclaiming in his ecstasy "I am the Sun I am the Moon" (Rig Veda IV 26 I Br U I 4 10) This is the Rishi of this Khanda I, therefore lay this suggestion before the scholars of Sanscrit, to consider seriously whether the whole *Khanda here may not be a description of the union of the* human *soul* with the Divine Beloved The word Mithuna, generally translated as 'husband and wife,' is expressly used in this Upanisad in the first adhyâya as the name of the primary couple, produced by Brahman namely, spirit and matter Prana and Rayi, or the Chief Breath and Sarasvati It is the union of these two that has produced the whole universe Madhva has done no doubt a great service by rescuing this Khanda from the obscenity said to attach to it In their simplest plain meaning the words of this Khanda describe the union of husband and wife But if we take the suggestion contained in the name of the Rishi and the fact that he was one of those few God absorbed God intoxicated sages we cannot but come to the conclusion, that this Khanda describes, in a poetical language the coming together of the man and God. The five stages through which this union with God takes place are described in it The first is the stage of constant thinking of God and reciting his name The second is the stage of pouring out one s heart to God intensely praying to Him to reveal Himself to His devotee The third is the stage when he feels the presence of God and loses his own consciousness in *that* Presence This is the state of trance called 'reposing in the Beloved. The fourth is the stage when he awakens from that trance and works with Him He becomes now the agent of the Lord and the last when he is absorbed when time and space vanish When kâla or time and pâra or space are gone (gachchhati) are gone for ever This is the last stage It is in this stage that the great vow given to him becomes literally true The vow of this mithuna or God united sage is nakanchana pariharet let him not reject anybody or anything to him everything is divine *such a sage would drink ambrosia and poison with equal indifference* For he sees God everywhere and in the bliss of his union cries like his master Vamadeva *I am the Sun*, I am the Moon yea I am everything

MADHVA'S COMMENTARY

A person who meditates on the Lord Purusottama in the five-fold acts of generation and as having the five fold form becomes never an abandoner of his wives (if by chance he happens to have more than one wife) and ultimately gets release undoubtedly

Note—The phrase mithuni bhavati of the text means one who never abandons any one of his wives but treats them all impartially, if he by some unforeseen accident marries more than one wife The old Commentators have misunderstood this Khanda and the words 'na kinchana pariharet' have been taken by them to mean that such a person has no binding as regards the law of sexual intercourse This however, is not the meaning of those words They simply mean that among his many wives, he should not abandon or reject any one but equally deal with them, so far as marital relations are concerned

The words mithune protam means dependent upon or refuged in the Lord dwelling in mithuna This word when literally analysed means the Lord as the Commentator shows —

The Lord is called mithunam because he brings together (nayati) two peoples (mitho), the था of mitho becomes u

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FOURTEENTH KHANDA

MANTRA 1

उद्यन्हिंकार उदितः प्रस्तावो मध्यन्दिन उद्गीथोऽपराह्णः प्रतिहारोऽस्तं यन्निधनमेतद्बृहदादित्ये प्रोतम् ॥ १ ॥

स य एवमेतद्बृहदादित्ये प्रोतं वेद तेजस्व्यन्नादो भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या तपन्तं न निन्देत्तद्व्रतम् ॥ २ ॥

इति चतुर्दशः खण्डः ॥ १४ ॥

उद्यन् Udyan, rising हिंकार Hinkârah Pradyumna उदित Uditah risen प्रस्ताव Prâstavah, Vasudeva मध्यंदिन Madhyandinah, midday उद्गीथ Udgitha, Nârâyana अपराह्ण Aparâhnah, afternoon. प्रतिहार. Pratihârah, Aniruddha अस्त Astam, setting यत् Yat, what निधन Nidhanam, Sankarsana एतत् Etat, this बृहत् Brihat, Brihat Sâman आदित्ये Âditye in the sun प्रोत Protam, interwoven, refuged, controlled by, etc तेजस्वी Tejasvi, refulgent तपन्त Tapantam, heat of the sun न निन्देत् Na nindet, never complain

1 Pradyumna in the rising sun, Vâsudeva in the risen sun, Nârâyana in the midday sun Aniruddha in the afternoon, and Sankarsana in the setting sun This is the Brihat Sâman as refuged and controlled by the Lord, in the sun. He who knows the Brihat Sâman as interwoven in the

sun, becomes refulgent and strong, he gets the Life Eternal, lives all-knowing, great in knowledge and learning, great in fame His vow is 'Never complain of the heat of the sun"—130

FIFTEENTH KHANDA

MANTRA 1(a)

अभ्राणि संप्लवन्ते स हिंकारो मेघो जायते स प्रस्तावो वर्षति स उद्गीथो विद्योतते स्तनयति स प्रतिहार उद्गृह्णाति तन्निधनमेतद्वैरूपं पर्जन्ये प्रोतम् ॥ १ ॥

अभ्राणि Abhrani, mists संप्लवन्ते Samplavante, gather स Sah, that हिंकार Hinkarah Pradyumna मेघ Meghah cloud जायते Jâyate, becomes स Sah that प्रस्ताव Prastâvah, Vasudeva वर्षति Varsati rains स Sah hat उद्गीथ Udgithah, Nârâyana विद्योतते Vidyotate lightens स्तनयति Stanayati, thunders स Sah that प्रतिहार Pratihârah Aniruddha उद्गृह्णाति Udgrihnâti ceases तत् Tat that निधन Nidhanam Sankarsana एतत् Etat this वैरूप Vai rûpam, the Vairûpa Sâman पर्जन्ये Parjanye in the cloud प्रोतम् Protam interwoven, refuged, controlled by

1 (a) Let one realise the glory of the five fold Harmonious Lord, called Virûpashman in the cloud

Pradyumna in gathering of the mists, Vasudeva in the cloud which has risen, Nârâyana in the rains, Aniruddha in the flashes, and thunders, and Sankarsana in the stopping or ceasing (of the clouds) This is the Vairûpa Sâman as refuged in the Lord dwelling in the clouds —131

MANTRA 1(b)

स य एवमेतद्वैरूपं पर्जन्ये प्रोतं वेद विरूपाश्च सुरूपाश्च पशूनवरुन्धे सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या वर्षन्तं न निन्देत्तद्व्रतम् ॥ २ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

स Sah he य Yah who एव Evam, thus वै रूप Vai Rûpam the Vairûpa पर्जन्ये Parjanye in the clouds प्रोत Protam, interwoven, refuged, controlled by वेद Veda knows विरूपान् Virupân, badly shaped च Cha, and,

सुरूपान् Surupān, handsome च Cha, and. पशून् Paśūn, the cattles अवरुन्धे Avarundhe, gets, obtains सर्वं Sarvam, full आयुः Āyuh, life एति Eti, reaches ज्योक् Jyok well, long, all knowing जीवति Jivati, lives. महान् Mahān, great प्रजया Prajayā, with children पशुभिः Paśubhih, with cattles. भवति Bhavati, becomes. महान् Mahān, great कीर्त्या Kirtyā, with fame. वर्षन्तं Varsantam, raining. न Na, not. निन्देत् Nindet, decry, complain तत् Tat, that. व्रतम् Vratam, rule, vow.

(c) He who knows the Vairūpa Sāman as refuged in the Lord dwelling in the cloud, gets cattle both handsome and ugly, becomes refulgent and strong, obtains the Life Eternal, he lives all-knowing, great in knowledge and learning, great in fame. His vow is "Never complain of the raining of the clouds"—132.

SIXTEENTH KHANDA.

MANTRA 1.

वसन्तो हिंकारो ग्रीष्मः प्रस्तावो वर्षा उद्गीथः शरत्प्रतिहारो हेमन्तो निधनमेतद्वैराजमृतुषु प्रोतम् ॥ १ ॥
स य एवमेतद्वैराजमृतुषु प्रोतं वेद विराजति प्रजया पशुभिर्ब्रह्मवर्चसेन सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्यर्तुं न निन्देत्तद्व्रतम् ॥ २ ॥

इति षोडशः खण्डः ॥ १६ ॥

वसन्त Vasantah, spring हिंकार Hinkārah, Pradyumna ग्रीष्म Grismah, summer. प्रस्ताव Prastāvah, Vāsudeva वर्षा Varsā, rainy season उद्गीथ Udgīthah, Nārayana शरत् Śarat, autumn. प्रतिहार Pratiharah, Aniruddha हेमन्त Hemantah, winter. निधन Nidhanam, Sankarsana. एतत् Etat, this वैराज Vairājam, named Vairāja (Sāman) ऋतुषु Ritusu, in the seasons. प्रोत Protam, interwoven स Sah, he य Yah who एव Evam, thus एतत् Etat, this (Vairāja Sāman). वैराज Vairājam, Sāman called Vairāja. ऋतुषु Ritusu, in the seasons प्रोत Protam, interwoven, refuged, controlled by वेद Veda, knows विराजति Virājati, shines प्रजया Prajayā, mighty in knowledge. पशुभि Paśubhih, mighty in Vedas. ब्रह्मवर्चसेन Brahmavarchasena, through glory of countenance सर्वं Sarvam, all, long आयु Āyuh, life एति Eti, gets ज्योक् Jyok, all-knowing. जीवति Jivati, lives महान् Mahān, great. प्रजया Prajayā, with children पशुभि Paśubhih, with cattle. भवति Bhavati, becomes महान् Mahān, great कीर्त्या Kirtyā, with fame ऋतून् Ritūn, the seasons न Na, not निन्देत् Nindet, complain तत् Tat, that व्रतम् Vratam, vow, rule.

1. Let one realise the glory of the five-fold Harmonious Lord called Vairâj Sâman in the seasons

Pradyumna in spring, Vásudevâ in summer, Nârâyana in the rains, Aniruddha in the autumn, and Sañkarsana in winter. He who knows this Vairâja Sâman as refuged in the Lord, who dwells in the seasons, shines with wisdom and learning, gets Life Eternal, lives all-knowing, becomes great in cattle and children, great in fame, and his vow is "Never complain of the seasons"—133

SEVENTEENTH KHANDA

MANTRA 1.

पृथिवी हिंकारोऽन्तरिक्षं प्रस्तावो द्यौरुद्गीथो दिशः प्रति-
हारः समुद्रो निधनमेताः शक्वर्यो लोकेषु प्रोताः ॥ २ ॥

स य एवमेताः शक्वर्यो लोकेषु प्रोता वेद लोकी भवति
सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या
लोकान्न निन्देत्तद्व्रतम् ॥ २ ॥

इति सप्तदशः खण्डः ॥ १७ ॥

पृथिवी Prithivî, the earth हिंकार Hinkârah, Pradyumna अन्तरिक्ष Antariksam, sky प्रस्ताव Prastâva, Vasudeva द्यौ Dyauh, heaven उद्गीथ Udgîthah, Narâyana दिश Diśah, directions, quarters, when applied to the Lord it means the Commander (देशन) प्रतिहार Pratihârah, Aniruddha, समुद्र Samudrah, ocean, when applied to the Lord it means complete (सम्यक्) abundance (उद्रेक) निधन Nidhanam Sankarsana एता Etâh, these शक्वर्य Śakvaryah, called Śakvari लोकेषु Lokesu, (in the Lord dwelling) in the worlds प्रोता Protâh, interwoven, refuged, controlled by स Sah, he य Yah, who एव Evam, thus एता Etâh, these शक्वर्य Śakvaryah, called Śakvari लोकेषु Lokesu, (in the forms of the Lord dwelling) in the worlds प्रोता Protah, interwoven, refuged, controlled by. वेद Veda, knows लोकीभवति Lokibhavati, becomes dweller of the superior worlds

(The rest as above)

1. Let one realise the glory of the Harmonious Lord called Śakvari Sâman in the worlds

Pradyumna in the earth, Vâsudeva in the sky, Nârâyana in the heaven, Aniruddha, in the quarters, Sañkarsana

in the sea These are the Sakvari Sâman refuged in the Lord, dwelling in the worlds He who knows these Sakvari Sâman, as refuged in the Lord dwelling in the lokas, gains the higher worlds, gets the Life Eternal, lives all-knowing great in wisdom and learning, great in fame, and his vow is "Never complain of the worlds" —134

EIGHTEENTH KHANDA

MANTRA 1

अजा हिंकारोऽवयः प्रस्तावो गाव उद्गीथोऽश्वाः प्रतिहारः पुरुषो निधनमेता रेवत्यः पशुषु प्रोताः ॥ १ ॥

स य एवमेता रेवत्यः पशुषु प्रोता वेद पशुमान्भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या पशून्न निन्देत्तद्व्रतम् ॥ २ ॥

इत्यष्टादश खण्डः ॥ १८ ॥

अजा Aja goats (rest the same as in Khanda six) एता Etâh, the e रेवत्य Revatyah Revati Sâman पशुषु Paśusu, in the five fold Lord dwelling in the animals प्रोता Protah, interwoven refuged in controlled by

(The rest is above)

1 Let one realise the glory of the five fold Harmonious Lord called Revati Sâman in animal

Pradyumna in goats Vâsudeva in sheep, Narâyana in cows, Aniruddha in horses and Sankarsana in men These are the Revati Sâman, as refuged in the Lord dwelling in the various forms of animals He who knows these Revati Sâman as refuged in the Lord dwelling in the animals, gets the blessed protector, the Life Eternal, lives all knowing, great in wisdom and learning, great in fame, and his vow is "Never complain of animals"—135

NINETEENTH KHANDA

MANTRA 1

लोम हिंकारस्त्वक्प्रस्तावो मांसमुद्गीथोऽस्थि प्रतिहारो मज्जा निधनमेतद्यज्ञायज्ञीयमङ्गेषु प्रोतम् ॥ १ ॥

स य एवमेतद्यज्ञायज्ञीयमङ्गेषु प्रोतं वेदाङ्गी भवति नाङ्गेन विहूर्छति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या संवत्सरं मज्ज्ञो नाश्नीयात्तद्व्रतं मज्जु नाश्नीयादिति वा ॥ २ ॥

इत्येकोनविंशः खण्डः ॥ १९ ॥

लोम Loma, hair of the body. Loma as applied to Lord means the destroyer (लोपक). हिंकार Hinkarah, Pradyumna. त्वक् Tvak, the skin. The Lord is called त्वक् because He is refulgent and brilliant tavas equal to prakâsa light. प्रस्ताव Prastâvah, Vâsudeva. मांस Mâmsam, flesh. When applied to the Lord it means gladdening (मादन) essence (सार). अस्थि Asthi, bone. When applied to the Lord it means firm seated (स्थिर आसन). मज्जा Majjâ, marrow. When applied to the Lord it means producer of ecstasy (मदस्य जननात्). यज्ञायज्ञीय Yajñâyajñiyam, the Sâman called so. अङ्गेषु Angesu, in the limbs, in the forms of the Lord residing over the limbs. When applied to the Lord अङ्ग means the nearest, standing near (अन्तिक near गत existing). अङ्गीभवति Angibhavati, becomes possessed of strong limbs. अङ्गेन Angena, in any limb, like hands, feet, etc. न विहूर्छति Na Vihûrchchhati, not crippled, become crooked. संवत्सर Samvatsaram, for a year as Brahmachari. मज्ज Majjah, marrow, intoxicated, drunk, being excited. न अश्नीयात् Na Asnîyat, should not eat. मज्जु Majju, intoxicating things.

1. Let one realise the glory of the five fold Harmonious Lord called Yajñâyajñiya in the members of the body.

Pradyumna in the hair, Vâsudeva in the skin, Nârâyana in the flesh, Aniruddha in the bone, and Sankarsana in the marrow. This is the Yajñâyajñiya Sâman as refuged in the Lord, dwelling in the various members of the body. He who knows this Yajñâyajñiya as refuged in the Lord dwelling in the various members of the body, becomes possessed of strong limbs, he is not crippled in any limb, gets the Life Eternal, lives all-knowing, becomes great in wisdom and learning, great in fame. His vow is "Do not eat for a year while in a state of excitement," or "do not eat any intoxicating thing at all. —135

TWENTIETH KHANDA

MANTRA 1

अग्निर्हिंकारो वायुः प्रस्ताव आदित्य उद्गीथो नक्षत्राणि प्रतिहारश्चन्द्रमा निधनमेतद्राजनं देवतासु प्रोतम् ॥ १ ॥

स य एवमेतद्राजनं देवतासु प्रोतं वेदैतासामेव देवतानाꣳ सलोकताꣳ सार्ष्टिताꣳ सायुज्यं गच्छति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या ब्राह्मणान्न निन्देत्तद्व्रतम् ॥ २ ॥

इति विंशः खण्डः ॥ २० ॥

अग्नि Agnih, Lord dwelling in the fire called Agni हिंकार Hinkarah Pradyumna वायु Vâyuh the Lord dwelling in the air and also called Vâyu, because He is knowledge (Va) + life (âyu) or the life + wisdom प्रस्ताव Prastâvah, Vâsudeva आदित्य Âdityah, the Lord dwelling in the sun and called also Âditya नक्षत्राणि Naksatrani, stars, the Lord dwelling in the stars and called also Naksatra independent He who has (na न) no governor (ksattram) over him चन्द्रमा Chandramah the moon, the Lord dwelling in the moon and called also Chandramah the gladdener, Supreme bliss from the root चन्द to give joy राजन Râjanam, the Rajan Sâma देवतासु Devatasu, in the devatâs एतासां Etâsâm of these, viz., Agni, etc एव Eva, indeed देवतानां Devatânam, of the devatâs सलोकता Salokatâm, the state of being in the same loka or world as the devatâ, viz to be in the same plane as the devatâ सार्ष्टिता Sarstitâm, to be in the company of, the state of being near the devatas सायुज्य Sayujyam, unity, having one and the same body. Belonging a part of the body of the devata गच्छति Gachchhati, gets, (the rest as above) ब्राह्मणान् Brâhmanân the knowers of Brahman

1 Let one realise the glory of the five-fold Harmonious Lord called the Rajana Sâma in the Devatâs

Pradyumna in Agni (fire), Vâsudeva in Vayu (Air), Narâyana in Âditya (the Sun), Aniruddha in Naksatra (stars) and Sankarsana in Chandramâ (Moon) This is the Râjana Sâman as refuged in the Lord dwelling in the Devas He, who knows this Râjana Sâman, refuged in the Lord dwelling in the devas, obtains the same world, the same company and the same body as of these very devatâs He gets the Life Eternal, lives all-knowing, becomes great in wisdom and learning, great in fame His vow is "Do not speak evil of the knowers of Brahman '—136

TWENTY-FIRST KHANDA

MANTRA 1

त्रयी विद्या हिंकारस्त्रय इमे लोकाः स प्रस्तावोऽग्निर्वायुरादित्यः स उद्गीथो नक्षत्राणि वयाᳩसि मरीचयः स प्रतिहारः सर्पा गन्धर्वाः पितरस्तन्निधनमेतत्साम सर्वस्मिन्प्रोतम् ॥ १ ॥

स य एवमेतत्साम सर्वस्मिन्प्रोतं वेद सर्वᳩ ह भवति ॥२॥

त्रयी विद्या Trayîvidya the Rig the Yajus, and the Saman, these three Vedas, the Lord dwelling in these three Vedas, the form of Knowledge Every one of the forms Pradyumna etc, is triple हिंकार Hinkarah, Pradyumna त्रय इमे लोका Trayah, ime lokâh, these three worlds Bhuh Bhuvah and Svah The Lord dwelling in these three worlds प्रस्ताव Prastâvah, Vasudeva अग्निर्वायुरादित्य Agnir Vayur Âdityah, *the fire, air, and the sun, the Lord dwelling in these,* Agni, Vayu, and Âditya उद्गीथ Udgitha, Narayana नक्षत्राणि वयांसि मरीचय Naksatrani vayamsi maricha-yah, the stars birds and the rays The Lord dwelling in the stars (Naksatras) Siddhas (who can go easily according to their own desire from one planet to another) and the rays These words also are the names of God Naksatra means independent, Vayas means the mover in space and Marichi means light प्रतिहार Pratiharah, Aniruddha सर्पा Sarpah serpents; when applied to the Lord it means the great motion गन्धर्वा Gandharvah, Gandharvas, when applied to the Lord it means the upholder of worlds (गौ gau-world) or cows (गौ =cow) or of *knowledge* (गौ – *knowledge*) पितर *Pitarah pitris* when applied to the Lord it means the Great Father of all The Creator तत Tat, that निधन Nidhanam Sankarsana एतद् Etat, this साम Sâma Saman सर्वस्मिन Sarvasmin in the full, the Lord possessing the full and perfect qualities प्रोत Protam, interwoven refuged, controlled by सर्वं Sarvam full, perfection according to his capacity and merit ह Ha, indeed भवति Bhavati gets (from the Self of perfection)

1 Let one realise the glory of the five fold Sâman in the Harmonious called the Full (Sarvam)

Pradyumna in the three-fold knowledge, Vâsudeva in the three worlds Nârâyana in the three devatâs, *viz*, Agni Vâyu and Âditya, Aniruddha in the three movers-in space, *viz*, the Stars (Logoi) the Siddhas and the Rays (Rijus) and Sankarsana in Serpents Gandharvâs and Pitris This is the Sâma refuged in the Full He who knows thus this *Sâman* as refuged in the Full, gets perfection (from the Full, according to his capacity) —137

MANTRA 2.

तदेष श्लोको यानि पञ्चधात्रीणि त्रीणि तेभ्यो न ज्यायः परमन्यदस्ति ॥ ३ ॥

यस्तद्वेद स वेद सर्वं सर्वा दिशो बलिमस्मै हरन्ति सर्व-मस्मीत्युपासीत तद्व्रतं तद्व्रतम् ॥ ४ ॥

इत्येकविंशः खण्डः ॥ २१ ॥

तत् Tat, in this matter, regarding this, एष श्लोक Esah Ślokah this verse, the verse next given यानि Yani, which, Pradyumna, etc. पञ्चधा Pañchadhâ, in five forms त्रीणि त्रीणि, Trini trini, three three तेभ्य Tebhyah, than these forms न Na, not. परं ज्यायः Param jyâyah, higher than the greater The Most High अन्यत् Anyat, anything else. अस्ति Asti, is. य Yah, who तत् Tat, that, these, these forms of the Lord as being the Most High वेद Veda, knows सः Sah, he वेद Veda, knows. सर्वं Sarvam, all scriptures, Śâstras. सर्वा दिश Sarvadiśah, (persons living in) all quarters बलिं Balim offering, tribute अस्मै Asmai, to him, to such knowers. Primarily this applies to the Chaturmukha Brahma who is the real jñani This is literally true in his case, and partially so in the case of jñanins lower than Brahma हरन्ति Haranti, bring सर्वं Sarvam, full of all qualities. अस्मि Asmi, the Supreme Brahman called Asmi The great I AM इति Iti, thus. उपासीत Upasita, let one meditate. तद्व्रतं तद्व्रत Tat vratam tat vratam, this is his vow, this is his vow

2. Regarding it is the following verse These five forms existing in triad of three and three are the highest. There is no other object more high than these. He who knows this, knows the true meaning of all the Śâstras. All persons living in all quarters bring tribute to him. His vow is "Let one meditate on the Lord as Sarvam Asmi, full of all perfections and called Asmi, the destroyer of ignorance and possessing all wisdom. Let him meditate thus."—138

MADHVA'S COMMENTARY.

Khaṇḍas 14—21

These eight Khandas are taken together by the Commentator and he explains in it the eight Sâmans, namely (1) He who realises or knows the Bṛihat in the sun, (2) He who realises the Vairupam in the rain, (3) He who realises the Vairupa in the seasons, (4) He who realises the Śakvari in the lokas, (5) He who realises the Revati in the animals, (6) He who realises the Yajñâyajñiyam in the members of the body, (7) He who realises this Râjanam or brilliant in the Devatas, (8) He who realises this Sâman in the Full The Commentator explains these eight passages by quoting an authority —

When the Lord Janârdana is meditated as five fold in the sun and called Âditya, and when meditated in the rain, and similarly meditated in

the seasons, and in the worlds, and in cattle, and in the members of the body and in the Devas and in all, under His various names of Āditya, Parjanya, Ritu, Loka Paśu, Aṅga Devatā, and Sarva (which not only mean the sun, the rain the seasons the world, the cattle, the members the devas, and all, but which also are the means of the Supreme Lord Himself) and he who knows the various *Sāmans* called *Brihat, Vairupa*, etc, undoubtedly gets release or salvation

(In these eight Khandas the words are almost the same which have occurred in the previous khandas, and they have there been explained already The Commentator however, now takes up two of those words and shows again that they are names of the Lord These words are *Samudra and Diśa which ordinarily mean 'ocean and direction* or points of the compass He shows that these words denote the Lord also)

The Lord is called Samudra because He is complete (samyak) in crement or fulness (udreka) So, Samudra means 'the completely evolved' 'the completely full,' 'the fully increased,' 'the vast' 'the infinite' The word Diśa means one who commands (deśana), it, therefore means the Commander, the Guide, the Director the Teacher

(The Commentator now explains the word *loma tvach mamsa asthi majjā* and aṅga These words generally mean 'hair of the body, 'touch or skin flesh 'bone' 'marrow and limbs' respectively The Commentator shows that interpreted by the key of letters these words are the names of the Lord also)

He is called loma, because He causes the vanishing (lopa) or destruc tion, He is called tvach because He has the form of light (tviṣ)

He is called Mamsa because he is exhilarating (madana) and because he is the essence (Sāra) of all, therefore mamsa means the exhilarating essence, He is called Asthi because He is firm (Sthiram) seated (Āsina), or He is the firm postured He is called majja because He produces (Janana) intense excitement or ecstasy (mada) He is called Aṅga because he exists (gata) as nearest of all (Antika)

(The Commentator now explains the words Vayu *Nakṣatra Chandramā*, and Traividya of Khanda 20 and 21)

He is called Vāyu because He is knowledge (Va) and Giver of life (Ayus, namely wisdom and life, He is called Nakṣatra because He is Independent (that which does not decay or gets wounded—kṣatra—is called Nakṣatra or He who has no one like a Kṣatra or Protector above Him, *therefore it means Self protected Self-ruling and not ruled by an other*) He is called Chandramā because he is the highest joy (Chandra comes from the √Chand to gladden to give joy) He is called Traividyā because His essential nature is wisdom and knowledge The word Traividya means He who is known by the three or through the three Vedas

As says a text —"The Supreme Hari is called Asmi because He is all-knowledge and wisdom (mi = knowledge) and asmi = all dispelling; *i.e.*, all ignorance is expelled (asma = expelling, ejecting, destruction); or the All-wise Destroyer (of ignorance). Let one meditate on Him as Sarva, *i.e.*, All-full, for sarvati means fullness."

Says an objector —Why not take the word "asmi" as the First Person Singular of √as "to be" and meaning "I am," and why explain it as a compound word? The Śruti teaches that one must meditate with the idea that the whole universe is false. It does not imply that one must think that he is every thing, but the non-I is false. One must meditate that he is the consciousness pervading all, and all are in him. To this the Commentator says

If the words "sarvam asmi" be taken to mean "I am all," in the sense that "every thing else is false," then it would contradict the very next words of this verse of Khanda 21 "tebhyo na jyâyah paramanyad asti," "greater than these there is nothing else." For then the words jyâyas 'greater,' and param 'higher,' would be redundant, for there is no one else than the "I" with which any comparison could be made. (For according to this theory, every thing other than the "I" is false and non-existent. In fact, then the Śruti, instead of saying "there is nothing else greater or higher than these" would have said "there is nothing else than these.")

Thus this Śruti (Khanda 21) proves that there *are* other things also (truly and really, besides the Lord.)

The word tebhyah,' than these' should be explained as tatah, "than Him," for the triad there represents the Trinity or rather the unity in trinity.

The above verse further proves that there is no one thing or being higher than the Lord, or greater than He. This is the main fact established by this Śruti (and not that every thing else is false.)

Says an objector —In your system also the word jyâyah and param are tautologous, for higher and greater have the same meaning. To this the Commentator says

The word Jyâyah refers to Lakshmi. She is the greater, while the Param jyâyah or higher than the Greater is the Lord alone.

(Thus this text shows that there is no one *equal* to the Lord even.)

(Thus having refuted the theory that "every thing else than the I is false" the Commentator now takes up the other theory that there is only one consciousness in the world, that the meditation taught by the Śruti is to be taken in the sense that "I" is the only consciousness underlying all consciousnesses.)

If the phrase sarvam asmi meant that there was only one individual consciousness (Jiva) in this world then it would contradict the next words of this very Śruti which says "yas tad veda sa veda sarvam"—"he who knows That knows every thing." For the word tad "That," would be redundant, for the consciousness being one only, there would be no

"That" to be known For if the worshipper has the same consciousness as the Worshipped, he would not be aware of any "That" there (This shows that there is a Being separate from the worshipper Had the worshipper and the Worshipped been one and identical, then the Śruti would have said —

"He who knows his own self knows every thing," but it says ' he who knows That knows every thing '

Says an objector —There is no such contradiction as you apprehend The text sarvam asmi does declare the unity of consciousness and that there is only one Jiva in the world, and that the text ' he who knows that knows every thing does not contradict the first The latter text only repeats the well known common sense view that there are different things and objects in the world and its very mention of this difference to believe which every unillumined intellect is naturally prone shows that this common sense view is not the transcendental truth Identity is the highest truth, and it cannot be proved either by perception or by inference as the difference is proved The knowledge that I am all is proved only by the Revelation hence the necessity for the Śruti to declare "sarvam asmi I am all The text ' he who knows That knows all,' is a weak one and must give way before the stronger texts declaring identity, such as "I am all To this the Commentator replies —

This text (he who knows That knows every thing) is not an anuvada merely, a statement of a well known fact i e , difference Without the Revelation we could not have known the very existence of God and His attributes much less the fact that He is different from the Jiva

Without direct revelation the very nature of God and His existence cannot be established much less can it be proved that man and God are different and not identical

So it cannot be said that difference between God and man is one known to common sense by perception and inference

If both are identical then arises the question has Brahman consciousness of Himself or not But as it is an admitted fact that God knows Himself, so it is impossible for the Jiva which is essentially God, to have ignorance, etc So Jiva must always know himself But if it be said that Jiva and Brahman though identical, have become separate owing to upadhi or limiting adjuncts, then this upadhi would affect both equally, because both are identical, and so Jiva and Brahman both become ignorant by force of the upadhi acting equally upon them And it would follow that the evils of upadhi would affect them both, that is to say, both would be subject to sorrow, pleasure, pain, etc Because both being identical are equally related to the upadhi , the effect upon them would be the same If it be said that the effect of upadhi in one would be different from the effect of upadhi in the other, that the relation of upadhi in the case of one is not the same relation with the upadhi in the case of the other, and so though in the case of Jiva it would become

ignorant through upâdhi, but not so the Îśwara, then it would follow that the difference of this and that, between Jiva and Îśwara, is not the result of upâdhi but of something inherent in them both Therefore, upâdhi only manifests a difference, which existed from before in the thing itself (as the pot only manifests the difference of locality which always existed in space)

'But, says an objector, 'plurality or difference is a matter of perception The difference between man and God is perceived, and as it is perceived it requires no Revelation to show that they are different While it requires a revelation to show that they are identical For our argument is this The difference is apprehended by the perception of a thing and its opposite If the Iswara be the thing to be distinguished then the Jiva would be the opposite and if the Jiva be the thing to be distinguished then Iswara would be the opposite—therefore the perception of one would imply the perception of the other *So difference is a matter of perception To this the reply is that difference is a matter of* perception, when the things contrasted are *both* matters of perception But God is not a matter of perception but is known through revelation alone So it is necessary for that very revelation to teach whether this God is separate from the Jiva or one with it Therefore when bheda śrutis are found in the Revelation you cannot say that they are mere anuvadas

Now the Jiva is proved because everyone knows that he exists The consciousness itself is the witness with regard to the existence of one's own self But this consciousness does not give any such direct evidence as to the existence of God, and His existence *is not proved by any authority other than that of revelation He cannot be proved by* perception, because He is unlike any other object of perception He cannot be proved *by inference and reasoning because there is always possibility of error in reasoning* Therefore without revelation we cannot know anything about the existence or nature of God In other words the existence of God is not proved by any evidence of subjective nature Consequently it follows, that *a priori* subjective evidence there is none either in favour of or against the view of the man and God being separate or identical Therefore, any text of the revelation declaring difference between God and man, cannot be taken to be a mere anuvada or the statement of a fact already known by some other proof such as perception reasoning &c Therefore, the śrutis like ' he who knows That, knows everything cannot be said to be mere anuvad and so it follows that this very śruti sets aside the abheda śrutis (the śrutis that establish identity) Therefore the abheda śrutis must be so interpreted as not to be in conflict with the bheda śrutis Another reason against holding that the Jiva and Brahman are identical is this If they are identical, and as Brahman always retains His consciousness and always is self-conscious, *it follows that Jiva* must also always retain its consciousness for both are one, and Nescience should never attack the Jiva And the latter can and must know Brahman or *rather Itself* by its innate knowledge with at sravana (study), manana (meditation), &c And thus the Jiva would always know Brahman for Brahman is always self-conscious *There is the other alternative that Brahman may not be self conscious though it may* be all consciousness But this view is against śruti and would make creation impossible

But says an opponent let Brahman be self conscious but owing to upadhi the Jiva is ignorant To this the reply is *if the upadhi has made the Jiva ignorant* it would make the Brahman also ignorant because both are identical Not only this, it would make them both subject to pain birth death &c *But it may be said that upadhi would produce*

its effect only on the Jiva and not on Brahman, for the upadhi is related to the Jiva only and not to Brahman Thus as the upadhi in the shape of a mirror is related only with the reflection of the face in it, and not with the face itself The reflection alone gets distorted, dimmed &c, owing to the defects in the upadhi called mirror and not so the face itself But this is surrendering the advaita or pure Monism For the reflection in the mirror and its original the face are not identical If the Jiva is such a reflection of Brahman in matter then the theory of identity goes For here the difference existed from before, and was not caused by the upadhi the rays proceeding from the face were different from the face, the picture existed separately in the rays the mirror only manifested the picture Another illustration of the upadhi causing difference, where there was no difference before, is that of space and the pot People think that the space inside the pot is different from the space outside Thus strictly speaking the difference caused by upadhi affects a thing which is always identical with itself, as the upadhi called pot affects space But even here also the upādhi called pot does not create the difference in space the difference existed from before one locality in space being always different from another The pot only manifests the difference which existed from before In support of this proposition that an upadhi never originates difference but only manifests a pre-existing difference, the Commentator quotes a Nyāya tenet

MADHVA'S COMMENTARY.

Those which are different in themselves from before, (such as different localities in space), but which the ignorant ordinarily do not realise, those alone are made manifest by upādhi, and brought within the scope of the perception of the ignorant The upâdhi never of itself creates any difference It is never able to create a difference in objects which are (or rather is) identical It is only manifester of a pre existing bheda (difference) to the undiscriminating (The upâdhi never creates the many, the many exist from before But is there manifoldness in space also? The Nyâya answers it in affirmative) The spaces are also many, and infinite (or rather innumerable) like the drops of water This is so in the Brahma tarka

Therefore it follows that the Jiva and Īśvara are not identical man and God are different As says the Parama Samhitā — Let not any one worship the God of gods by thinking that he is identical with the God, for there cannot be the relation of the Worshipper and the Worshipped, when one treats the Worshipped as identical with himself' The following Śrutis also prove that the Jiva and Brahman are not identical —

' The Lord can not be well understood, when taught by a sectarian, for he describes Him as inferior to his own deity The Lord however, is full of all excellencies and has been so conceived by the Vedas Nor is the true knowledge of Him obtained when taught by an Ananya (Pantheist or an Idealist) The Lord is even smaller than the Jiva whose size is that of an atom He is inconceivable (Katha, II 8) "

"This belief which thou hast got, can not be brought about nor destroyed by argument; when taught by the true Teacher who realises himself as separate from the Lord, the Self becomes easily realised O dearest! strong is thy resolution Inquirers like thee, O Nachiketas! are not many (Katha II. 9)"

"The Deva of eye can not fully enter into the majesty of That Hari, nor the Deva of speech, nor of mind. We do not know nor understand how He may be governing all this He is indeed more wonderful than all that can be known or all that can be imagined He is the Best Thus have we heard from the Teachers of old who taught Him to us" (Kena, I 3)

"Different from the holy, different from the sinful, different from this insentient universe of cause and effect, other than the past, present, and future, is the Lord. Tell that to me exactly as thou knowest Him. (Katha, II. 14)"

"The Eternal among the eternals, the Consciousness among all consciousnesses, the One who bestows the fruits of Karmas to many Jivas, the tranquil-minded ones who see Him seated in their Ātma, get eternal happiness, but not the others (Katha, V. 13)"

"As pure water poured into pure water becomes *like* that, O Gautama, so the Ātma (Lord) of the wise sage, namely Brahmâ himself, becomes *like* that Brahman, when he gets release; but never becomes *identical* with Brahman, much less any inferior being (Katha, IV. 15)"

"Having sought shelter in this knowledge and reached likeness of Nature with me, they are not born at Æon's dawn nor at world's ending are they distributed (Gita, 14 2)

"The knower of the supreme Brahman attains the supreme Brahman about it is the following Rik —Brahman is True (the Creator, Preserver and Destroyer of the Universe), the Omniscient, and Illimitable (not limited by time space or causality) he who knows Him as placed in the cavity, in the highest ether, he enjoys with the Omniscient Brahman all objects of enjoyment under His control" (Taita, II 1)

This passage also shows that the enjoyment of the Muktas are under the control (Saha = under) of the Lord As says a text "the Muktas or freed souls are all equal to Brahman, so far as the enjoyment of pleasures is concerned, but they are not His equal in the matter of sovereignty (creation, etc, of the worlds) and beatitude (infinite joy)"

(The Commentator now takes up the second verse of Khaṇḍa 21 "Regarding it is the following verse —These five forms existing in triad of three and three are the highest There is no other object more high than these

The five forms (Pradyumna, Vasudeva, Nārāyana, Aniruddha and Sankarsana) become triads according to the places they occupy in Rik, etc. But though they become separate and different yet they are really identical with the Lord and with each other, through the great Majesty of the Lord, for thus it is written in Sāma Samhita.

If an object which is visible (whose existence is proved by perception and valid means of knowledge) is to be set aside as unreal it can only be done so by reasoning but not so is there any necessity of reasoning if one has to establish the reality of such an object, for its reality is a matter of direct perception and does not depend upon reasoning. Of an object given by direct perception the reality is borne on the mind intuitively, and does not stand in need of arguments. But if there are arguments to prove its reality they are mere embellishments, similarly, if there are no arguments to prove its reality, that also is so much the better and is not any fault in the reality of the object. In fact the absence of reasons to prove its falsehood and unreality is a grave defect.

In other words reasons cannot strengthen the conviction of the reality of things given in intuition. If there are such reasons they are mere ornaments not of any utility. If there are no reasons the absence itself is an ornament because the reality stands in need of no reason to support its truth. But when in addition to this there are no reasons on the other side to prove the unreality of this reality then the absence of such reasons is a grave fault and strong support in favour of the reality of intuitive perception.

Moreover there is no difference or distinction between the theory of void (Śunyavāda of the Buddhists) and this theory that the world is absolutely unreal and false.

(But says an opponent by Mithyā we do not mean absolutely false but something mysterious something which cannot be explained (Anirvachaniya). To this the Commentator replies —

There is no proof of the existence of such an (Anirvachaniya) or an object which is both true and false, at the same time, which is real and unreal, which exists and does not exist, which is *sat* and *asat* at the same time. It therefore follows that the Bheda or the multiplicity of objects is a reality and not false. This difference between objects between God and man between man and man, between them and the world, is a real and true difference and not a mere Mirage.

(Let it be granted that difference is a reality that Bheda is Satya. But we say it is only a conventional reality (Vyavahārika) and not an absolute reality, it is phenomenal reality and not noumenal reality. If this Bheda was only a phenomenal reality, then those who assert it must also assert that there must be some one to whom at some time this

reality became in unreality, to whom it was known is false and phenomenal only) *And, therefore, the Commentator says* —

But no one has the notion or direct knowledge that this Bheda never existed, *does not* exist or will *not* exist, and *since no one* ever had or has or will have such a knowledge of the unreality of things, it is wrong to say that the reality is a *conventional one only* *This is the* difference between us and those who say that the reality of the world is conventional only We ask *them to produce a person, to whom it is conventional* only , and since they can not produce any such person, we do not admit that their theory as to the world being a conventional reality is true

But if there be a person, who has this notion or conviction that the world is a conventional reality only, we ask you what is the difference between this notion and the theory that the whole world is void and nothing (Śunya)

There are, on the other hand, express Śrutis, declaring that the world is real As for example the following text of the Rig Veda, IV 17-5 —

Satyam Enam Anuvisve Madanti ' *All rejoice (in Him) having* attained Him as the true (This shows that even in Mukti, there is *difference*)

All Śrutis declare that the Bheda is real and not fictitious Then *there are other texts* also, as for example, the following verses of the Manduka Upanishad (Verses 24 and 25, page 23) —

Note —We give these two verses again here in the original with their word meaning as now given by the Commentator —

प्रपंचो यदि विद्येत निवर्त्तेत न संशयः ।
मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ॥

Prapañchah, difference, bheda Yadi, if Vidyeta, was produced, is *created, comes into* existence at a certain time Nivarteta, would cease to exist, will come to an end Na not Sañsayah, doubtedly Maya, by the wisdom of the Lord Matram, cognised and delighted in i e, the Bheda, which the Lord by His wisdom takes delight in and recognises as such Even to His consciousness there is bheda If there was no bheda, how could the Lord have sported *with Brahma &c Idam this Dvaitam difference, duality* Advaitam, the Lord called the ' One without a second the peerless, Paramarthatah, is the Highest Entity or End

Note —If the difference was brought into existence (and is not eternal in the nature of things) then it would certainly cease to exist at some time or other The duality is, however *a real by* *in* which the Lord by his power and wisdom takes delight and cognises it as such He alone is Differenceless Simple Element (Advaita) He is the only Supreme object

विकल्पो विनिवर्तेत कल्पितो येन केनचित् ।
उपदेशादयं वादोऽज्ञाते द्वैतं न विद्यते ॥

Vikalpah, false notion that the Lord is not Advaita but has differences in Him Vinivarteta would cease to exist Kalpitah, created, imagined Yadi, if Kenachit by some one Upadeśāt, by instruction Ayam this Vādah saying Jñāte, being known Madhva reads it Ajñāte—in the Unknown The Lord is called the Unknown, because the ignorant do not know Him Dvaitam, the duality Na, not Vidyate exists

Note—If, however any one has imagined that the form of the Lord is not a simple substance (but has differences in it) then that wrong notion of his will be removed by right instruction This is the truth [that when knowledge arises the false notion (that Lord has differences in Him) ceases to exist or] In the Unknown Lord there is no plurality He is homogeneous

I If the Plurality were a created object then undoubtedly it would come to an end The plurality is (however eternal) and recognised as such by the Lord and He takes delight in it

MADHVA'S COMMENTARY

The word Prapancha means bheda or plurality (or difference) The word vidyeta means bhaveta utpadyeta, "if it were brought into existence" "if it were produced"

Then it would cease to exist also at some time or other (but as plurality does not cease, it follows that) the difference between the Jiva and the Lord, etc, is not created, but on the other hand it is eternal

The word Māyā means the knowledge or the consciousness of the Lord The word mātra means that which is cognised (matam) and delighted in (ratam) by the Lord The whole word māyāmātram thus means the plurality is a thing cognised by and delighted in by the Divine consciousness The Lord knows it and delights in it

The words advaitam paramārthatah mean that the Lord alone in His Form or Body is the real advaita (or Undifferentiated, homogeneous, free from plurality) The word Paramārtha denotes the Lord The Lord through His Form is alone Advaita—the Undifferentiated homogeneous substance

Therefore, what is called Advaita refers to this Lord the Paramārtha That is to say there are even no inherent differences in the Lord (as it is in a tree for example, that has leaves branches flowers, fruits, etc, different from each other, though forming one Unity The body of the Lord is a homogeneous unity, unlike any other organised body)

•2 The plurality would be sublated, had it been merely a (false) imagination of some one (due to his ignorance) The position established by (sacred) teaching is, with regard to the Unknown Lord there is no differentiation He is homogeneous

Note—*If plurality was due to mere imagination of us mortals then like all other* fancies it would cease as soon as any one would declare the truth Thus when a man falsely imagines a rope to be a snake that false notion ceases as soon as any one tells him this is a rope and not a snake. But not so the notion of plurality In spite of monistic teachings, the notion of plurality still remains

MADHVA'S COMMENTARY

Nor is plurality due to mere imagination If any one, through ignorance had imagined this plurality it would then also be sublated and so cease to exist, (but it is never so sublated therefore, it is not an imagined thing)

Says an objector —The Srutis teach that plurality does cease and Monism is cognised In fact this very Sruti says when knowledge is attained (jñâta) the plurality ceases to exist)

To this the Commentator says —No one has ever experienced Monism, it is a theory based upon instruction only

But the instruction itself is based upon the wrong interpretation of the Śruti text The proper reading is 'Ajñâte dvaitam na vidyate,' '*In the Unknown Lord there is no plurality*

Therefore from the teaching (Upadeśa) of the Śruti this is the theory which is established—Ajñâte dvaitam na vidyate—since no one can know the Lord without His Grace, the Lord is called the Unknown In that Unknown there is no plurality He is a simple undifferentiated, homogeneous substance

(The Commentator now quotes an authority in support of his explanation) says the Brahma Tarka —'The difference (bheda) is of five kinds *First between the Jivas and the Lord*, *second between the Jivas inter se*, third between the Jivas and the insentient objects, fourth between the Lord and the insentient objects fifth between insentient objects *inter se* As the difference is of five sorts it is called Prapancha (Thus Prapancha has come to mean plurality or that which is five-fold) (The word Pancha would have also denoted plurality derived from the substantive pancham five and the affix अ Da with the force of pâtra ...) The force of the word pra in Prapancha is to lead to excellence The knowledge of this *five fold nature of all plurality or bheda is the best* means of getting release hence this knowledge is called pra or excellent

Thus Prapañcha means the Excellent—Release Giving knowledge of the five fold difference Or Prapañcha is so-called because it is the most excellent pentad,—a pentad the knowledge of which gives Mukti)

"If this plurality had a beginning, it would certainly come to an end at some time But as it does not come to an end, therefore it never had any beginning'—The line mayā mātram far from supporting the advaita view, is an authority in favour of the Dvaita view —

"The word māyā means the object of knowledge or consciousness of Visnu '

The plurality is an object of Divine knowledge He the Lord cognises it But can not the Lord cognise an unreality The answer to that is —The plurality is not only a māyā an object of Divine knowledge but it is Mātram also

"Since it is measured or cognised (Mata=known) by the Lord, it can never be an illusion, for no illusion can exist in the Lord, more so, because the Lord delights (ramate=ra) in this plurality and Visnu would never take delight in mere illusion But in the case of Hari called the Paramartha there exist no differentiation as in the case of sentient or insentient beings'

"If you say the plurality is merely an imagination,' we ask why does it not come to an end? (For all imagined things—like dream, &c, come to an end sometime or other)

(But says an objector The Mandukya Upanisad starts with a declaration of mon sm— the Past Present Future Yea all that is beyond the three-fold time is Om" This shows that there is a Unity called Om which is every thing and that there is no such thing as plurality Therefore these verses at the end must also be so construed (in an advaita sense) as to be consistent with the initial statement To this the Prabhu Tarke says you have misunderstood the initial statement It does not mean all objects—whether in the past, present or the future are Om

"But all times whether called Past Present or Future or beyond these exist simultaneously in the Lord Janardana Omkara (In Him there is no such thing as Time)

(The line Ajnate dvaitam na vidyate means) — "In the Lord called Ajnata there is no differences or plurality He is a homogeneous substance

(The word vidyate has been explained as produced created The Commentator now shows why he has so explained this verb)

The word vidyate is derived from the √vid to accidently manifest, "to take form by chance, to happen'

But in the ordinary Dhatupātha no such meaning is given to the √vid where do you get this meaning? To this the Commentator answers —

Vidyate has this meaning just as bhidyate means destroyed though in the Dhatupātha the √bhid means 'to split up, only

"may I, by my singing, procure moksa for the Devas." This is possible only when the Udgata is Vâyu, the Beloved Son of God But when the Udgatâ is a human being, he should make the resolve "Let the Vâyu, within my heart, sing out for the release of the Devas." इति Iti, thus आगायेत् Âgayet, let one sing स्वधां Svadham, pleasure, svadhâ, power of self-determining will. पितृभ्य Pitṛibhyah, for the Pitṛis. आशां Âśâm, hope, desired object, blessing. मनुष्येभ्यः Manusyebhyah, for men तृणोदक Tṛṇodakam, fodder and water. पशुभ्य Paśubhyah, for animals. स्वर्गं लोकं Svargam lokam, heaven world यजमानाय Yajamânâya, for the sacrificer, host, patron अन्न Annam, food. आत्मने Âtmane, for himself, with regard to the Supreme Self dwelling in Prâṇa. आगायानि Âgâyani, may I sing एतानि Etâni, these मनसा Manasâ, with mind ध्यायन् Dhyâyan, reflecting. अप्रमत्तः Apramattah, without being heedless स्तुवीत Stuvita, let (the Udgâtâ) sing praises.

2. Let the Udgâtâ sing with this resolution:—May I, by my singing, procure immortality to the Devas, will-force to the Pitris, desired objects to men, fodder and water to animals, heaven to the sacrificer and food for myself. Thus reflecting on these, in his mind, let the Udgâtâ sing praises without being heedless

MANTRA 3.

सर्वे स्वरा इन्द्रस्यात्मानः सर्वे ऊष्माणः प्रजापतेरात्मानः सर्वे स्पर्शा मृत्योरात्मानस्तं यदि स्वरेषूपालभेतेन्द्रꣳ शरणं प्रपन्नो अभूवं स त्वा प्रतिवक्ष्यतीत्येनं ब्रूयात् ॥ ३ ॥

सर्वे Sarve, all. स्वराः Svarah, vowels इन्द्रस्य Indrasya, of Indra Indra here means Vâyu, because through His power he gives every thing to all. (इदं राति ऐश्वर्यं ददाति). आत्मन Âtmanah, bodies, images, symbols. सर्वे Sarve, all ऊष्माण Ûsmaṇah, sibilants, (are symbols). प्रजापते Prajâpateh, of Prajapati, viz, Visṇu the protector (पति) of all creatures (प्रजा) आत्मानः Âtmanah, symbols, bodies, images स्पर्शाः Sparśah, consonants other than sibilants and semi-vowels; viz, from क to म मृत्यो Mṛtyoḥ, of Rudra; called Death, because he is the Regenerator आत्मान Âtmanah, symbols, etc. तं Tam, him (udgâta) यदि Yadi, if. स्वरेषु Svaresu, with regard to vowels though rightly pronounced उपालभेत Upâlabheta, should (an Asurah) reprove by saying falsely "Thou hast incorrectly pronounced the vowels in thy singing" इन्द्र Indram, to Indra, viz, Vâyu, the Lord of vowels. शरण Śaranam, refuge, shelter प्रपन्न Prapannah, taken, attained अभूव Abhûvam, I have become स Sah, he, i e, Vâyu त्वा Tva, thee प्रतिवक्ष्यति Prativaksyati, will teach (you) एनं enam, him ब्रूयात् Brûyât, let (him) say.

3 All vowels are symbols of Vâyu, all sibilants are symbols of Visṇu, all consonants are symbols of Rudra.

If any (Asurah) should reprove him for his vowels (though rightly pronounced) let him answer him "I appeal to Vāyu, the Lord of vowels, (through whose grace I have pronounced my vowels correctly) let him teach thee"

MANTRA 4

अथ यद्येनमूष्मसूपालभेत प्रजापतिꣳ शरणं प्रपन्नोऽभूवं स त्वा प्रतिपेक्ष्यतीत्येनं ब्रूयादथ यद्येनꣳ स्पर्शेषूपालभेत मृत्युꣳ शरणं प्रपन्नोऽभूवं स त्वा प्रतिधक्ष्यतीत्येनं ब्रूयात् ॥ ४ ॥

अथ *Atha, now, then* यदि *Yadi, if* एनं *Enam him (udgātā)* ऊष्मसु *Ūsmasu*, sibilants उपालभेत Upālabheta, reprove प्रजापतिं Prajāpatim Visnu (the Lord of the sibilants) शरणं Śaranam, refuge प्रपन्न Prapannah, entered upon, taken अभूवं Abhuvam, I have become स Sah he (Visnu) त्वा Tvā thee प्रतिपेक्ष्यति Pratipeksyati, will smash इति Iti thus एनं Enam him (the Asura) ब्रूयात् Brūyāt, let (him) say अथ यदि Atha yadi, and if एनं Enam, him (udgātā) स्पर्शेषु Sparśesu in consonants उपालभेत Upālabheta, should reprove मृत्युं Mrtyum Rudra (the Lord of the consonants) शरणं Śaranam shelter, refuge प्रपन्न Prapannah, taken attained अभूवं Abhūvam, I have become स Sah, he (Rudra, the Lord of the consonants) प्रतिधक्ष्यति *Pratidhaksyati, will reduce to ashes* इति Iti, thus एनं Enam, him (the Asura) ब्रूयात् Brūyāt, let him say

4 If any one should similarly reprove him for his sibilants, let him answer him "I appeal to Visnu, the Lord of sibilants, let Him smash thee" And if any one were to reprove him similarly for his consonants, let him answer him "I appeal to Rudra, the Lord of the consonants, He will reduce thee to ashes"

MANTRA 5

सर्वे स्वरा घोषवन्तो बलवन्तो वक्तव्या इन्द्रे बलं ददानीति। सर्वे ऊष्माणोऽग्रस्ता अनिरस्ता विवृता वक्तव्याः प्रजापतेरात्मानं परिददानीति। सर्वे स्पर्शा लेशेनानभिनिहिता वक्तव्या मृत्योरात्मानं परिहराणीति ॥ ५ ॥

इति द्वाविंशः खण्डः ॥ २२ ॥

सर्वे Sarve, all स्वरा Svarah vowels घोषवन्त Ghosavantah with sound, with voice The ghosa is a particular kind of *Dhvani* बलवन्त *Balavantah*, with force, with strength sonorously with emphasis The grammatical pravatna or

effort is meant by bala वक्तव्या Vaktavyâh, should be pronounced (with the sankalpa that I may hereby give strength to Vâyu) इन्द्रे Indre, to Vâyu बलं Balam strength ददानि Dadâni, may I give इति Iti thus सर्वे Sarve all ऊष्माण Usmânah sibilants अग्रस्ता Agrastâh, not swallowed, not thrown internally, not perceptible, not uttered with too much rapidity अनिरस्ता Anirastâh, not thrown out, not uttered too slowly विवृता Vivritâh well opened वक्तव्या Vaktavyâh are to be pronounced (with the sankalpa) —" I offer myself to Visnu" परिददानि Paridadâni, may I offer myself इति It, thus सर्वे Sarve, all स्पर्शा Sparśâh, consonants लेशेन Lesena, slightly अनभिहिता Anabhihatâh not touching (अनभिनिहिता) Anabhinihitâh without वक्तव्या Vaktavyâh should be pronounced मृत्योः Mrityoh, to Rudra आत्मानं Âtmânam, myself, to become fit for moksa परिहराणीति Pariharâni may I extricate, may I withdraw

5 With the prayer "May I give strength to Vâyu," should be pronounced all vowels, with sound and strength (sonorously and emphatically), with the prayer "may I offer myself to Visnu" should be pronounced all sibilants, in the mouth well-opened, not swallowed in the throat, nor thrown out With the prayer "may I extricate myself from death and get mukti," offered to Rudra should be pronounced all consonants, with full touching of the tongue with the proper place of utterance of the consonants

MADHVA'S COMMENTARY

(Thus has been taught meditation on the Lord under the name of Sâman the Same the Harmonious both collectively and separately Now the Sruti teaches the different notes in which the Sâman hymn is sung by the Lord Himself by His angels and archangels and how men should imitate those notes *so far as possible* when singing to the Lord and the Devas.)

(In the sentence Vinirdi Sâmno vrine the word) Sâman means the Lord, because He is always the *same* the Harmonious The method of His singing is like the deep note called vinirdi, the sound of a bull or the roar of a thunder cloud

(The word vrine is to be separately construed)

I choose Him alone because He is the Highest and the Best of all (This is the meaning of the word Vrine)

(The Commentator now quotes an authority in support of his above interpretation —

Says a text —The sound of Visnu is like that of a bull or that of the roar of a thunder cloud, that of Agni (Fire Angel) like the sound of a female cattle (cow) that of the Lord Brahmâ a deep note unlike anything while that of Soma is just like the ringing of the bell that of Vâyu, like the *soft* roar of the thunder cloud that of Indra like the *harsh*

Therefore the true meaning is that Prâna sings to give Release to the Devas and so to himself

" Because the primary fruit is the procuring of Release for Prâna even, because he is inside all Devas

(Prâna being inside all Devas gets release when the Devas get release But so the Lord Visnu will also get release because He is also inside all Devas Is not the procuring of the Release of the Lord also the primary object? No)

" The getting of the Release for Visnu (who is inside all Devas) is not the primary object Why not? Because He is *eternally* free (and though inside all Devas is not *bound* thereby)

(Now the Commentator explains the phrase Indre balam dadâni "May I give strength to Indra")

" Let (the Chief Prâna) pronounce the vowels with force and sound, with the resolve "May I give strength to Indra" Let him pronounce the sibilants neither too fast nor too slowly, with the resolve "May I offer myself to Visnu" Let him pronounce the consonants fully, with the resolve "May I make them free from death, fit to get release"

(Even here when the resolve is made by any other than the Chief Prâna he should modify the formula)

" That is, let the Chief Prâna verily make the above resolves Any being other than the Chief Prâna should modify the above Saṅkalpas by thinking 'The Chief Prâna within me is alone able to do all these, let him produce these results" Let him think so always, otherwise he would be guilty of showing disrespect to the Devas, and a blasphemer against the Devas goes verily to darkness Therefore let him always meditate on Indra, on Visnu, the Protector of all creatures, on Rudra, the Lord of Death, and say "I take refuge with ye" thus let him think and say always and everywhere

" The word Indra here means Vâyu because the word literally means "lordliness" and Vâyu has rule over all vowels always Lord Visnu called Prajâpati (the Lord of all creatures) has alone sway over all sibilants Rudra is called Death, because He causes dissolution He is the Lord of all consonants

(How is this explanation congruous when the Udgâtṛ is the Chief Prâna himself? He being higher than Indra and Mṛtyu how can he say "I take refuge in Indra &c"? There is no incongruity The formula of taking refuge applies to human Udgâtṛins only and not to the Divine Chief Prâna)

With regard to human Udgâtṛins the refuge is with (Vâyu, Visnu and Rudra) with regard to Vâyu Udgâtṛ, the giving of strength and Mokṣa is directly from Hari (who is inside Indra, &c)

(It has been explained above that Indra here means Vâyu When the Udgâtṛ is Vâyu himself how can he say "I take refuge with Indra i.e. with Vâyu i.e. with myself?" Or how can he say "I give strength to Indra i.e., himself?" To this the answer is —)

"Because many are the Beings who are deserving candidates for filling the cosmic post of future Vāyu, and called Indras Therefore the saying —"May I give strength to Indra" is perfectly appropriate to the Chief Prāṇa who gives strength to such candidate Vayus" Thus in the Sāma Samhitā

(Some hold that imprecations like "Viṣṇu will answer thee" &c, refer as applying to any man who finds fault whether he is good or bad man The Commentator shows that it is not so *The curse shows that Asuras only are meant*)

So also—If Asuras creatures of evil understanding and authors of all mischief, find fault with his pronunciation, let him say "Viṣṇu will answer thee," "Rudra will burn thee," &c, but never otherwise (The good should never be cursed)

The phrase mṛityor ātmānam pariharāṇi has been once explained as "may I withdraw them from death" The Commentator further explains it —

(The phrase means) "I shall withdraw the selves from the vicinity of death"

(The word Ātmānam is a class name here, and so implies *all* selves or beings, therefore, though singular it denotes plural The words Prajāpati and Indra were explained as meaning Viṣṇu and Vāyu. The commentary now gives another authority for this interpretation)

So also The words Brahmā and Prajāpati denote Viṣṇu, when referring to something else (Thus here they refer to sibilant letters) Similarly, Indra denotes Vāyu, when expressive of something other than its proper name The word Brahmā derived from the root √Brimh means full, expanding and is the name of Viṣṇu Prajāpati means literally "Lord of creatures" and is thus an appropriate designation of Viṣṇu The word Indra is a compound of idam this, and rāti rules, gives—he who gives this

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TWENTY-THIRD KHANDA

MANTRA 1

त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति प्रथमस्तप एव द्वितीयो ब्रह्मचार्याचार्यकुलवासी तृतीयोऽत्यन्तमात्मानमाचार्यकुलेऽवसादयन्सर्वं एते पुण्यलोका भवन्ति ब्रह्मसंस्थोऽमृतत्वमेति ॥ १ ॥

त्रय Trayah, three धर्मस्कन्धा Dharmaskandhāh, the branches of religion or law, Duty, यज्ञ Yajñah sacrifice, अध्ययन Adhyayanam, study दान Dānam, charity, this first branch of the tree of Dharma represents the house-holder,

इति Iti, thus. प्रथम Prathamah, first तपः Tapah, austerity, it represents both austerity in the shape of bodily penance and meditation and reflection. It includes the ascetic (तापस) the hermit (वनस्थः) and anchorite (यति). एव Eva, only. द्वितीयः Dvitiyah, second branch of Dharma ब्रह्मचारि Brahmachâri, the Brahmachari, the student. आचार्य कुलवासी Âchârya kulavâsi, dwelling in the house of his preceptor तृतीय Tritiyah, third अत्यन्तं Atyantam, always आत्मान Âtmânam, himself आचार्यकुले Âcharyakule, in the house of his preceptor. अवसादयन् Avasâdayan, mortifying. सर्वे Sarve, all एते Etc. these (if not realising Brâhman directly by Aparokṣajñāna). पुण्यलोकाः Punyalokâh, blessed, who obtain the regions of the meritorious or virtuous भवन्ति Bhavanti, become With this difference the house-holders through sacrifice, study and charity go to the Soma world All ascetics (Kutichaka, Bahudaka, Hańsa and Parama Hańsa) reach the Sûryaloka through austerity. The hermits (vāṇastha) go to the worlds of the Risis by the same means of austerity ; while the temporary and the perpetual Brahmachâri by means of service to their teachers attain the world of the Valakhilyas Are not these (sacrifices, etc.) also means of attaining mukti? To this the Śruti answers ब्रह्मसंस्थः Brahmasaństhaḥ, he who is established or firmly grounded in Brahman by obtaining direct vision or knowledge of Brahman. (Aparoksa jñânam) he alone. अमृतत्वं Amritatvam, immortality, mukti एति Eti, gets, obtains. This shows that all areentitled to mukti whether house-holders or Sańyâsis provided they have *realised Brahman*

1. There are three branches of (the tree called) Dharma. Sacrifice, study and charity constitute one branch. Austerity is another, and to dwell as a Brahmachârin in the house of one's preceptor, always mortifying the body, while so dwelling, is the third. All these are blessed 'and obtain the worlds of the blessed. But the God-absorbed alone obtains immortality (Release).

MANTRA 2.

प्रजापतिर्लोकानभ्यतपत्तेभ्योऽभितप्तेभ्यस्त्रयी विद्या संप्रास्रवत्तामभ्यतपत्तस्या अभितप्ताया एतान्यक्षराणि संप्रास्रवन्त भूर्भुवः स्वरिति ॥ २ ॥

तान्यभ्यतपत्तेभ्योऽभितप्तेभ्य ओँकारः संप्रास्रवत्तद्यथा शङ्कुना सर्वाणि पर्णानि संतृण्णान्येवमोंकारेण सर्वा वाक् संतृण्णोंकार एवेदꣳ सर्वमोंकार एवेदꣳ सर्वम् ॥ ३ ॥

इति त्रयोविंशः खंडः ॥ २३ ॥

प्रजापति Prajâpatih, Visnu लोकान् Lokân, all collection of words, entire literature. अभ्यतपत् *Abhyatapat, found by analysis, brooded over (thought out what* were the most essential of these) distilled the extract तेभ्य Tebhyah, from them. अभितप्तेभ्य Abhitap ebhyah analysed, brooded over, being so distilled त्रयी Trayî, Three fold विद्या Vidya, knowledge, *viz*, the Rig, the Yajus, and the Sâma Vedas सम्प्रास्रवत् Samprâsravat, issued forth, became manifest ता Tâm, her (the three fold knowledge) अभ्यतपत् Abhyatapat, analysed, distilled the extract तस्या Tasyah, from her (three-fold knowledge) अभितप्तायाः Abhitaptâyah, from so distilled एतानि Etâni, these अक्षराणि Aksarâni, syllables सम्प्रास्रवन्त Samprâsravantah, distilled out, flowed out भूः Bhûh, Bhûh भुवः Bhuvah, Bhuvah स्वः Svah, svar इति Iti, thus तान् Tan, them अभ्यतपत् Abhyatapat, distilled out, the extract तेभ्य Tebhyah from them अभितप्तेभ्य Abhitap tebhyah, so distilled. ओंकार Omkârah, the syllable Om सम्प्रास्रवत् Samprâsravat, flowed forth तत् Tat, that. यथा Yathâ, like शङ्कुना Saukunâ, with stalk, with needle सर्वाणि Sarvani, all पर्णानि *Parnâni*, leaves संतृण्णानि Samtrinnâni, are attached to, are pierced (the root of this is तृद् to pierce, to cleave) एवं Evam, thus एतेन Etena, by this ओंकारेण Omkârena, with Om सर्वा Sarvâ, all, whole वाक् Vâk, speech संतृण्णा Samtrinnâ, is attached ओंकार *Omkârah, the syllable Om* एव *Eva only* इदं *Idam, this* सर्वं *Sarvam,* all.

2 Visnu distilled the entire literature From that distillation flowed out the triple Vedas He distilled them again From that distillation were extracted these three syllables Bhuh, Bhuvah, Svar He distilled these again They being thus distilled, came out OM As a needle pierces all the leaves, thus by this syllable Om is pierced the entire speech Om is verily this Full, the Perfect One. Om is verily this Full, the Perfect One

MADHVA'S COMMENTARY

(It has been mentioned before that the worshippers of individual Saman and of the entire Sâman get Swarga and Release respectively This Khanda shows who get Mukti and who get merely Swarga)

The *Mâyâvadins say* *the duties like sacrifice study and charity belong to the* householders the duties like austerities &c belong to the Vânaprasthas the duties of perpetual celibacy and studentship belong to the Naisthika Brahmachârins All these three classes of people attain by means of the aforesaid duties to the regions of the Virtuous The remaining fourth not mentioned by name in the Sruti is the Parivrat who stands firm in Brahma in the right manner and he obtains immortality which is something beyond and distinct from the regions of the Virtuous According to these Mâyavadins the mukti is only for the Sannyasin

This view is contested by the Commentator and he quotes an authority to that effect

So it is said —"The persons belonging to any one of the four âśramas, get by the due discharge of their duties, to the regions of the Virtuous But all these get release, by the knowledge of Brahman alone"

(The due discharge of Sannyasa also leads to the regions of the Virtuous and not necessarily to Moksa And when a person, whether a Householder or a Sannyasi gets Brahma jnâna he gets Moksa)

(*The Śruti says that Omkâra was distilled from all the Vyâhṛtis The commentary* now gives the reason for the same)

Omkâra is the name of Brahman (of the all Full and possessing perfect and excellent qualities) It is the essence (âtman) of all speech, because by explaining it (analysing and expanding it) All words are evolved and explained, thus it is the essence of all speech

(The Śruti says Omkara eva idam sarvam Omkâra is all this The commentary now explains this The above phrase does not mean that Omkara is this all, for palpably all is not Om nor does it mean all words are Om, for that also is not quite accurate. So the commentary takes the word idam as qualifying the word sarvam)

This Omkâra, thus praised in the Śruti, is the Sarvam or Full of all excellent qualities, full of all meanings In fact Sarvam means Full also (Thus it follows that this Omkara denotes also the fullness of every thing)

(Says an objector —The word Sarvam is in the neuter gender and so cannot refer to Om which is masculine The reply to this is that the change of gender is a Vaidic license Or the word Sarvam is in the neuter gender simply because neuter denotes all genders and so it is taken here in the masculine and thus there is no anomaly)

As it is in construction with Sarvam there is no anomaly of gender Moreover Sarvam also means there superiority Thus Om is superior to everything else And this superiority has been praised in the previous passage yathâ śaṅkunâ, it shows that Omkâra is praised as superior to everything else

(Omkara is said to be the essence of the Vyâhṛtis As the Vyahṛtis are three so also Om has three letters As the Vyahṛtis are the essence of the three Vedas, so Om also is the essence of the three Vedas)

Om is the essence of the Vyâhṛtis, thus A is the essence of Bhuh, U is the essence of Bhuvah, M is the essence of Svar, respectively

(In the sentence Prajâpatir lokân abhyatapat—trayî vidyâ sampraśrâvat, the *prima facie* meaning is that the brooding of Prajâpati and the flowing out are one and the same The commentary removes this misconception) —

As says a text —"The abhitapana or brooding is the knowledge—*this is the essence of that*—it does not mean anything else here Samprasrâva means that knowledge, that sight, (seeing a thing as the essence of a thing) of the Supreme Brahman

(This sets aside the view that the word Prajapati here means Virât or Kâśyapa, on the contrary it means the Supreme Brahman)

(*Says an objector* —If by Prajâpati you take the Supreme Brahman here how do you say that a certain idea rose in His mind for His knowledge is eternal and does not arise at a particular point of time To this the Commentary answers —)

As says a text —"Though the Lord is eternally Omniscient, yet when as a pastime, He manifests that knowledge, then it is said HE brooded over (abhitapat), otherwise it has no other meaning with regard to the Supreme Self'

(Says an objector — According to your interpretation, only three Âsramas are mentioned, and not the fourth for you take the word Brahmasamstha not as the name of the fourth or the Sannyasa asrama, as we do but as meaning one who has Brahma knowledge How do you get the fourth Asrama? To this the Commentary answers —)

The fourth or the duties of a Sannyasin are included in the word Tapas of the first mantra It includes both the Vanaprastha and the Sannyâsin

"All the Âsramins, whether householders, or Vanaprasthas, naisthika Brahmachârins, or Sannyasins, if they are ignorant of the Supreme Brahman, (but otherwise duly perform the duties of their âsramas) get the regions of the Virtuous, but those alone who have got the intuitive and direct vision of Viṣṇu, get Immortality, and not otherwise

"By sacrifice, study and charity the householder verily goes to the region of the Moon, Soma Loka) The Yatis (Sannyâsins) by austerity *go to the region* of the Sun (Sûrya Loka), especially the four kinds of Sannyâsins, (namely Paramahamsas Hamsas Kutija and the Bahudakas) The Vanaprasthas by austerity alone go to the regions of the Risis, the perpetual students (Naishthika Brahmachârins) by the mere service of their teachers go to the regions of the Valakhilyas But if they see the God Janardana, directly, *then they attain* Immortality (Mokṣa), but not otherwise

No one gets Immortality (Mokṣa) *by mere Sannyâsa.* As says a Śruti —' By *knowing* Him thus alone one gets here Immortality, there is no other way to attain it (Śveta III 8) So also the words of Lord Bâdarayana (Vedanta Sutras III 3 48) Knowledge only is the means of Release, as seen *from the emphatic statement So also the Lord* (in the Bhâgavata Purana) *Nothing compels me so much in granting* Release, as Love The due discharge of one s duties the Sankhya, the Yoga the sacred study the austerity the renunciation (Sannyâsa), the charitable and religious works do not bind (oblige) me to give Mukti,- O Uddhava' So also in the Gita— Nor by mere renunciation (sannyasan) doth he rise to perfection (III 4) So also the Śruti — 'His sons take his inheritance shows that even householders obtain

Release, for the above text refers to the division of inheritance left by a mukta person, who was a householder. It also shows that the householders also can get Jñāna. So also says another text —"The Release is certain for persons of all castes and stages (âśramas) through knowledge alone, yea even of the out castes and of the immoveables, but still the Yati (Sannyâsin) is the best, for Renunciation is the means of getting mokṣa specifically." As says a text —"Having well ascertained the true object, through the knowledge obtained from the study of the Vedas, and having purified their nature by renunciation of fruits of action and due performance of duties, the Yatis, &c." (Mundaka, III 2 6)

TWENTY-FOURTH KHANDA

MANTRA 1

ब्रह्मवादिनो वदन्ति यद्वसूनां प्रातःसवनꣳ रुद्राणां माध्यन्दिनꣳ सवनमादित्यानां च विश्वेषां च देवानां तृतीयसवनम् ॥१॥
क्व तर्हि यजमानस्य लोक इति स यस्तं न विद्यात्कथं कुर्यादथ विद्वान्कुर्यात् ॥ २ ॥

ब्रह्मवादिन Brahmavâdinah, the enquirers about Brahman, the disciples (who inquire about the Supreme Brahma from their teachers) वदन्ति Vadanti, declare ask (from their teachers) यत् Yat, if वसूनां Vasûnâm, (under the control) of Vasus प्रातःसवन Prâtahsavanam, sacrifice in the morning, morning-oblation (as the Bhuh loka is ruled by Vasus therefore, the Vasus are the dwellers of Bhuloka) रुद्राणां Rudrânâm, belonging to the Rudras (the antariksa loka is dwelt by Rudras, because they are the lords of antariksa who get the oblation given in the midday) माध्यन्दिन Mâdhyandinam midday सवन Savanam, sacrifice, oblation आदित्यानां Âdityanâm, of the Âdityas विश्वेषां देवानां Visvesâm Devanâm, of Visvâdevas (The heaven is ruled by those who get the evening oblation) च Cha and तृतीयसवनं Tritiya Savanam, third oblation; (As all the three worlds are kept under control by the Vasus, the Rudras, the Âditya and the Visvadevas) respectively and fully occupied by them क्व Kva, where तर्हि Tarhi therefore यजमानस्य Yajamânasya, of the sacrificer (learned or ignorant) लोकः Lokah, world (for which he sacrifices Bhuh, etc, are kept under control by different devas) इति Iti thus स Sah, he य Yah, who तं Tam, him (the way which will be described hereafter) न Na, not विद्यात् Vidyat, knows कथं Katham, how कुर्यात् Kuryat, should do विद्वान् Vidvan knowing कुर्यात् Kuryat, should do

1 The (pupils) inquirers of Brahman ask their teacher—"If the morning oblation belongs to the Vasus,

the noon oblation to the Rudras and the third oblation to the Âdityas and the Viśvadevas (and consequently the three worlds the earth, the intermediate world and the heaven are already occupied by these devas) where then is the world of the sacrificer? He who does not know the method of attaining the world, how must he proceed with the sacrifice, etc, (since he does not know the method) therefore let him learn how to perform it and then perform it.

MANTRA 2

पुरा प्रातरनुवाकस्योपाकरणाज्जघनेन गार्हपत्यस्योदङ्मुख उपविश्य स वासवꣳ सामाभिगायति ॥ ३ ॥

लो ३ कद्वारमपावा ३ र्णू ३३ पश्येम त्वा वयꣳरा ३३३३३ हुँ ३ आ ३३ ज्या ३ यो ३ आ ३२१११ इति ॥ ४ ॥

पुरा Purâ, before. प्रातः Prâtah, morning अनुवाकस्य Anuvâkasya, of the song, chant (the whole word prâtaranuvâka means the matin chant.) उपाकरणात Upâkaraṇât, commencement, beginning जघनेन Jaghanena, behind. गार्हपत्यस्य Gârhapatyasya, of the household altar उदङ्मुख Udaṅmukhaḥ, looking towards the north, facing the north उपविश्य Upaviśya, sitting down. वासव Vâsavam, addressed to the Lord Viṣṇu residing in the Vasus साम Sâma, the Sâma hymns अभिगायति Abhigâyati, sings out (the following songs). लोकद्वार Lokadvâram, the door of the world (earth) the door by which may I attain the earth अपावार्णु Apâvarṇu, open पश्येम Paśyema, let us see त्वा Tvâ, thee, वयं Vayam, we राज्याय Râjyâya, for the sake of kingdom (that we may rule on earth) The prolated â of râ is chanted 7 times with the seed mantra "huṁ" inserted in the middle, *viz*, râ â â â huṁ â â â, the prolated â of jyâ 3 times, etc इति Iti, thus

2. Before the commencement of the matin chant, sitting facing north, behind the household altar, he sings the Sâman addressed to Viṣṇu dwelling among the Vasus thus —Open the passage to the world of the Vasus, so that we may see Thee and obtain terrestrial glory therein

MANTRA 2(*b*)

अथ जुहोति नमोऽग्नये पृथिवीक्षिते लोकक्षिते लोकं मे यजमानाय विन्दैष वै यजमानस्य लोकः ॥ ५ ॥

अथ Atha then जुहोति Juhoti, sacrifices (to the fire) with the following mantras नम Namah, adoration, salutation, hail अग्नये Agnaye, to agni, viz, Visnu (who is called Agni, the devourer) पृथिवीक्षिते Prithiviksite, dwelling on the earth लोकक्षिते Lokaksite, dwelling in the worlds लोक Lokam, world, appropriate for me मे Me, to me यजमानाय Yajamānāya, to the sacrificer विन्द Vinda, give, obtain for एष Esah thus वै Vai, verily यजमानस्य Yajamānasya, of the sacrificer लोक Lokah, world

2(b) Then he offers oblations in the fire saying—"all hail, O Viṣṇu, dwelling in fire, dwelling on the earth, dwelling in all regions Lead me, thy worshipper, to the place appropriate for me, to that which is verily the world of the pious (Lit This is verily the world of the pious)"

MANTRA (2c)

एतास्मि अत्र यजमानः परस्तादायुषः स्वाहाऽपजहि परिघमित्युक्त्वोत्तिष्ठति तस्मै वसवः प्रातःसवनं संप्रयच्छन्ति ॥ ६ ॥

एतास्मि Etāsmi, I shall go अत्र Atra, there यजमान Yajamānah, the sacrificer, the worshipper परस्तात् Parastat, after आयुष Āyusah, of the life, viz, when the life is over This refers in the case of (अपरोक्षज्ञानी Aparoksajñānin) the falling off or dropping down of the final body In the case of others, ordinary death स्वाहा Svāhā take (this) अपजहि Apajahi, cast back परिघ Parigham, the bolt, the hindrance to the attainment of the enjoyments of the loka इति Iti, thus उक्त्वा Uktvā saying उत्तिष्ठति Uttisthati rises up let him rise up तस्मै Tasmai, to him वसव Vasavah the particular forms of the Lord Visnu dwelling in the Vasus, they being gracious प्रात सवन Prātah Savanam, morning oblation, all rites performed in the morning संप्रयच्छन्ति Samprayachchhanti, fulfil, cause to be performed without hindrance

2(c) After my life is over may I, the sacrificer, go there Svāhā Then having said "Remove the obstacle, O Lord!" let him rise For him the Lord, through the Vasus, makes perfect and complete his morning oblation

MANTRA 3

पुरा माध्यन्दिनस्य सवनस्योपाकरणाज्जघनेनाग्नीध्रीयस्योदङ्मुख उपविश्य स रौद्रं सामाभिगायति ॥ ७ ॥

लो३कद्वारमपावा ३ र्णू ३३ पश्येम त्वा वयं वैरा ३३३३३ हुं ३ आ ३३ ज्या ३ यो ३ आ ३२१११ इति ॥ ८ ॥

पुरा Pura, before माध्यन्दिनस्य Madhyandinasya of midday सवनस्य Savanasya, oblation उपाकरणात् Upâkaranât, commencement जघनेन Jaghanena behind आग्नीध्रीयस्य Agnidhriyasya, the Agnidhriya altar (Daksinâgni) उदङ्मुख Udammukhah, North-facing उपविश्य Upavisya, sitting स Sah, he रौद्रं साम Raudramsâma, the Sâma hymns addressed to Visnu dwelling in the Rudras अभिगायति Abhigâyati, sings out लोकद्वार Lokadvâram door to the world अपावार्णू Apâvarnû, open पश्येम Pasyema let us see त्वा Tvâ thee वय Vayam, we विराज्याय Virâjyâya (another reading is वैराज्याय Vairâjyâya), to obtain sovereignty of the intermediate world

3 Before the commencement of the noon oblation, the sacrificer sitting down behind the Daksinâgni altar, and looking towards the north, sings the Sâman addressed to Visnu dwelling in the Rudras thus —Open the passage to the world of the Rudras so that we may see Thee and obtain astral glory therein

MANTRA 3 (a)

अथ जुहोति नमो वायवेऽन्तरिक्षक्षिते लोकक्षिते लोकं मे यजमानाय विन्दैष वै यजमानस्य लोक एतास्मि ॥ ६ ॥

अत्र यजमानः परस्तादायुषः स्वाहाऽपजहि परिघमित्युक्त्वोत्तिष्ठति तस्मै रुद्रा माध्यन्दिनꣳ सवनꣳ संप्रयच्छन्ति ॥१०॥

वायवे Vâyave, to Vâyu Visnu called Vayu, the giver of life (आयु Âyu) and wisdom (व Va) अन्तरिक्षक्षित Antariksaksite dwelling in the intermediate region (the rest as above)

3(a) Then he offers oblations in the fire saying —All hail, O Visnu, dwelling in the Rudras, dwelling in the sky, dwelling in all regions Lead me, Thy worshipper, to the place appropriate for me, to that which is verily the world of the pious After my life is over may I, the sacrificer, go there Svâhâ! Then having said "Remove the obstacle, O Lord," let him rise For him the Lord through the Rudras makes perfect and complete his midday oblation

MANTRA 4

पुरा तृतीयसवनस्योपाकरणाज्जघनेनाहवनीयस्योदङ्मुख उपविश्य स आदित्यꣳ स वैश्वदेवꣳ सामाभिगायति ॥ ११ ॥

लो ३कद्वारमपावा ३र्णू ३३ पश्येम त्वा वयꣳस्वारा ३३३३३ हुं ३ आ ३३ ज्या ३ यो ३ आ ३२१११ इति ॥ १२ ॥

आदित्यमथ वैश्वदेवं लो ३ कद्वारमपावा ३ र्णू ३३ पश्येम त्वा वयꣳसाम्रा ३३३३३ हुं३ आ ३३ ज्या ३ यो ३आ३२१११ इति ॥ १३ ॥

अथ जुहोति नम आदित्येभ्यश्च विश्वेभ्यश्च देवेभ्यो दिविक्षिद्भ्यो लोकक्षिद्भ्यो लोकं मे यजमानाय विन्दत ॥१४॥

एष वै यजमानस्य लोक एतास्म्यत्र यजमानः परस्तादायुषः स्वाहाऽपहतपरिघमित्युक्त्वोत्तिष्ठति ॥ १५ ॥

तस्मा आदित्याश्च विश्वे च देवास्तृतीयं सवनꣳ संप्रयच्छन्त्येष ह वै यज्ञस्य मात्रां वेद य एवं वेद य एवं वेद ॥ १६ ॥

इति चतुर्विंशः खण्डः ॥ २४ ॥

इति द्वितीयः प्रपाठकः ॥ २ ॥

तृतीयसवनस्य Tritīya savanasya third oblation evening oblation आहवनीयस्य Āhavanīyasya of the Āhavanīya altar आदित्यं Ādityam Viṣṇu dwelling in the sun वैश्वदेवं Vaiśvadevam addressed to Viśvedevas स्वाराज्याय Svārājyāya, for celestial glory साम्राज्याय Sāmrājyāya for perfect glory दिविक्षिद्भ्यः Divikṣidubhyaḥ dwelling in heaven अपहत Apahata cast back, remove यज्ञस्य मात्रां Yagñamātrām (equal to Yajñamātrām) the saviour (त्रा Trā) of the maker (मा mā) of sacrifice, यज्ञ, Viṣṇu who saves the Yajamāna Yajñama is the same word as Yajamāna He who saves the Yajñama is called Yajñamātrā

1 Before the commencement of the evening oblation, the sacrificer sitting down behind the Āhavanīya altar and looking towards the north, sings the Sāman addressed to Viṣṇu dwelling in the Ādityas and in the Viśvedevas thus — Open the passage to the world of the Ādityas and Viśvedevas so that we may see Thee and obtain celestial and supreme glory

Then he offers oblations in the fire saying —All hail, *O Viṣṇu ! dwelling in the Ādityas and in the Viśvedevas*, dwelling in the heaven, dwelling in all regions Lead me,

Thy worshipper to the place appropriate for me, to that which is verily the world of the pious. After my life is over may I the sacrificer go there "Svâhâ." Then having said "Remove the obstacle O Lord," let him rise. For him the Lord, through the Âdityas and Visvedevas perfects his evening oblation. He verily knows this Lord called Yajña mâtrâ, the Saviour of the pious, who knows him thus, who knows him thus.

MADHVA'S COMMENTARY

(In the previous Khanda has been taught the meditation on the Lord called Sâman the Giver of Heaven and Release. Now is taught in the shape of a dialogue between the pupils and teacher meditation on the Lord through his forms of Vasus etc established by a portion of the Sâma Veda, which also by removing the obstacles conduces to the attainment of Release and leads to the sovereignty in the worlds called earth etc. Lest *one should make the mistake that the offering of the morning midday and evening oblations* are given to the well known Vasus &c and that they are prayed to in order that they may unbolt the door the Commentary says :—

By praying with the Mantras "Loka Dvara &c, to the Lord God Hari residing in the Vasus, Rudras, Âdityas and Visvedevas and called also by those names the sacrificer gets heaven if he is ignorant, and release, if he is wise. By no other means can the higher worlds be obtained.

(Even the attainment of high worlds like the intermediate heaven &c depends upon the worship of the Lord Hari alone. The difference is if he is worshipped with knowledge then moksa is gained, if ignorantly then worlds higher or lower.)

To be eminent in earth and have glory here is called Rajya by the wise, to be eminent in the intermediate world is called Virâjya, to be eminent in heaven is called Svarajya.

(But it has been said that the wise get Moksa in these worlds. How is that? For the worlds of the Release are Vaikuntha &c? And those world names are not used here. Then also it is said that one must go to the Sveta dvipa and see the Lord there in order to get Moksa. How then can men get Moksa in these inferior worlds like earth etc. To this the reply is that some Released souls remain in earth etc even after Release. They prefer to so remain instead of going to Vaikuntha. But they also must make pilgrimage to the Sveta Dvipa before getting Release.

Even in these *(earth sky and heaven) there is Release for some* special persons. They however go to Śveta dvipa and after seeing the Lord Visnu there and being permitted by Him they remain on this earth, etc, enjoying happiness and free from sorrow as released souls.

(It is now established by quoting an authority that the Lord has the name of Vasu Âditya &c)

The Śruti (Rig Veda X. 82 3)— *He who one alone bears the names* of all the Devas shows that the Lord alone has the names of Vasu, etc,

also (These are primarily the names of the Lord, and secondarily applied to the Devas)

(Admitted that the person who desires release should pray to the Lord, why should the person who does not want release but heaven only pray to Him when he can get these higher worlds by praying to the presiding deities of those worlds namely to Vasu etc. To this the Commentator says that all prayers are really offered to the Lord, with this difference that some are addressed so consciously and wisely and others unconsciously and ignorantly)

Says the Gita (9 20) —The knowers of the three, the Soma drinkers the purified from sin, worshipping me with sacrifice, pray of me the way to heaven, they ascending to the holy world of the Ruler of the Shining Ones eat in heaven the divine feasts of the Shining Ones

This also shows that the Lord alone is to be prayed to for granting these worlds and not any lower being

(But if the persons desiring Svarga also must pray to the Lord how is it their reward is temporary only and they lose heaven after some time To this the Commentary says —)

They obtain a limited world which comes to an end, because their knowledge of the form of the Lord (and conception of the Godhead) is not perfect and complete and because they have attachment and prejudices still alive

As says the Gita (9 24) ——I am indeed the enjoyer of all sacrifices, and also the Lord, but they know me not in Essence, and hence they fall

(This shows that through partial knowledge of the Lord is attained a temporary Svarga)

So also the Gita (9 21) —They, having enjoyed the spacious heaven world their holiness withered come back to this world of death Following the virtues enjoined by the three, desiring desires they obtain the transitory

This shows that desiring desires or attachment also leads to a transitory world

By merely not knowing that Viṣṇu is the highest and the best one goes to blind darkness what to say of those who hate Him or hate Brahmā, etc Those who do not know the gradation and difference between Devas and Devas and between all the devas and the Lord Viṣṇu also go to darkness from which there is no extrication (easily)

(Let it be granted that there is darkness for one who hates Brahmā etc But is darkness the fate of those also who worship them but have made mistakes in their worship. To this the Commentary replies) —

If any one has done any offence with regard to these, he verily goes to the lower worlds, (though not to the worlds of darkness because

Viṣṇu residing in fire, etc, when appealed to, removes this obstacle

(But, it is objected, we living on earth do not see this mote this bar to the passage from one plane to another How do you say that there is a mote which prevents the souls from coming on this earth? So far as this earth is concerned we can confidently say there is no such mote Nor can you say that this mote is invisible, so long as the man is alive, but becomes visible when he dies All beings do not pray in the manner laid down in this book, how is it then that they are born on this planet, and are not prevented from entering it by the mote spoken of? To this the Commentary says —)

After death when the souls want to go to those places where joy is to be experienced, this mote is met with successively, one after the other When these motes are removed by Lord Viṣṇu, through these prayers, then the sacrificer attains earth, etc, to *enjoy* the happiness and Mukti

(Thus these motes are round a particular plot or locality on these three planes, they serve to exclude all pain and evil from that limited circle These places are regions of enjoyment and are called heavens On the physical plane also there is such a heaven which is fenced round by such a mote, so also there are such heavens in the astral and mental planes, the Antarikṣa and Svarga lokas If it be asked that the physical heaven ought to be visible, at least to all human eyes, the reply is that without the grace of Lord Viṣṇu no one can cross the mote, nor can find out the existence of this physical paradise even)

The phrase Yajñasyamātrā means the Lord Hari because He is the Saviour of the performer of sacrifice The word Yajñamā means "the performer of sacrifice" (mā means performer) Yajñamātrā means the Saviour (trā means Saviour) of Yajñamā, (the sacrificer) That devotee alone who knows Him thus, goes to heaven (Svarga) if he is ignorant, or attains mukti, if he is wise

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THIRD ADHYÂYA.

First Khanda.

Mantra 1.

ॐ असौ वा आदित्यो देवमधु तस्य द्यौरेव तिरश्चीनवंशः
शोऽन्तरीक्षमपूपो मरीचयः पुत्राः ॥ १ ॥

असौ Asau, that, who is perceptible to the vision of the illumined sage वै Vai, indeed, alone. आदित्य Âdityah, the sun Âdi=beginning, ta=all pervading, Ya=wisdom,—the whole word means "the eternal, all-pervading wisdom" देवमधु Devamadhu, honey to the Devas "Madhu" here means happiness—"devamadhu" means "the giver of happiness to the Devas" तस्य Tasya, of him, of the Lord called Âditya and honey द्यौः Dyauh, heaven Śrî, because she is all resplendent, "dyau" means light Śrî possesses light and dwells in heaven, therefore she is called Dyau एव Eva, indeed तिरश्चीनवंशः Tiraśchînavamśah, cross-beam, it is a name of Śrî, because by her prostration (tiraśchîna) and devotion and obedience, she has brought the Lord Hari under her control (Vamśa=vaśa control) अन्तरीक्ष Antariksam, the intermediate region, the Vâyu is so called because he always sees the Lord Hari within himself (antar=inside, iksa=to see) The Vâyu or air is called antariksa because he moves in the sky अपूप Apûpah, honey cells, "ap" means the apyam, the goal, i e, the Brahman, "upa" near He, near to whom or in whom, Brahman always resides is apûpa मरीचय Marîchayah, the rays the Risis called Marîchi and the rest, dwelling in the rays of the sun पुत्रा Puttrâh, sons, makers of honey, the honey dwelling in the honey cells is the son of the bees, as produced by them

1. That Lord is verily honey to the Devas Śrî is like the cross-beam. Vâyu is the bee-hive. And the Risis Marîchi, etc, the sons (or the honey-makers)—154

Note—That Eternal, All pervading Wisdom alone is the perfect joy that supports the Devas His spouse Śrî, the Refulgent has brought him under her control by her obedience Vâyu His beloved Son, is always absorbed in the contemplation of His glory for He is the receptacle in which the Lord always dwells The sages like Marichi etc, are His children

Mantra 2

तस्य ये प्राञ्चो रश्मयस्ता एवास्य प्राच्यो मधुनाड्य ऋच एव मधुकृत ऋग्वेद एव पुष्पं ता अमृता आपस्ता वा एता ऋचः एतमृग्वेदमभ्यतपꣳस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यꣳ रसोऽजायत ॥ २ ॥

Viṣṇu residing in fire, etc, when appealed to, removes this obstacle

(But it is objected we living on earth do not see this mote this bar to the passage from one plane to another How do you say that there is a mote which prevents the souls from coming on this earth ? So far as this earth is concerned we can confidently say there is no such mote Nor can you say that this mote is invisible so long as the man is alive, but becomes visible when he dies All beings do not pray in the manner laid down in this book, how is it then that they are born on this planet and are not prevented from entering it by the mote spoken of ? To this the Commentary says —)

After death when the souls want to go to those places where joy is to be experienced, this mote is met with successively, one after the other When these motes are removed by Lord Viṣṇu, through these prayers, then the sacrificer attains earth, etc, to enjoy the happiness and Mukti

(Thus these motes are round a particular plot or locality on these three planes, they serve to exclude all pain and evil from that limited circle These places are regions of enjoyment and are called heavens On the physical plane also there is such a heaven which is fenced round by such a mote, so also there are such heavens in the astral and mental planes the Antarikṣa and Svarga lokas If it be asked that the physical heaven ought to be visible at least to all human eyes the reply is that without the grace of Lord Viṣṇu no one can cross the mote, nor can find out the existence of this physical paradise even)

The phrase Yajamānasyamatrī means the Lord Hari because He is the Saviour of the performer of sacrifice The word Yajñamā means "the performer of sacrifice" (mā means performer) Yajñamātrī means the Saviour (trī means Saviour) of Yajñamā, (the sacrificer) That devotee alone who knows Him thus, goes to heaven (Svarga) if he is ignorant, or attains mukti, if he is wise

MANTRA 3

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य रोहितꣳ रूपम् ॥ ३ ॥

इति प्रथमः खण्डः ॥ १ ॥

तत् Tat, that (Supreme Brahman) व्यक्षरत् Vyaksarat, flowed forth (the Dharma and Moksa for the Devas) तत् Tat, that (honey called Vâsudeva and revealed through the Rigveda) आदित्य Âdityam, the sun (in the orb of the sun representing the bee hive or by the side of the solar orb, i e, by the eastern side) अभित Abhitah, towards by the side of (i e, in the eastern rays) अश्रयत् Asrayat, became fixed तत् Tat, there वै Vai, verily एतत् Etat, this in the forms of fame, etc, called Vâsudeva and as manifested through the Rig-Veda यत् Yat, which एतत् Etat, that आदित्यस्य Âdityasya, of the sun रोहित Rohitam, red रूप Rûpam, form

3 He (the supreme Brahman) flowed forth (Dharma and Moksa for the Devas), that honey (revealed through the Rig Veda and called Vâsudeva) took its place on the (eastern) side of the solar orb There verily He (Vâsudeva) assumed red colour and that is the red light of the sun —156

SECOND KHANDA.

MANTRA 1

अथ येऽस्य दक्षिणा रश्मयस्ता एवास्य दक्षिणा मधुनाड्यो यजूꣳष्येव मधुकृतो यजुर्वेद एव पुष्पं ता अमृता आपः ॥ १ ॥

तानि वा एतानि यजूꣳष्येतं यजुर्वेदमभ्यतपꣳस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यꣳ रसोऽजायत ॥ २ ॥

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य शुक्लꣳरूपम् ॥ ३ ॥

इति द्वितीयः खण्डः ॥ २ ॥

अथ Atha, now य Ye, which अस्य Asya his दक्षिणा रश्मय Daksinâh Raśmayah, the southern rays ता Tâh, those एव Eva verily अस्य Asya, his दक्षिणा मधुनाड्य Daksinâh Madhunâdyah, southern honey cells यजूंषि Yajûmsi, the Yajus verses or the Rudras एव Eva verily मधुकृत Madhukritah, the honey-makers, bees यजुर्वेद Yajurvedah, the Yajurveda (Sankarsana) एव

तस्य Tasya, of Him the Lord called Âditya, of the Lord the inner controller of Savitri ये Ye, those which प्राञ्च = Prâñchah (existing in) the eastern-quarters रश्मय Raśmayah, rays 'ra' = delight, "śam" = auspiciousness "mi" = wisdom The forms of the Lord called Vâsudeva, etc, dwelling in the rays of the sun ता Tâh, those एव Eva, verily अस्य Asyah, of this, the honey-cell called Vâyu प्राच्य Prâchyah, eastern मधुनाड्य Madhunâdyah, honey cells "Madhu" = happiness, "na" = not, "alam" = able, i e, not able, none can obtain this happiness except through Vâsudeva ऋच Richah, of the Rig, the Riks are especially used in the morning oblation Vasus are called Rik, because they preside over the Rig-Veda and are like bees, makers of honey एव Eva, indeed, मधुकृत Madhukritah, the honey-makers, who manifest the happiness of the Lord or who reveal the Lord called 'Madhu' ऋग्वेद Rigvedah, the Rig-Veda. एव Eva, even पुष्प Puspam flower that which nourishes wisdom as the flower nourishes the bee ता Tâh, the words of Rig-Veda अमृता Amritâh, nectar, deathless, because they are not the production of any human being, hence Amritâ or eternal आप: Âpah, waters, the best drink of the Devas (â = best, pa = drink) the juice in the flower ता Tâh, they. वै Vai, verily एता Etâh, these ऋच Richah, the Riks viz, the Vasus like Agni, etc एतम् Etam, this ऋग्वेद Rigvedam, the Rig Veda अभ्यतपन् Abhyatapan, brooded over, drank, fully reflected upon, heated तस्य Tasya, of him अभितप्तस्य Abhitaptasya, being heated यश Yaśah, fame, wisdom, because His form is wisdom तेज Tejah, glory, bliss, his form is bliss इन्द्रिय Indriyam, vigour, supreme lordliness, the Lord is called "Indriya" because He possesses supreme lordliness वीर्य Viryam, strength, He is all strength अन्नाद्य Annâdyam, health, the power to confer boon and beatitude magnanimity, literally food support, He indwelling in food supports all रस Rasah, essence, He is called "rasa" because He is essence of all अजायत Ajâyata became manifest

2 Of that Lord, the eastern rays are the eastern honey-cells The Richas (the Vasus) are verily the bees The Rig Veda is the flower The juice in the flower is the nectar Those Richas (the Vasus) distilled this flower called the Rig Veda It being so distilled, there became manifest (the Lord possessed of) wisdom, bliss, lordliness, strength, magnanimity and power —155

Note — Of that Lord in the sun the forms Vâsudeva etc dwelling in the eastern Rasmi and called so because of their (Vasudeva etc) being full of delight auspiciousness and wisdom are the only means of attaining the Lord called sweet Vasus verily are the bees (who manifest the sweetness of the Lord) the Rig Veda is the flower as it nourishes the knowledge The words of the Rig Veda are the eternal best drink (to be drunk by the ear) These Vasus studied closely the Rig Veda (physical laws) and discovered therein the Supreme Brahman whose form is wisdom and bliss supreme lordliness and power, vigour, strength magnanimity and force

MANTRA 3

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य रोहितꣳ रूपम् ॥ ३ ॥

इति प्रथमः खण्डः ॥ १ ॥

तत् Tat, that (Supreme Brahman) व्यक्षरत् Vyaksarat, flowed forth (the Dharma and Moksa for the Devas) तत् Tat, that (honey called Vâsudeva and revealed through the Rigveda) आदित्य Âdityam, the sun (in the orb of the *sun representing the bee-hive or by the side of the solar orb, i e by the eastern* side) अभित Abhitah, towards by the side of (i e, in the eastern rays) अश्रयत् Aśrayat, became fixed तत् Tat, there वै Vai, verily एतत् Etat, this in the forms of fame, etc, called Vâsudeva and as manifested through the Rig-Veda यत् Yat, which एतत् Etat, that आदित्यस्य Âdityasya, of the sun रोहित Rohitam, red रूप Rûpam, form

3 He (the supreme Brahman) flowed forth (Dharma and Moksa for the Devas), that honey (revealed through the Rig Veda and called Vâsudeva) took its place on the (eastern) side of the solar orb There verily He (Vâsudeva) assumed red colour and that is the red light of the sun —156

SECOND KHANDA.

MANTRA 1

अथ येऽस्य दक्षिणा रश्मयस्ता एवास्य दक्षिणा मधुनाड्यो यजूꣳष्येव मधुकृतो यजुर्वेद एव पुष्पं ता अमृता आपः ॥ १ ॥

तानि वा एतानि यजूꣳष्येतं यजुर्वेदमभ्यतपꣳस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यꣳ रसोऽजायत ॥ २ ॥

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य शुक्लꣳ रूपम् ॥ ३ ॥

इति द्वितीयः खण्डः ॥ २ ॥

अथ Atha, now ये Ye, which अस्य Asya, his दक्षिणा रश्मय Daksinah Rasmayah, the southern rays ता Tâh, those एव Eva verily अस्य Asya, his दक्षिणा मधुनाड्य Daksinâh Madhunâdyah, southern honey cells यजूंषि Yajûmsi, the Yajus verses or the Rudras एव Eva verily मधुकृत Madhukritah, the honey makers bees यजुर्वेद Yajurvedah, the Yajurveda (Sankarsana) एव

Eva, alone पुष्प Puspam, flower ता Tah, those अमृता Amritāh, nectars आप Āpah, waters तानि Tāni, those वै Vai, verily एतानि Etāni, these यजूंषि Yajūmsi, the Yajus verses, Rudras like Vāyu, etc, the presiding deity of the Yajur Veda एतम् Etam, this यजुर्वेद Yajurvedam, the Yajur Veda अभ्यतपन् Abhyatapan, heated, distilled, reflected over, तस्य Tasya, from that अभितप्तस्य Abhitaptasya, being distilled यशः Yasah, fame, wisdom तेज Tejah glory, bliss इन्द्रिय Indriyam, vigour, lordliness वीर्यं Viryam, strength अन्नाद्य Annadyam, food, etc, magnanimity रस Rasah essence अजायत Ajāyata, became manifest. तत् Tat, that व्यक्षरत् Vyaksarat, flowed out तत् Tat that आदित्य Ādityam, the solar orb अभितः Abhitah, by the side अश्रयत् Asrayat, became fixed तत् Tat, there. वै Vai, verily एतत् Etat, this यत् Yat, which आदित्यस्य Ādityasya, of the sun. शुक्लरूप Suklamrūpam, the white form (Sankarsana)

1 Now those which are the southern rays of that Lord, they are verily His southern honey cells The Yajus (the Rudras) are verily the bees The Yajur Veda (Sankarsana is verily the flower The juice in the flower is the nectar Those Yajus (the Rudras) distilled this flower called the Yajur Veda it being so distilled there became manifest the Lord possessed of wisdom, bliss, lordliness, strength and magnanimity and power He (the Supreme Brahman) flowed forth (Dharma and Moksa for the Devas) That honey revealed by the Yajur Veda and called Sankarsana, took its place on the southern side of the solar orb There verily He (Sankarsana) assumed white colour and that is the white light of the sun —157

Note—Of that Lord in the sun the form Sankarsana dwells in the southern rays These are called rays or Rasmi because of their being full of delight auspiciousness and wisdom They are the only means of attaining the Lord called Sweet Rudras verily are the bees who manifest the sweetness of the Lord The Yajur Veda is the flower because it nourishes that knowledge The words of the Yajur Veda are eternal best drink These Rudras verily distilled the Yajur Veda and manifested thereby the supreme Brahman whose form is wisdom and bliss glory and power vigour and strength, health and force

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THIRD KHANDA

MANTRA 1

अथ येऽस्य प्रत्यञ्चो रश्मयस्ता एवास्य प्रतीच्यो मधुनाड्यः
सामान्येव मधुकृतः सामवेद एव पुष्पं ता अमृता आपः ॥ १ ॥

तानि वा एतानि सामान्येतꣳसामवेदमभ्यतपꣳस्तस्याभि-
तप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यꣳरसोऽजायत ॥ २ ॥
तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य
कृष्णꣳ रूपम् ॥ ३ ॥

इति तृतीयः खण्डः ॥ ३ ॥

Atha nov Ye, which Asya his प्रत्यञ्चरश्मय Pratyañcharaśmayah western rays Tah, those Eva, verily Asya, his प्रतीच्यो मधुनाड्य Pratichyah madhunâdyah, western honey cells सामानि Sâmani, the Sâman verses, the Âdityâs, so called because they are equal (*sama*) with the twelve months for each month there is an Âditya Eva, verily Madhukritah, honey-makers bees सामवेद Sâmavedah the Sâmaveda (*Pradyumna*) *Eva*, *alone Puspam*, flower Tâh, those Amritah, nectars Âpah, waters Tâni, those Vai, verily. Etâni, these सामानि Sâmâni, the Sâman verses Âdityas the presiding deity of Sâma Veda Etam this सामवेद Samavedam, the Sâma Veda Abhyatapan, heated, distilled, reflected over Tasya, from that Abhitaptasya being distilled Yaśah, fame, wisdom Tejah, glory, bliss. Indriyam, vigour, lordliness Vîryam, strength Annadyam, food etc, magnanimity Rasah, essence Ajayata, became manifest Tat, that Vyaksarat, flowed Tat, that Âdityam, the solar orb Abhitah, by the side Aśrayat, became fixed Tat there Vai, verily Etat, this Yat, which Âdityasya, of the sun कृष्णरूप Krisnamrupam, dark form (Pradyumna)

1 Now those which are the western rays of that Lord, are verily His western honey cells The Sâmans are verily the bees The Sâma Veda is verily the flower The juice in the flower is the nectar Those Sâman Verses (the devas called Âdityas) distilled this flower called Sâma Veda (Pradyumna), it being so distilled there became manifest the Lord of wisdom, bliss, lordliness, strength, magnanimity and power

He, the Supreme Brahman, flowed forth Dharma and Moksa for the Devas, that honey revealed by the Sâma Veda and called Pradyumna, took its place on the western side of the solar orb There verily He (Pradyumna) assumed dark color and that is the dark light of the sun —158

FOURTH KHANDA

MANTRA 1

अथ येऽस्योदञ्चो रश्मयस्ता एवास्योदीच्यो मधुनाड्योऽथर्वाङ्गिरस एव मधुकृत इतिहासपुराणं पुष्पं ता अमृता आपः ॥ १ ॥

ते वा एतेऽथर्वाङ्गिरस एतदितिहासपुराणमभ्यतपꣳस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यꣳ रसोऽजायत ॥ २ ॥

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य परं कृष्णꣳ रूपम् ॥ ३ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

Atha, now Ye, which Asya, his उदंचरश्मय Udañcharaśmayah, northern rays Tah, those Eva, verily Asya, his उदीच्यो मधुनाड्यः Udichyah madhunâdyah, northern honey cells अथर्वाङ्गिरस Atharvângirasah, Atharva and Angirasa verses The Devas callad Soma, &c, since they cause rain (adhara) and are thus the essence (rasa) of the bodily organs (anga) Eva, verily Madhukritah honey-makers, bees इतिहासपुराणम् Itihâsapurânam, Itihâsa and Purânam It includes the verses of the Atharva Veda also Eva, alone. Puspam, flower. Tah, those Amritah, nectars. Âpah, waters. ते Te those Vai, verily एते Ete, these Atharvângirasa, Atharva and Angirasa verses, Devas called Soma etc. एतत् Etat, this Itihâsapurânam, the Itihâsa and Purânas. Abhyatapan, heated distilled, reflected over Tasya, from that. Abhitaptasya being distilled Yaśah, fame, wisdom Tejah, glory, bliss Indriyam, vigour, lordliness Viryam, strength Annadyam, food etc., magnanimity Rasah, essence, power Ajâyata, became manifest. Tat, that Vyaksarat, flowed Tat, that Âdityam, the solar orb Abhitah, by the side Aśrayat, became fixed Tat, there Vai, verily Etat, this Yat, which Âdityasya, of the sun परं Parah, deep black कृष्णरूप Krisnaihrûpam, deep black form (called Aniruddha)

1. Now those which are the northern rays of that Lord they are verily his northern honey cells The hymns of the Atharvângiras (Soma &c,) are verily the bees The Itihâsa-Purâna (Aniruddha) is verily the flower. The juice in the flower is the nectar Those Atharvângiras (the devas called Somas) distilled this flower called the Itihâsa-Purâna, it being so distilled there became manifest the Lord possessed of wisdom, bliss, lordliness, strength, magnanimity and

power. He the Supreme Brahman flowed forth Dharma and Moksa for the Devas. That honey revealed by the Atharvâṅgiras and called Aniruddha, took its place on the northern side of the solar orb. There verily He (Aniruddha) assumed extreme dark color and that is the extreme dark light of the sun.—159

FIFTH KHANDA

MANTRA 1

अथ येऽस्योर्ध्वा रश्मयस्ता एवास्योर्ध्वा मधुनाड्यो गुह्या एवादेशा मधुकृतो ब्रह्मैव पुष्पं ता अमृता आपः ॥ १ ॥

ते वा एते गुह्या आदेशा एतद्ब्रह्माभ्यतपꣳस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यꣳ रसोऽजायत ॥ २ ॥

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य मध्ये क्षोभत इव ॥ ३ ॥

ते वा एते रसानाꣳरसा वेदा हि रसास्तेषामेते रसास्तानि वा एतान्यमृतानाममृतानि वेदा ह्यमृतास्तेषामेतान्यमृतानि ॥४॥

इति पञ्चमः खण्डः ॥ ५ ॥

Atha, now. Ye, which. Asya, his. ऊर्ध्वा रश्मय Ûrdhvâh raśmayah, upward rays. Tâh, those. Eva, verily. Asya, his. ऊर्ध्वा मधुनाड्य Ûrdhvâh Madhunâdyah, upwards honey cells. गुह्या Guhyah, the occult, the secret. एव Eva, verily. आदेशा Âdeśâh, teachings, doctrines, the Perfect Ones called the Rijus, the Teachers of the Secret. Madhukritah, honey makers, bees. ब्रह्म Brahma, the entire Veda, the Infinite Vedas. Brahma comes from √brih = endless. There is no end of the *Vedas, therefore they are called Brahman or endless.* एव Eva, alone. Puspam, flower. Tâh, those. Amritâh, nectars. Âpah, water. ते Te, those. वै Vai, verily. एते Ete, these. गुह्या आदेशा Guhya deśâh, the Teachers of the Secret Doctrine, the Rijus. एतद् Etad, this. ब्रह्म Brahma, the entire Vedas. Abhyatapan, heated, distilled, reflected over. Tasya, from that. Abhitaptasya, being distilled. Yaśah, fame, wisdom. Tejah, glory, bliss. इन्द्रिय Indriyam, vigour, lordliness. Vîryam, strength. Annâdyam, food etc., magnanimity. Rasah, essence, power. Ajayata, became manifest. Tat, that. Vyaksarat, flowed out. Tat, that. Âdityam, the solar orb. Abhitah, by the side. Aśrayat,

became fixed Tat there Vai verily Etat this यद् Yat which एतत् Etat this आदित्यस्य Âdityasya of the Âditya मध्ये Madhye, in the middle क्षोभते Ksobhate, stirs इव Iva, as if ते Te they, the forms like Vasudeva &c वै Vai verily रसानाम् Rasanam of the essences, of the five essences रसा Rasâh essences वेदा Vedah, the Vedas हि Hi indeed रसा Rasah, the best तेषाम् Tesâm, of these (Vedas). एते Ete, these (Vâsudeva &c) रसा Rasah, the best तानि Tani these वै Vai indeed एतानि Etâni these (five forms Vasudeva &c) अमृतानाम् Amritânâm to the Immortals अमृतानि Amritâm, the givers of immortality वेदा हि Vedâh hi the Vedas (the Immortals) indeed अमृता Amritâh Immortals तेषां Tesâm, of them एतानि Etâni these अमृतानि Amritâni the givers of immortality

Now those which are the upward rays of that Lord they are verily His upward honey cells The Secret Doctrines (Rijus) are verily the bees The entire Vedas constitute the flower The Juice in the flower is the nectar Those Secret Doctrines (the devas called Rijus) distilled this flower called the Entire Vedas (Nârâyana), it being so distilled there became manifest the Lord possessed of wisdom, bliss, lordliness, strength, magnanimity and power He the Supreme Brahman flowed forth Dharma and Moksa for the Devas That honey revealed by the Entire Vedas and called Nârâyana took its place in the centre of the solar orb That form which seems to stir in the centre of the sun is verily the Lord Nârâyana having the color of the rising sun

These verily (Vâsudevas &c) are the Essences of the essences For the Vedas are the essences (the best) and of them Vâsudeva, etc, are the essences (best) They are the Nectars of the nectars For the Vedas are nectars (Eternal) and of them these are the Nectars (Givers of eternity)—160

MADHVAS COMMENTARY

In the end of the last Adhyaya it was mentioned that the Vasus the Rudras and the Adityas have dominion over the morning midday and evening oblations respectively In the present Adhyâya the Sruti describes the glory of the Lord dwelling within the Sun and which is the object of worship His glory was not so fully described previously as was necessary Old commentators have taken the word Madhu in its literal meaning of honey" and they say that the sun is honey as a mere poetical metaphor The Commentator sets aside this view and shows that in the first five khandas in this Adhyâya the Brahma Vidyâ is established and he does so by quoting an authority

means that in which is the Ap or the approachable, the goal, namely the Lord God The Viṣṇu is called Apûpa, because the Lord, the approachable is within him The hive is called Apupa because the honey, etc, is in it

(Thus Apûpa is a compound of two words Apa meaning Apyam the approachable or he goal and Upa meaning present That in which the Âp is present is called Apu isam is called Âpa because he is obtained or reached by or is the goal of the released ouls The ordinary bee-hive is called Apûpa because there is present in it Âp the quid honey etc The word Âp in this connection means water and honey is called Âp r water because it is a liquid and all liquids are called water

(The commentary now explains the word Rasmi It generally means rays it means lso here something else Its literal meaning is that which is delight [ra—delight and a auspiciousness and ma wisdom] Thus the whole word Raśmi means he whose form s wisdom auspiciousness and delight)

The phrase dwelling in the Eastern rays means Lord Hari called Vâsudeva dwelling in the Eastern Raśmi The word Raśmi itself means e whose form is wisdom, auspiciousness and delight (or power, know edge and bliss)

knowledge), therefore the Lord is called Âditya i e, the Primeval all-pervading wisdom,

The word Madhu has already been explained as the name of the Lord It has the ordinary meaning of 'honey' also here and thus these verses are a simile (Therefore the commentary says) —

The Lord is like honey, viz He satisfies the Devas

As he is like honey, to complete the simile there must be a cross beam bee-hive bees flowers etc, to make honey This the Commentary now shows thus —Viṣṇu is Madhu Śrī is the cross-beam Vāyu is the bee-hive the Devas are the bees and the Vedas and religious literature are the flowers The words used to denote these things 'cross beams etc, have also double meaning one the ordinary well known meaning, and the other as applying to Śrī, Vāyu etc The Commentary shows this now The phrase 'dyaureva tiraschīnavamsah' apparently means 'the heaven is the cross beam' But an inanimate heaven and inanimate cross beam are not meant here Dyau means the Shining one and is the name Śrī)

Śrī possessing the attributes of luminosity, etc, (dyu=to shine) and dwelling in heaven (dyu=heaven), is called Dyu, and She is connected with tiravamśa etc cross beam, etc

(Thus dyu means Śrī primarily but not the loka heaven is called dyu in the secondary sense because Dyu or Śrī dwells there)

She is the cross-beam because she is the refuge of Vāyu Vāyu is the bee-hive, because Madhu or Viṣṇu is specially contained or placed in him (as honey in the cells), Vāyu is also called Antarikṣa (lit interior vision) because Hari is seen by him always within his heart

The sky is called Antarikṣa because Vāyu dwells in it

Vasus, etc, are the honey-makers, they are his sons and called so The Marichis are Riṣis dwelling in the rays of the sun, and are called the sons

(Thus the Riṣis Marichis etc dwelling in the solar rays are like the eggs or sons of the bees the Devas, Vasus Rudras etc are the bees Vāyu is the bee-hive)

(The commentary now explains the word Tiravamśa in its another sense and shows that literally it is a very appropriate epithet of Śrī the spouse of Hari The word means obedient as shown below)

Because the Goddess Ramā has brought Hari as if under her control, by her implicit obedience, by her loving faith and devotion, therefore she is called Tirovamśā Tira=obedient, vamśa=controlling, one who controls another by obedience and devotion) The word Tiryak means bowing down (therefore devotion and obedience) The cross beam or rather the arched bamboo frame from which the hive hangs is called Tirovamśa because by its slanting posture it controls (Vaśa=to control) the hive that hangs from it and since it controls the hive, the cross-beam is named Tiraśchīnavamśa

Vāyu is called the bee-hive or Apūpa The word Apūpa literally

means that in which is the Ap or the approachable, the goal, namely the Lord God The Vâyu is called Apûpa because the Lord, the approachable is within him The hive is called Apûpa because the honey, etc, is in it

(Thus Apûpa is a compound of two words Apa meaning Apyam the approachable or the goal and Upa meaning present That in which the Âp is present is called Apa Vâyu is called Âpa because he is obtained or reached by or is the goal of the released souls The ordinary bee-hive is called Apûpa because there is present in it Âp the liquid honey, etc The word Âp in this connection means water and honey is called Âp or water because it is a liquid and all liquids are called water

(The commentary now explains the word Rasmi It generally means rays it means also here something else Its literal meaning is that which is delight [ra=delight and sa=auspiciousness and ma=wisdom] Thus the whole word Rasmi means he whose form is wisdom auspiciousness and delight)

The phrase dwelling in the Eastern rays means Lord Hari called Vasudeva dwelling in the Eastern Rasmi The word Rasmi itself means he whose form is wisdom, auspiciousness and delight (or power, knowledge and bliss)

(The word nâdi is now explained) —

"The word nâdi means part (na=not, alam=sufficient, not whole but a part) The amsa or part of Lord is called Nâdi because without these Divine Amsas (like Vasudeva Pradyumna &c,) no adhikâri can reach the whole, the Amsin the Supreme Lord (One must reach Him through one of these Amsa forms)

(The commentary now explains the phrases the Riks are the bees the Yajus are the bees the Samâns are the bees the Atharva-Angirasas are the bees the Guhya Adesas are the bees Even with the simile of the bees these words do not mean the works called Hymns of the Rig Veda &c but are names of particular classes of devas)

The Riks are the devas called Vasus, the Chief of whom is Agni, because they preside over the Rik Veda (they have the abhimana of the Rig Veda) They are called Richs because they are archya or worshipped as the first, especially (i e, in the morning the Vasus are the first worshipped) The Yajus are the name of the Rudras, the chief of whom is Indra because Indra is the friend of Rudra These are the devatas of sacrifice (yajna) and therefore called Yajus The word Indra here does not mean the ordinary Indra but it means Vâyu He is the principal deva worshipped in the midday first of all and Soma is drunk by him first, he alone is the chief of all the Rudras with Sankara at their head The Samans are the Âdityas, because they are same with the months (i e, one Âditya enjoys one month and thus the twelve months are enjoyed by twelve Âdityas The phrase Varunena mukhena of Khanda VIII does not refer to the well known Varuna The word Varuna there means Indra called Purandara because he is chosen (vriyate elected) in every

sacrifice. Thus Indra is the head of this hierarchy, because he is appointed as the chief of the Ādityas, by the Lord Visnu. And it is a well-known thing that Indra is the lord of the Ādityas and not Varuna the lord of waters. (But Visnu is in the sun and rules the sun, why should not He be taken here). The lord *Visnu is not meant here, because the* enumeration here is of the bees or worshippers, and Visnu being the worshipped, cannot be brought within the category of the worshippers. The class of devas called Atharva Aṅgiras preside over the Itihāsas, Purānas, and the works called Atharva Aṅgirasas, with Soma as their chief. They are called Atharva Aṅgirasas, because they pour *down* (adhara) rain, therefore they are called Atharvas. Because they are the saps or controllers (rasas) of the bodily organs (aṅgas), therefore they are called Aṅgirasas. In other words, the whole term Atharva Aṅgiras means the rain making controller of bodily organs. (The *dh* is changed to *th* anomalously). These devas are the controllers of bodily organs, because Soma or Moon has jurisdiction over the mind, and he is the head of this hierarchy, while the subordinate devas of this class control the various portions of the body. Hence they are truly aṅgirasas or functionrulers.

The phrase Guhya ādeśa means Brahmā and all those who are fit to hold the post of future Brahmā's, the Teachers (ādeśas) of all secret (guhya) doctrines, because they are verily the Teachers (Gurus) of all.

(The term Guhya Ādeśas is one word and is the name of these teachers of the occult, who are themselves also hidden). The name by which they are known is Rījuvas or the UPRIGHT ONES or the STRAIGHT ONES.

(The phrase brahmaiva puṣpam is now explained) —

Brahma is the name of all the Vedas, because of their infinity, because they are endless.

(As says a Śruti — anantā vai Vedāḥ. The √brih from which comes the word brahma means also endlessness). (Now are explained the phrases like these Riks &c heated the Rig Veda &c.)

These devas like Agni, &c thoroughly pondered over the Rig Veda, &c. and thereby discovered or revealed the honey called the Supreme Brahman and since they are the revealers of this honey, they are called bees or honey makers. The Vedas are called puṣpas (flowers literally nourishers pus—to nourish) because they nourish wisdom (puṣpa = nourisher). The ordinary puṣpas are so called, because they nourish the honeymakers that is the bees with their nectar.

(The commentary now explains the phrase tā amritā āpaḥ) :—

The words of the Vedas are eternal, therefore they are called immortal drink. The devas drink them, that is, enjoy them, therefore,

Vidyā only and not with apara Vidyā as understood by others) More over to whom can primarily belong the possession of yaśas—wisdom tejas—bliss, indriyam—lordliness, vīryam—strength, annādyam—magnanimity and rasatvam—power, but to the Supreme Lord? For says a Śruti 'His name is the great yaśas'

In fact the root meaning of the word bhaga shows the possession of complete lordliness perfect strength (Vīrya), perfect fame (Yaśas), Śrī, wisdom (Jñāna), and perfect knowledge (Vijñāna) He who possesses these six qualities, is called Bhagavān or the Adorable Lord Another Śruti says [illegible] (Taitt Up III Valli) Says another text —I take refuge under him who is the essence of happiness who is the personification of the six perfect qualities the Supreme residing in the heart the Brahman free from all evils, self luminous full with lordliness dispassion, fame (wisdom) knowledge, power and prosperity, and who is called Akam—the Great I—(According to Madhva thus 'I' means the non discernible the Supreme) So also another text says —" That resplendent Inciter of light itself, Nārāyaṇa the Puruṣa existing from the beginning That this Nārāyaṇa is to be meditated in the solar orb we learn from the well known mantra 'dhyeyah sadā savitṛ maṇḍala &c — 'Nārāyaṇa residing in the middle of the solar orb should always be meditated upon' Moreover the attributes of lordliness &c, applied to the Sun in this Upaniṣad cannot apply to any inanimate object like the physical sun but is appropriate with regard to the Lord alone As says a Śruti — The Adorable is full of wisdom the Adorable is full of lordliness, the Adorable is full of power So also Lord Bādarāyaṇa in the Vedānta Sutras (III 3 1)— Brahman is the object of that knowledge which results from the conclusion of an enquiry into all scriptures for the injunctions &c, are not special So also —" He has all names all forms may that Brahman the Great Glory be propitious So also the text — 'That Goal which all the Vedas declare (Kath Up) So also the text — Verily all these Ṛks, all the Vedas all the sounds are the names of one Being only, and that is the Para (all are of one uniform nature because all denote freedom from imperfections and full of all excellent qualities) So also — In the Vedas in the Rāmāyaṇa in the Purāṇas in the Bhārata, Viṣṇu is sung everywhere in the beginning middle and end So also —' They call him Viṣṇu the Supreme in whom all names are appropriate Moreover the Mantra and Brāhmaṇa portion of the Vedas may treat of karmas (and worship of inanimate objects) but never so the Upaniṣads They never can teach any thing inferior to

drink, but are immersed in the contemplation of the Most High, and at their will they enter into this Glorious Form and come out of It

The Vasus behold with the first of these Nectars their chief Agni Verily because these (Devas) neither eat nor drink therefore they are perfectly content with looking at this Nectar (get Mukti) They enter into that Form and they rise out of that Form

MANTRA 2

स य एतदेवममृतं वेद वसूनामेवैको भूत्वाऽग्निनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स य एतदेव रूपमभिसंविशत्येतस्माद्रूपादुदेति ॥ २ ॥

स Sah, he Having described in the last mantra the Sayujya Mukti of Cosmic office-holders called Vasus, this mantra describes the fruit of this knowledge with regards those who have fitted themselves to hold the post of Vasus in future worlds य Yah, who एतत् Etat, this. एवं Evam, thus अमृतं Amṛitam Nectar वेद Veda, knows वसूनां Vasūnām, among the Vasus एव Eva, surely एकः Ekah one भूत्वा Bhūtvā, being, becoming, i e becoming a ruler in the kingdom of the Vasus, and for the length of period of the Vasu's sway अग्निना Agninā, with Agni एव Eva, surely मुखेन Mukhena, as chief, as taught by Agni एतत् Etat, this एव Eva, indeed अमृतं Amritam, Nectar दृष्ट्वा Dristvā, having seen तृप्यति Tripyati, becomes satisfied स Sah, he एतत् Etat, this एव Eva, indeed रूप Rūpam, form अभिसंविशन्ति Abhisamviśanti, enters into एतस्मात् Etasmāt, from this रूपात् Rūpāt, from form उदेति Udeti, rises

2 He who thus knows this Nectar, becoming one of the Vasus, with Agni as the chief, and having seen this Nectar, becomes perfectly content He enters into this Form and rises again out of It —162

Note —The human Adhikāri who knows this Nectar (Vāsudeva) and how the Vasus get Mukti by the vision of the Glorious Form becomes one of the Vasus with Agni as his Teacher He also gets the vision of this form, and becomes fully and entirely absorbed in this vision indifferent to all worldly pleasures, and he gets Sārūpya mukti that is to say, he at will enters into this form, and comes out of It, whenever he likes.

MANTRA 3

स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता वसूनामेव तावदाधिपत्यꣳस्वाराज्यं पर्येता ॥ ३ ॥

इति षष्ठः खण्डः ॥ ६ ॥

स Sah he यावत् Yāvat, so long as [illegible] Ghaṭikās and two Kāsṭhās and that length of space crossed in that time i.e. [illegible] 12 minutes of time and [illegible] of space out of the total 24 hours of time, and 360° space That is from 5½ A.M.

to $5\frac{3}{4}$ P M आदित्य Âdityah, the sun पुरस्तात् Purastât in the east in the Udaya, sadri (the hill from which the sun is said to rise) उदेता Udetâ, rises, rising पश्चात् Paschât, in the west in the Astâdri अस्तमेता Astameta sets, setting The time of the Vasus is 31 Ghatikâs and two Kâsthâs The space is the whole tretch of country between the Udaya or rising point and the setting point In any particular longitude it would cover all countries within $93\frac{3}{4}$° longitude east of it and $93\frac{3}{4}$° longitude west of it वसूना Vasûnâm of the Vasus एव Eva alone तावत् Tâvat, so much. आधिपत्य Âdhipatyam, sovereignty, the jurisdiction of the Vasus extends over the country between the Udayâdri and the Astadri स्वाराज्य Svârâjyam supremacy, enjoyment of all objects of desire He who enjoys (tañjayati) or satisfies himself (sva) is called Svarâj, the state of Svarâj is called Svarâjyam पर्येता Paryetâ attains

3 The Vasus alone have sovereignty and supremacy over all that country and time which lie between the points where (when) the sun rises in the east and sets in the west (The knower of this Vidyâ) attains (that sovereignty and supremacy) —163

Note—He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Vasus hold jurisdiction i e between the Udayagiri in the east and the Astagiri in the west and so long as the Vasus reign therein

Seventh Khanda

Mantra 1

अथ यद् द्वितीयममृतं तद्रुद्रा उपजीवन्तीन्द्रेण मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ १ ॥

अथ Atha now यत् Yat which द्वितीय Dvitiyam second Amritam nectar *viz*, Sankarsana, Tat, on that रुद्रा Rudrâh the Rudras Upajivanti, behold live upon, get aparoksa jnâna, understand with study meditation etc See him by meditation इन्द्रेण Indrena, with Indra (Vâyu) Mukhena as the chief or teacher of inferior Devas of this order Na not Vai verily Devâh, Devas Asnanti, eat Na not Pibanti, drink *viz*, they become perfectly desireless, virakta Etat this Eva verily Amritam, nectar, Sankarsana Dristva having seen Tripyanti, become satisfied Te, they Etat, this Sankarsana Eva, verily. Rûpam, form Abhisamvisanti enter into Etasmât, from this Rûpât form (of Sankarsana Udyanti, come out

1 The Rudras behold with their chief Vâyu the second of these Nectars Verily (because) these (Devas)

neither eat nor drink, therefore they are perfectly content with looking at this Nectar. They enter into that Form and they rise out of that Form.—164

Note.—That which is the second nectar Sankarsana gives the higher life to the Rudras with Vâyu at their head. Verily because these Rudra Devas remain perfectly indifferent to all other enjoyments therefore they see this Glorious Form. They neither eat nor drink, but are immersed in the contemplation of the Most High, and at their will they enter into this Glorious Form, and come out of It.

Note.—The Rudra Âditya, Soma and Sâdhya worlds lie on the other side of the Mount Meru, or in the modern phraseology, the other half of the earth (the antipodes) is covered by these four regions. If the earth were a transparent body, and we could see the motion of the sun in lower hemisphere we shall find that after sunset till midnight, the sun's motion was northerly (from south to north with an easterly bend). The midnight point would be our exact antipodes. From midnight point the sun would appear to move from west to east for three hours, for the next 1¼ hour the direction of its motion would be from north to south, and for the last 45 minutes (i. e., just before sun rise) the sun would appear to move *vertically* up (a tangential motion). This is what is meant by the phrases the sun rising in the south and setting in the north, rising in the west and setting in the east, &c. These refer to the direction of his motion at particular hours of the night. The five directions are (1) rising in the east, setting in the west, (2) rising south, setting north, (3) rising west, setting east, (4) rising north, setting south, (5) rising up, setting down.

MANTRA 2

स य एतदेवममृतं वेद रुद्राणामेवैको भूत्वेन्द्रेणैव मुखेनै-
तदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्मा-
द्रूपादुदेति ॥ २ ॥

Sah, he. Yah, who. Etat, this. Evam, thus. Amritam, Nectar. Veda, knows. रुद्राणां Rudrânâm, of the Rudras. Eva, surely. Ekah, one. Bhûtvâ, being, becoming. इन्द्रेण Indrena, with Vâyu. Eva, surely. Mukhena, as chief. Etat, this. Eva, indeed. Amritam, Nectar. Dristvâ, having seen. Tripyati, becomes satisfied. Sah, he. Etat, this. Eva, indeed. Rûpam, form. Abhisamvisati, enters into. Etasmât, from this. Rûpât, from form. Udeti, rises.

2. He who thus knows this Nectar, becoming one of the Rudras with Vâyu as the chief, and having seen this Nectar, becomes perfectly content. He enters into this form and rises again out of it.—165

Note.—The human Adhikâri who knows this Nectar (Sankarsana) and how the Rudras get Mukti by the vision of the Glorious Form, becomes one of the Rudras with Vâyu as his teacher. He also gets the vision of this form and becomes fully and entirely absorbed in this vision, indifferent to all worldly pleasures and he gets Sâyujya Mukti, that is to say, he at will enters into this Form and comes out of It, whenever he likes.

MANTRA 3

स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता द्विस्तावद्दक्षिणत उदेतोत्तरतोऽस्तमेता रुद्राणामेतावदाधिपत्यꣳ स्वाराज्यं पर्येता॥४॥

इति सप्तमः खण्डः ॥ ७ ॥

Saḥ, he Yâvat, so long, 15½ Ghaṭikâ and one Kasthâ and that length of space crossed in that time In other words 6 hours 15 minutes of time and 93¾° of space. From sunset to midnight, *i e*, from 5¾ p m to midnight Âdityaḥ, the sun Purastat, in the east, in the Udayâdri Udetâ rises, rising Paśchât, in the west, in the Astâdri Astametâ, sets, setting द्वि Dvih, twice *i.e*, the time of the Vasus, when the sun travels from east to west, is twice as great as that of the Rudras In other words, the time of the Rudras is *half* that of the Vasus *i e*, ½ of 12½ = 6¼ hours So also the space तावत् Tâvat, so much, दक्षिणत dakṣiṇataḥ, from south उदेता Udetâ, rising To the people dwelling in the north, the sun appears to rise as if from the south, and set in the north उत्तरत Uttarataḥ; towards north अस्तमेता Astametâ, setting रुद्राणां Rudrâṇâm of Rudras Eva, alone, âdhipatyam, sovereignty Svarâjyam supremacy, enjoyment of all objects of desire Paryetâ, attains The direction of the sun's motion is northerly

3 The Vasus alone have sovereignty and supremacy over all that country and time which lie between the points where (and when) the sun rises in the east and sets in the west This is twice of that time and space which lie between where and when the sun rises in the south and sets in the north The knower of this vidyâ attains this sovereignty and supremacy of the Rudras.—166.

Note—He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Rudras hold jurisdiction, *i. e*, the country between the rising point in the south and the setting point in the north and the time during which the Vasus reign is twice as much as that of the Rudras, and the sun appears to move from the south and go towards the north in the Rudra loka

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EIGHTH KHANDA

MANTRA 1

अथ यत्तृतीयममृतं तदादित्या उपजीवन्ति वरुणेन मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ १ ॥

अथ *Atha, now* Yat, which तृतीयं Tritiyam, third Amritam Nectar *viz*, Pradyumna Tat, on that आदित्या Âdityah the Âdityas Upajivanti behold live upon See Him by meditation वरुणेन Varunena, with Indra Mukhena, as *the mouth, viz* as the chief teacher of the inferior *Devas of this order* Na not Vai, verily Devâh the Devas Asnanti, eat Na, not Pibanti, drink Etat, this Eva verily Amritam nectar, Pradyumna Dristva, having seen Tripyanti, *become satisfied Te, they Etat, this*, Pradyumna Eva, verily Rupam, form Abhisamvisanti Enter into Etasmât, from this Rupât, form (of Pradyumna) Udyanti, come out

1 The Âdityas behold with their chief Indra the third of these Nectars Verily because these (Devas) neither eat nor drink, therefore they are perfectly content with looking at this Nectar, (getting Mukti), they enter into that Form and they rise out of that Form —167

Note —That which is the third nectar (Pradyumna) is enjoyed by the Âdityas with Indra at their head Verily because these Aditya Devas remain perfectly indifferent *to all other enjoyments therefore they see this Glorious Form They neither eat nor* drink, but are immersed in the contemplation of the Most High, and at their will they enter into this Glorious Form and come out of It

MANTRA 2

स य एतदेवममृतं वेदादित्यानामेवैको भूत्वा वरुणेनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्ये-तस्माद्रूपादुदेति ॥ २ ॥

Sah, he Yah, who Etat this Evam thus Amritam, Nectar Veda, know आदित्यानां Âdityanam, of Âdityas Eva, surely ekah one Bhûtva, being, becoming वरुणेन Varunena with Indra Eva surely Mukhena, as chief Etat, this Eva, indeed Amritam Nectar Dristva having seen Tripyati becomes satisfied Sah he Etat, this Eva indeed Rupam, form Abhisamvisati, enters into Etasmât, from this Rupât, from form Udeti, rises

1 He who thus knows this Nectar, becoming one of the Âdityas with Indra as their chief and having seen this Nectar, becomes perfectly content He enters into this Form and rises again out of it —168

Note The human Adhikari who knows this Nectar (Pradyumna) and how the Adityas get Mukti by the vision of the Glorious Form becomes one of the Adityas with Indra as his Teacher He also gets the vision of this form and becomes fully and entirely absorbed in this vision indifferent to all worldly pleasures and he gets Sayujya mukti that is to say, he at will enters into this Form and comes out of It, whenever he likes

MANTRA 3

स यावदादित्यो दक्षिणत उदेतोत्तरतोऽस्तमेता द्विस्तावत्पश्चादुदेता पुरस्तादस्तमेताऽऽदित्यानामेव तावदाधिपत्यꣳ स्वाराज्यं पर्येता ॥ ३ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

Sah, he Yâvat so long *i e*, the time of the Âdityas extends over 3 hours, and then space is 45° Three hours after midnight *i e*, up to 3 A M Âdityah, the sun दक्षिणत Daksinatah in the south Udeta rises rising उत्तरत Uttaratah, in the north Astameta sets, setting द्विः Dvih, twice *viz*, the time of the Rudras, when the sun travels from the south to the north is twice as great as that of the Âdityas In other words the time of the Âdityas is *half* that of the Rudras *i e* 7 Ghatikas+1½ Kasthas तावत् Yâvat so much पश्चात् Paschat, from west उदेता Udeta, rising to the people dwelling in that place, the sun appears to rise as if from the west and set in the east पुरस्तात् Purastât, towards the east अस्तमेता Astameta setting आदित्याना Âdityanam of Âdityas, the time of Âdityas Eva alone Âdhipatyam, sovereignty (of the Âdityas is) over the country between the *rising point* in the south and the setting point in the *north* Svarâjyam, supremacy, enjoyment of all objects of desire Paryetâ, attains The direction of the sun s motion is easterly

3 The Rudras alone have sovereignty and supremacy over all that country and time which lie between the points where (and when) the sun rises in the south and sets in the north This is twice of that time and space which lie between where and when the sun rises in the west and sets in the east The knower of this Vidyâ attains the sovereignty and supremacy of the Âdityas —169

Note—He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Adityas hold jurisdiction *i e*, the country between the south rising point and the north setting point and the time during which Rudras reign is twice as much as that of the Adityas and the sun s motion is from the west and towards the east here when looked at from the upper hemisphere

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NINTH KHANDA

MANTRA 1

अथ यच्चतुर्थममृतं तन्मरुत उपजीवन्ति सोमेन मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ १ ॥

अथ Athā now Yat, which. चतुर्थं Chaturtham, fourth Amritam, nectar तत् Aniruddha Tat, on that मरुत Marutah the Maruts Upajivanti, behold, live upon See Him by meditation सोमेन Somena with Soma Mukhena as the mouth तत्, as the chief or teacher of the inferior Devas of this order, Na, not. Vai, verily Devâh, Devas Asnanti eat Na not Pibanti, drink Etat, this Eva, verily Amritam nectar, Aniruddha Dristvâ, having seen. Tripyanti, become satisfied Te, they Etat, this (Aniruddha) Eva, verily Rûpam, form Abhisamviśanti, enter into Etasmât, this Rûpât, form (of Aniruddha) Udyanti come out

1 The fourth of these Nectars the Maruts behold with their chief Soma Verily because these (Devas) neither eat nor drink, therefore they are perfectly content with looking at this Nectar, (getting Mukti) they enter into that Form and they rise out of that Form —107

Note—That which is the fourth nectar (Aniruddha) is enjoyed by the Maruts with Soma at their head Verily so long as the Devas are satisfied by seeing this Glorious Form they remain perfectly indifferent to all other enjoyments They neither eat nor drink, but are immersed in the contemplation of the Most High and at their will they enter into this Glorious Form and come out of It

MANTRA 2

स य एतदेवममृतं वेद मरुतामेवैको भूत्वा सोमेनैव मुखेनै-
तदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्रू-
पादुदेति ॥ २ ॥

Sah, he Yah who Etat this Evam, thus Amritam, Nectar Veda, knows मरुतां Marutâm, of Maruts Eva, surely Ekah, one Bhûtvâ, being becoming सोमेन Somena, with Soma Eva, surely Mukhena, as chief Etat, this Eva, indeed Amritam, Nectar Dristvâ having seen Tripyati becomes satisfied Sah, he Etat, this Eva indeed Rupam, form Abhisamviśati, enters into Etasmât from this Rûpât, from form Udeti, rises

2 He who thus knows this Nectar, becoming one of the Maruts with Soma as their chief and having seen this Nectar becomes perfectly content He enters into this Form and rises again out of It—171

Note—The human Adhikari who knows this Nectar (Aniruddha) and how the Maruts get Mukti by the vision of the Glorious Form becomes one of the Maruts with Soma as his Teacher He also gets the vision of this form and becomes fully and entirely absorbed in this vision indifferent to all worldly pleasures and he gets Sâyujya mukti that is to say he at will enters into this Form, and comes out of It whenever he likes

MANTRA 3

स यावदादित्यः पश्चादुदेता पुरस्तादस्तमेता द्विस्तावदुत्तरत उदेता दक्षिणतोऽस्तमेता मरुतामेव तावदाधिपत्यꣳ स्वराज्यं पर्येता ॥ ३ ॥

इति नवमः खण्डः ॥ ९ ॥

Sah, he Yâvad, so long The time of the Soma (Maruts) is 1½ hour, and space 22½°. That is from 3 A M to 4½ A M Âdityah, the sun पश्चात् Paśchât, in the west, in the Astagiri. Udetâ, rises, rising पुरस्तात् Purastât, in the east, in the Udayagiri Astameta, sets, setting द्वि Dvih, twice, *viz*, the time of the Maruts When the sun travels from the west to the east is twice as great as that of the Maruts In other words the time of the Maruts is *half* that of the Âdityas तावत् Tâvat, so much उत्तरत Uttaratah, from the north उदेता Udetâ rising to the people dwelling in the north, the sun appears to rise as if from the north and set in the south दक्षिणत Daksinatah, towards the south अस्तमेता Astametâ, setting मरुता Marutâm of the Maruts Eva, alone Âdhipatyam, sovereignty (of the Maruts extends over the country between the rising points in the west and the setting point in the east.) Svarâjyam, supremacy, enjoyment of all objects of desire Paryetâ, attains

3 The Âdityas alone have sovereignty and supremacy over all that country and time which lie between the points where and when the sun rises in the west and sets in the east This is twice of that time and space which lie between the points where and when the sun rises in the north and sets in the south The knower of this Vidyâ attains the sovereignty and supremacy of the Maruts —172

Note He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Maruts hold jurisdiction i e, between the country in the west rising point and the east in the setting point and the time during which the Adityas reign therein is twice as much as that of the Maruts and the direction of the motion of the sun is from the north towards the south here as appearing to a resident of the upper hemisphere

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TENTH KHANDA

MANTRA 1

अथ यत्पञ्चमममृतं तत्साध्या उपजीवन्ति ब्रह्मणा मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ १ ॥

अथ Atha, now Yat, which. पञ्चम Panchamam, fifth Amritam, nectar *viz*, Brahman Tat, on that साध्या Sadhyah, Sadhyas Upajivanti, behold, live upon, See Him by meditation ब्रह्मणा Brahmana, with Brahma Mukhena as the mouth *viz*, as the chief or teacher of the inferior Devas of this order Na, not. Vai, verily Devâ Devas Aśnanti, eat Na, not Pibanti, drink. Etat, this Eva, verily, Amritam, nectar Dristvâ, having seen Tripyanti, become satisfied Te, they Etat, this Nârâyana Eva, verily Rûpam, form Abhisamviśanti, enter into Etasmât, this Rûpât, form of Brahman Udyanti come out

1 The fifth of these Nectars, the Sâdhyas behold with their chief Brahmâ Verily because (Devas) neither eat nor drink, therefore they are perfectly content with looking at this Nectar (Getting Mukti) they enter into that Form and they rise out of that Form —173

Note—That which is the fifth nectar (Brahman) is enjoyed by the Sadhyas, with Brahman, at their head Verily so long as the Devas are satisfied by seeing this Glorious Form they remain perfectly indifferent to all other enjoyments they neither eat nor drink, but are immersed in the contemplation of the Most High and at their will they enter into this Glorious Form and come out of It

MANTRA 2

स य एतदेवममृतं वेद साध्यानामेवैको भूत्वा ब्रह्मणैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येत-स्माद्रूपादुदेति ॥ २ ॥

Sah, he Yah, who. Etat this Evam, thus Amritam, Nectar Veda, knows. साध्यानां Sadhyânâm, of Sadhyas Eva surely Ekah, one. Bhûtvâ, being becoming ब्रह्मणा Brahmanâ with Brahmâ Eva, surely Mukhena, as chief Etat, this Eva, indeed Amritam, Nectar Dristvâ, having seen Tripyati, becomes satisfied Sah, he Etat, this Eva, indeed Rûpam, form Abhisamviśati, enters into Etasmat, from this Rupat from form Udeti, rises

2 He who thus knows this Nectar, becoming one of the Sâdhyas with Brahma as their chief and having seen this Nectar becomes perfectly content He enters into this form and rises again out of It —174

Note—The human Adhikari who knows this Nectar (Brahma) and how the Sâdhyas get Mukti by the vision of the Glorious Form becomes one of the Sadhyas with Brahmâ as his Teacher He also gets the vision of this Form and become fully and entirely absorbed in this vision, indifferent to all worldly pleasures and he gets Savujya Mukti that is to say, he at will enters into this Form and comes out of It whenever he likes

MANTRA 3

स यावदादित्य उत्तरत उदेता दक्षिणतोऽस्तमेता द्विस्ताव-द्दूर्ध्वमुदेतार्वागस्तमेत साध्यानामेव तावदाधिपत्यꣳ स्वाराज्यं पर्येता ॥ ४ ॥

इति दशमः खण्डः ॥ १० ॥

Sah, he Yavat, so long The time of the Sadhyas is 45 minutes in duration, and the space is 11¼° That is from 4½ A M to 5¼ A M This is the famous Brâhma Muhûrta Âdityaḥ, the sun उत्तरत Uttaratah, in the north Udeta, rises, rising दक्षिणत Dakṣiṇataḥ, in the south Astameta, set, setting द्वि Dvih twice *viz*, the time of the Sâdhyas When the sun travels from the north towards the south is twice as great as that of the Sadhyas. In other words, the time of the Sadhyas is *half* that of the Maruts तावत् Tavat, so much ऊर्ध्व Urdhve, upward उदेता Udetâ, rising अर्वाङ Arvan, downward अस्तमेता Astameta, setting साध्याना Sadhyânâm, of Sadhyas The time of Sadhyas is 1 Ghatika 22½ Mint. ¼ kasthâ Eva, alone Âdhipatyam, sovereignty, the jurisdiction of the Sadhyas extends over the country between the rising point upward and the setting point downward Svarâjyam, supremacy, enjoyment of all objects of desire Paryetâ, attains

3 The Maruts alone have sovereignty and supremacy over all that country and time which lie between the points where the sun rises in the north and sets in the south This is twice of that which lie between the points where and when the sun rises in the Zenith and sets in the Nadir. The knower of this Vidyâ attains the sovereignty and supremacy of the Sadhyas —175

Note He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Sadhyas hold jurisdiction *i e*, between the country upward the rising point and downward the setting point and the time during which the Maruts reign therein, is twice as much as that of the Sadhyas and the sun's direction of motion here is vertical

MADHVA'S COMMENTARY

Khanda VI to X

(Having in the previous part described the five forms of the Lord the present five khandas describe the five Great Hierarchies of beings, that see these Forms and get Mukti thereon)

The seers of the first Nectar are the Vasus with their chief Agni So long as they see that form of the Lord Visnu they do not (wish to) enjoy anything else (and this is what is meant by the phrase "they neither eat, nor drink ") Verily they enter into this Form only in

Moksa, and at their will they come out of it again, being perfectly free. So the second Form is beheld by the Rudras, with Vāyu as their Chief, (for they are dependent on Vāyu). But Vāyu being Hiranyagarbha also has double jurisdiction. He is the refuge not only of all the Rudras, but of all the Sādhyas as well. (Thus Vāyu rules both the second and the fifth hierarchies.) Therefore to Vāyu belongs the contemplation over the Yajur Veda as well as over all the Vedas. (In his capacity as the head of the Rudras, he has Yajur Veda, or the laws of the intermediate world, under his control; in his capacity as Brahmā, the head of the Sādhyas, he has all the Vedas to ponder over, that is all the laws under him.) As Brahmā he has especially to do with all the Vedas. Even in the state of mukti (of the beings of his hierarchy) he is their refuge, for Vāyu verily is the refuge of both these classes even in mukti. The sons of Aditi (the Ādityas) are beholders of the third Nectar, with Indra as their chief. The beholders of the fourth Nectar are Marutas with Soma as their Chief. The beholders of the fifth Nectar are the Sādhyas with Brahmā as their Chief. These Sādhyas are called Rjus. The Beings called Suparna, Śesa, Sarasvatī, Suparni, and Varuni are included in the class of Sādhyas.

(But says an objector — How can Brahmā who is one of the Rjus be the head of these in their state of Mukti? To this the answer is that in the state of Mukti Brahmā is not their head, but all are equal. The word head in this connection means 'not inferior.')

In the state of Mukti all are equal to Brahmā, and each being a peer of the other, no one is inferior to any one and so Brahmā also is not inferior to any one and in this sense he is their Chief. Every one may be considered as the Chief of the other in this state. But Brahmā is the Chief of Vāk and Śesa &c. in their state of Mukti even. (That is with regard to Vāk, &c., Brahmā retains his superiority even in the state of their Mukti.)

Śiva is the seer of both nectars, the second and the fifth. In his state of Śiva he sees only one; in his state of Mukti he sees both.

(This is said in answer to the question that Rudra and Śesa being identical how can Śesa be included in the fifth category and at the same time be second. The reply to this is that when the condition of Śesahood is transcended, that is in Mukti he beholds both forms. In the other state he sees only one form. Another explanation of this verse is that in the condition of Śesa he beholds both forms. But in the state of Śiva he sees only one form.)

(In the preceding part has been described the condition of mukti of the Devas who have already reached the status of Vāyus, Rudras, &c. Now is described the result of meditation on the Lord as Madhu by those who have not reached that status but have qualified themselves for it.)

Those Devas (or beings fit to become Devas) who are qualified to get the status of Vasus, Rudras, &c, belonging to these five great hierarchies, attain that status, when they are meditating perfectly and faultlessly on the Lord called Madhu. After attaining the status of Vasu, Rudra, &c, they also undoubtedly get mukti.

The Commentary now describes the territorial and temporal jurisdiction of these five classes. They are summarised here.

Class	*Territorial jurisdiction*	*Temporal jurisdiction*
Vasus	180°+7½°	12 hours and 20 minutes i.e. from 5¼ A.M. to 5¾ P.M.
Rudras	90°+3¾°	6 hours and 15 minutes i.e. from 5¾ P.M. to midnight
Âdityas	45°	3 hours i.e. from midnight up to 3 A.M.
Maruts	22½°	1½ hour i.e. from 3 A.M. to 4½ A.M.
Rajas (Sadhyas)	11¼°	45 minutes i.e. from 4½ A.M. to 5¼ A.M.

The period of time and the extent travelled by the sun, when it rises in the Udayagiri and sets on the Astagiri, belong to the Vasus. They are the Lords of that time and space. Similarly the time and space occupied by the sun in his travel from the Astagiri to the midnight when it travels from the south to the north somewhat in an easterly direction, that time and space are under the rule of the Rudras with Vâyu as their head. This time and space are halves of those of the Vasus and are enjoyed by the Rudras. Similarly half of the Rudra's time and space belongs to the Âdityas being west to east and is after midnight to 3 A.M. Next to that is the time of 1½ hour and space under the jurisdiction of the Soma and is called Marut desa and kala, their extent being half of those of the Âdityas and extends from 3 A.M. to 4½ A.M. Each of these follows one after other, beginning with the country last mentioned and ending with the next. That is the sun takes up one country after the other in the order given above. The Marut time is half that of the Âdityas and the sun here rises from the north point and sets in the south point. In the Indrapura the sun rises on the head and sets behind the Udayagiri and the time is half that of the Marut kala. The Lord of this time and space is Brahma.

The time of the Vasus is 31 ghatis and a little less, half of that is of the Rudras, half of this is that of the Âdityas, half of this is that of the Maruts, and half of this is that of Brahma. The Vasuloka is double in extent to that of the Rudraloka, thus the meaning of the phrase dvistavat used in the Sruti and so on. The Brâhma muhurta is the well known morning time before the sun rise. The reason of its being so called is evident from the above. Similarly the first portion of the

night is popularly called Rudra kala and its reason is also now evident Similarly the time after the midnight is popularly called the Saumya kâla it being the coldest period of the 24 hours It is also called Mârutakala because the wind generally blows in this period

The day time being Agneyakala, was sacred to the Vasus whose chief is Agni, therefore the first ghatikâ after the sun rise is specially set apart for the performance of the fire sacrifice The whole day belongs to the Vasus, as the whole night belongs to the other four Such was the division made by Visnu from old But this is a general division, yet he gave to the Rudras and Maruts to the Âdityas and Viśvedevas secondary jurisdiction in the day time also, such as the midday to the Rudras for midday oblation, the evening to the Maruts and Viśvedevas for the evening oblation The Vasus have a general jurisdiction over the day, while Brahmâ has jurisdiction over the whole day and night The Rudras, Âdityas and Maruts have jurisdiction on particular portions of the day and particular portions of the night The Vasus have jurisdiction over the period of day only in a general way, and not specially The Rudras &c, have rule over the midday and the evening and in those periods, Vasus exercise only a subordinate jurisdiction under the Rudras &c, while in the morning they have supreme power, subject only to the higher rule of Vâyu (Brahmâ) for even the Agni, &c, are under Vâyu

As the morning oblation belongs to the Vasus so the lordship of the earth is also theirs The lordship of the intermediate world belongs to the Rudras, and the Maruts and of the heaven to the Âdityas Brahmâ (and) Vâyu are (is) the lord (s) of all the worlds from heaven downwards Indra is the lord of the Triloki, but Hari is the OVERLORD of all

The word Svârâjya does not mean self rule here, but enjoyment, or self realisation Literally it means causing joy (rañjan) to one's self (sva)

(Saṅkara says that the time of the sunshine in Indra world is half that of the Yama loka, that of Varuna double that of Yama that of Soma double that of Varuna On this the Commentator says)

There is no proof that the time of the Yama period is double that of the Indra, that the sun stays there twice as long as in the Indra world, and that Varuna's time is double of this and of the Moon's double of Varuna's Nor is there any proof that the Brahma's time is only double that of the Moon for the Brahma time extends to the (long) period of two Parârdhas While Indra, &c, live only up to the end of a Manvantara Nor is there any authority for the statement that the eastern region belongs to the Vasus the southern to the Rudras the western to the

Ādityas, and the northern to the Maruts exclusively, and that they have no jurisdiction anywhere else for there is no proof of this, while there is proof to the contrary For according to them Indra is the Head of Rudra hierarchy, for they take the word Indra, in Khanda seven, in its ordinary meaning of Indra (and not meaning Viṣṇu as we have done)

Thus Indra being the head of the Rudras has south But they give him east also Thus arises self contradiction Indra as lord of the east has half only of the time he has with the Rudras, in other words the time of Indra is double of the time of Indra, which is absurd Moreover according to them, Indra, Yama, Varuna and Soma are lords of east south west and north respectively and the period of each succeeding is double of that of the preceding Thus Soma's time is sixteen fold that of the Indra Moreover, in that theory, the Indra puri (loka) perishes with all its inhabitants after the Indra period is over Thus when the Rudra period commences, there exist no Indra and Indra world, similarly when the Aditya period commences, there are no Indra or Rudra nor their worlds and so on (The sense is this the Indra period for example being $\frac{1}{16}$th of the life of Brahma is 6¼ years in duration the whole life of Brahma being taken as 100 years When Indra dies there remain 93¾ years still to the end of the kalpa or pralaya Therefore all mantras &c addressed to Indra in that remaining period are useless, since he no longer exists Thus the Vedas become unauthoritative Similarly with Rudra &c After 18¾ years of Brahma's there will be no Rudra, and for 81¼ years there should be no Rudra worship In fact according to Sankara the periods are as follows —

Indra 6¼ years Rudra 12½ Aditya 25 Maruts 50, Brahma 100

According to this theory, it is after the destruction of the Indra and his world, that the next period commences and so on Moreover in this view, the Pralaya would not commence even after the sun's rising overhead has come to an end, because in the next Khanda it is mentioned that the sun exists even after its rising overhead and there can be no Pralaya so long as the sun exists)

According to this view, even after sun's rising overhead, there would be no dissolution, for the sun still continues to shine, as says Khanda XI "When from thence he has risen upwards, he neither rises nor sets He is alone standing in the centre" Now when the sun remains standing in the centre, even after it has risen upwards there can be no Pralaya Thus there are many objections to the Śaṅkara's explanation We desist for fear of prolixity

The Vasus have their cities in all quarters, and not only on the east and so also is the case with the Rudras and others The particular quarters are however assigned to them, for the facility of meditation only, and not that they are confined to those quarters only

(Another) objection (to Śaṅkara's explanation) is that Indra having ceased to exist (after 6¼ years), the Rudra period cannot commence, for the Rudras, being the family members of Indra, when Indra perishes with all his citizens, there are no Rudras left to start the Rudra period Therefore (Śaṅkara's) explanation is not a very satisfactory one

Though the period of day is equal everywhere, yet the amount of heat received by a locality decreases in proportion as it is situated in a more and more northerly latitude, and in this sense it is said as if the sun had risen and set there very soon, for the intervention of the hills causes the loss of light and heat to these northerly countries

The rotundity of the earth causes the difference in the amount of the light and heat

' But even under this interpretation of the boon the Daityas will get the better of the Devas every day during the periods just mentioned So the Devas are no better off under the boon for now they are liable to daily tyranny from the Daityas To this Brahmâ replied

O Devas ! My second boon to the Daityas, namely that they will have sovereignty when the sun rises from the south, &c , does not refer to this daily motion of the sun, but to the future time when there may happen the literal rising of the sun from the south &c , (so you are safe for the present)

(But that is also a calamity, though coming at an indefinite future The boon to Daityas O Brahmâ is indiscreet for at thy will in some future time the sun will rise in the south &c Not so replied Brahmâ)

This inviolable compact was made by me O Devas ! with the sun of yore that he would *always* rise from the east and set in the west (so there is no fear of his ever rising from any other quarter, and no fear, consequently of the Daityas ever getting sovereignty over the Devas)

This compact can never be broken by anybody at any time, for my reason Therefore be not afraid O Devas, for there is no cause of fear Being thus addressed by Brahmâ, all the Devas became free from anxiety, and every one went to his own abode

This very fact is mentioned also in the dialogue between Bali and Indra as told in the Moksa Dharma of the Mahâbhârata

The boon given by Brahmâ to the Daityas was an ambiguous one Its true meaning as above explained by Brahmâ to the Devas was a secret teaching confined to the Devas Bali who was a Daitya did not know the true meaning of the boon and so when Indra taunts him, Bali replies that a time will come when he, Bali will rule over Indra For according to the story Indra found Bali in the body of a donkey eating thistle in a ruined place and Indra taunts him by saying 'are you not sorry for your present plight O once mighty ruler of the daityas ? To this Bali replied that when in the future Kalpa the sun will rise from the south then he will again reign, and his reign will be twice as long as that of Indra's But Indra who knew the true meaning of Brahmâ's boon disabuses Bali of his vain hope and says that the sun will never rise from the south, &c

Bali knowing only the boon given by Brahmâ to the two Daityas, but not knowing its real meaning as explained by Brahmâ to the Devas, addressing Indra said —O Purandara, I shall conquer thee when the sun shall rise from the south' Hearing this, Indra replied — " This will never happen, because Brahmâ has made this law that the sun will always rise from the east " Thus saying, Indra went to heaven seated on Airâvata (elephant)

Eleventh Khanda

Mantra 1

अथ तत ऊर्ध्व उदेत्य नैवोदेता नास्तमेतैकल एव मध्ये स्थाता ॥ १ ॥

अथ Atha, now, after the description of rising and setting After the world is dissolved i.e. in Pralaya ततः Tatah, from that from the solar orb. ऊर्ध्व Ûrdhvah, above i.e. to the Vaikuntha Loka The word gachchhati must be supplied to complete the sense The whole sentance means Then (at the time of Pralaya) the Lord called Âditya leaves the solar orb and goes up to Vaikuntha उदेत्य Ut+etya, having reached Vaikuntha एत्य Etya, having reached, at High (Vaikuntha) न Na not एव Eva, indeed उदेता Udetâ, rises न Na, not, nor अस्तमेता Astametâ sets (in Vaikuntha, he neither rises nor sets) एकल Ekalah, in one manner only, एव Eva, only मध्ये Madhye, in the centre, in the middle (in Pralaya, because it is the middle time between a future new creation and the past period of activity) स्थाता Sthâtâ, stands

1 Then rising from that (solar orb) He goes up (to Vaikuntha Loka) Having reached that high place, He neither rises nor sets, but remains in one manner, stationary in that middle period (i e throughout Pralaya)—176

Mantra 2

तदेष श्लोकः न वै तत्र न निम्लोच नोदियाय कदाचन । देवास्तेनाहꣳ सत्येन मा विराधिषि ब्रह्मणेति ॥ २ ॥

तत् Tat, that, about the above statement एष Esah, thus श्लोक Slokah, verse न Na, not. वै Vai, verily तत्र Tatra, in Him in the Lord Hari in Vaikuntha The words "There are no faults" should be supplied to complete the sentence. न Na, not. निम्लोच Nimlochah, setting न Na, not. उदियाय Udiyâya, rising कदाचन Kadâchana, ever, undoubtedly देवाः Devâh, O devas! तेन tena by that अहं Aham, I (Brahmâ) सत्येन Satyena, by the truth by the fact that the Lord is free from all faults I swear मा Mâ, not विराधिषि Virâdhisi, may I not attain prosperity (Virâdha means want of prosperity) ब्रह्मणा Brahmanâ, through the grace of the Supreme Brahman इति It, thus

2 And on this there is this verse (Brahmâ says) "In Him, verily, there is no fault He neither rises nor sets O Devas! there is no doubt in it I swear by this truth Through the grace of the Supreme Brahman may I never get want of prosperity "—177

MANTRA 3

न ह वा अस्मा उदेति न निम्लोचति सकृद्दिवा हैवास्मै भवति य एतामेवं ब्रह्मोपनिषदं वेद ॥ ३ ॥

न Na, not ह Ha, verily. वै Vai, indeed, अस्मै Asmai, to him The released soul, mukta jiva उदेति Udeti, rises न Na, Not निम्लोचति Nimlochati, sets सकृत् Sakrit, always दिवा Divā, day ह Ha, verily एव Eva, indeed अस्मै Asmai, to him भवति Bhavati, becomes यः Yah, who (the mukta jiva) एतां Etām, this एवं Evam, thus ब्रह्मोपनिषदं Brahmopanisadam, the Brahmopanisada, the secret Doctrine of Brahman वेद Veda, knows

3 And indeed to him who knows thus this secret doctrine of Brahman, the sun never rises nor sets For him there is perpetual day —178

MANTRA 4

तद्धैतद्ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्यस्तद्धैतदुद्दालकायारुणये ज्येष्ठाय पुत्राय पिता ब्रह्म प्रोवाच ॥ ४ ॥

तत् Tat, that एतत् Etat, this, viz., the knowledge of the Lord as Madhu वै Vai, verily ब्रह्मा Brahmā, Visnu प्रजापतये Prajapataye, to virinchi उवाच Uvācha, said प्रजापतिः Prajāpatih, Virinchi मनवे Manave, to Svāyambhuva Manu मनुः Manuh, Manu, namely Svāyambhuva प्रजाभ्यः Prajābhyah, to his descendants like Iksvāku, etc तत् Tat, that ह Ha, indeed एतत् Etat, this, Brahman उद्दालकाय Uddālakāya, to Uddālaka आरुणये Ārunaye, to Āruni ज्येष्ठाय Jyesthaya, to the elder पुत्राय Putrāya, to the son पिता Pitā, father ब्रह्म Brahma, Brahman प्रोवाच Provācha, said

4. This Madhu Vidyā Visṇu taught to Viriñchi, who taught it to Svāyambhuva Manu, who told it to his descendants Because the father told this doctrine of Brahman to his eldest son Uddālaka Āruni—179

MANTRA 5

इदं वाव तज्ज्येष्ठाय पुत्राय पिता ब्रह्म प्रब्रूयात्प्रणाय्याय वान्तेवासिने ॥ ५ ॥

इदं Idam, this, Brahman वाव Vāva, only तत् Tat, therefore ज्येष्ठाय Jyesthaya, to the eldest पुत्राय Putrāya, to the son पिता Pitā, father ब्रह्म Brahma, Brahman प्रब्रूयात् Prabrūyat, may say प्रणाय्याय Pranāyyaya, to the beloved वा Va, or अन्तेवासिने Antevāsine, to the pupil न Na, not अन्यस्मै Anyasmai, else कस्मैचन Kasmaichana, any body

5 Therefore the father may tell this doctrine of Brahman to his eldest son or to his beloved pupil, but not to anybody else.—180

MANTRA 6

नान्यस्मै कस्मैचन यद्यप्यस्मा इमामद्भिः परिगृहीतां धनस्य पूर्णां दद्यादेतदेव ततो भूय इत्येतदेव ततो भूय इति ॥ ६ ॥

इत्येकादशः खण्डः ॥ ११ ॥

यदि Yadi, though अपि Api, even अस्मै Asmai, to this (the teacher of Brahman) इमां Imâm, this (earth) अद्भिः Adbhih, by the sea परिगृहीतां Parigrihitâm, surrounded धनस्य Dhanasya, by wealth पूर्णां Pûrnâm, full of दद्यात् Dadyât, may give एतत् Etat, this (doctrine) एव Eva indeed ततः Tatah, than that भूयः Bhûyah, worthier इति Iti, thus Etat eva tatah bhûyah iti

6 Even if he were to give to him (teacher) the whole sea-girt earth, full of treasure, yet this doctrine is greater than that in value, yea greater than that in value.—181.

MADHVA'S COMMENTARY

In the previous Khandas it was taught how to meditate on the Lord Hari as Madhu (Honey) under the name of Âditya or the sun, as He rises daily from the East and changes the directions of his motion during the twenty four hours. Those Khandas also showed how the Lord as sun while setting in one place was really giving light in another place and though in every latitude the day was really of 24 hours, yet the amount of the heat and light received was less in higher latitudes. This rising and setting of the sun lasts so long as the creation lasts; does this go on in Pralaya or Cosmic dissolution? The present Khanda answers that question and shows that in Pralaya the Lord abandons the solar orb and withdraws himself to a higher world called Vaikuntha, where there is perpetual day.

So in the Deva Sruti:—Now the Lord Visnu dwelling in the sun, is called Âditya, because He is the first (âdi) cause, or because He draws in (adana) within Himself all the Devas. He goes up (abandoning) the solar orb and reaching the Vaikuntha world He neither rises nor sets. During the whole period of Pralaya He remains alone. O Devas, there is no doubt in it. Through that true Brahman may I never get want of prosperity! (I am telling you the truth and swear by Brahman). Thus addressed Brahmâ the Four-faced to the Devas, in days of yore.

He who knows this Secret Doctrine (Vidya) has perpetual day (because Mukta—because the Released Soul dwelling in the Highest Heaven of Vaikuntha there is no rising or setting of the sun.

The Lord Visnu imparted this knowledge to Viriñchi. Viriñchi told it to Manu Svayambhuva. Manu told it to his descendants.

If one were to fill with gems the whole of this earth and its seven oceans, and were to give that to his Teacher, yet it would be but little return to the Master—for the debt to the Spiritual Teacher is hard to discharge

The Devas only are competent to meditate on One Nectar each Brahma is able to meditate on all the five Nectars, others are fit only to get a theoretical knowledge of this meditation, for they are not Adhikâris of this meditation which belongs exclusively to the Deva creation So far the Deva Śruti

The phrase Brahmanî pûrenâ mâ vriddhisi means "may I, through the grace of the Adorable Lord, never get want of increase

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Twelfth Khanda

Mantra 1

गायत्री वा इदङ् सर्वं भूतं यदिदं किंच वाग्वै गायत्री वाग्वा इदङ् सर्वं भूतं गायति च त्रायते च ॥ १ ॥

गायत्री Gâyatri, the Lord called Gâyatri and residing in the Gâyatri, having a female Form and called Haya Śirsa or he whose head is sound This Sound Headed Form is the first of the six forms of the Lord वै Vai, verily इदं Idam, this सर्वं Sarvam, all भूतं Bhûtam, manifold, full, the incarnations like the Fish &c This is the second Form of the Lord, and is called Bhûta or the Incarnation Form or the Form of manifoldness वाक् Vâk, the speech the Lord dwelling in speech This Form is the same as the Gâyatrî Form, the Female Form and called Haya śirsa or the Sound headed वै Vai, alone. गायत्री Gâyatri वाक् Vâk the Speech, the Voice, the Lord called Vâk वै Vai, alone इदं Idam, this सर्वं Sarvam, all भूतं Bhûtam, creatures All creatures are under the control of the Lord called Vâk गायति Gayati, sings, the Lord sings out the Vedas, reveals them He is the first utterer of the Vedas त्रायते Trâyate Saves He saves the whole universe

1 The Lord called Gâyatrî is verily this All-Full, in whatever form (He may be) Gâyatrî is Speech, because (the Lord as) Speech (controls and commands) all beings He sings out (the Vedas) and gives salvation to all, (hence He is called Gâyatri)—182

Note—The Gâyatri is the first Form of the Lord It is a female Form and is in the sun The second Form of the Lord is that which incarnates and is called the Bhûtam or the Multiform The third Form is Vâk or Speech—the Revelation that teaches the Word of command The first mantra mentions these three forms

The names of the Lord given herein are after the object in which the Lord dwells Or rather the object in which the Lord dwells gets that particular name, because it represents that particular aspect of the Lord Thus the Lord has the name Prithu or Broad – the earth is called Prithvi after this name of the Lord because of her spacious ness and expansiveness and so on

MANTRA 2

या वै मा गायत्री यं वाव सा येयं पृथिव्यस्याꣳ हीदꣳ सर्वं भूतं प्रतिष्ठितमेतामेव नातिशीयन्ते ॥ २ ॥

या Yâ, what वै Vai, indeed सा Sâ she that गायत्री Gâyatrî, the Gayatrî The Musician Saviour, the Lord dwelling in the Gâyatrî and called Gayatrî इयं Iyam, this वाव Vâva, indeed सा Sâ, that या Yâ, which इयं Iyam, this पृथिवी Prithivi, the earth The Lord dwelling in the earth and is called Prithivi because All exanpsive (Prithu=broad) अस्यां Asyâm, in this (Lord called Prithvi) हि Hi, verily इदम् Idam this सर्वम् Sarvam all भूतम् Bhûtam, living beings प्रतिष्ठितम् Pratisthitam, established, rest एताम् Etâm, Her, *this Form of the Lord called Prithivî* एव Eva, indeed, alone न अतिशीयन्ते Na Atisiyante, do not go beyond do not excel

2 That (very Lord who is in the sun and called) Gâyatrî, is indeed (the very Lord who is in the earth and called) Prithivî the Broad In this (form) are all these beings established None excels this Form —183

Note —The Prithivi is the fourth form of the Lord

MANTRA 3

या वै सा पृथिवीयं वाव सा यदिदमस्मिन्पुरुषे शरीरमस्मिन्हीमे प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥ ३ ॥

या Yâ, what वै Vai, indeed सा Sâ, that पृथिवी Prithivi, the earth the Lord called the Broad इयं Iyam, this वाव Vâva, verily, indeed सा Sâ, that यत् Yat, which, इदम् Idam, this अस्मिन् Asmin, this (perceptible), पुरुषे Puruse, in the Jiva शरीरम् Sarîram, body The Lord called Sarîra because He is auspiciousness (Sa), delight (ra) and wisdom or motion (ira) अस्मिन् Asmin, in Him हि Hi, indeed इमे Ime, these प्राणाः Prânâh, the senses, the life-breaths प्रतिष्ठिता Pratisthitâh, rest एतद् Etad, him एव Eva, even, indeed न Na, not, अतिशीयन्ते Atisiyante, go beyond

3 That very Lord who is in the earth and called Prithivi, is indeed the very Lord who is in this Soul and called Sarîra the Joy-bliss wisdom In this Form rest indeed these senses None can excel this Form —184

Note – This is the fifth form of the Lord This is the aspect by which the Lord maintains all organised bodies and hence He is called Sarira or body The word Sarira literally means the wisdom or motion that gives rise to joy and delight all sensations are essentially pleasureable

MANTRA 4

यद्वै तत्पुरुषे शरीरमिदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे हृदयमस्मिन्हीमे प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥ ४ ॥

Yat, what Vai, indeed Tat, that Puruse, in the Jiva Sariram the joy-delight-wisdom Idam, that Vava, verily Tat, that Yat, which Asmin, in this अन्त Antah, inside Puruse, in the Jiva हृदयम् Hridayam the heart The Lord is called Hridayam also because He *knows* (ayana) or *moves* (ayana) in the hearts of all souls Asmin, in this Hi indeed Ime, these Prānāh, senses Pratisthitah, rest Etad, Him Eva, even indeed Na, not Atisiyante, go beyond

4 That very Lord who is in the Soul and called Sarira, is indeed the very Lord who is in the innermost part of the Soul, and called the Heart In Him rest indeed these senses None excels this Form —187

Note This is the sixth and the inmost form of the Lord and called the Heart i e the Mover of all hearts or the Knower of all hearts

MANTRA 5

सैषा चतुष्पदा षड्विधा गायत्री तदेतदृचाभ्यनूक्तम् ॥ ५ ॥

सा Sā that एषा Esā, this (six formed Gāyatri) चतुष्पदा Chatuspadā, four-footed षड्विधा Sad Vidhā six-formed गायत्री Gāyatri the Lord called Gayatri तद् Tat, that एतद् Etad, this ऋचा Richā by the Rik verse अभ्यनूक्तम् Abhyanuktam, mentioned declared

5 That very six-fold Gāyatri has four feet, and that very fact is declared by a Rik verse (Rig Veda X 90 3) —186

MANTRA 6

तावानस्य महिमा ततो ज्यायाꣳश्च पूरुषः ॥ पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवीति ॥ ६ ॥

तावान् Tāvān, such (as has been described before is the greatness of that Lord) अस्य Asya of this (Purūsa o Lord) महिमा Mahima greatness glory ततः Tatah than that (greatness already described) ज्यायान् Jyāyān greater The Lord is greater than even what has been already described च Cha and पूरुष Purusah the Person the Lord पाद Pādah a foot a separated portion, the jivas being similar to the Lord in possessing knowledge &c, are called pada or portion अस्य Asya, His of this Purusa सर्वा Sarvā all भूतानि Bhūtāni beings, the souls the Jivas त्रिपाद् Tripad three feet called Nārāyana Vasudeva and Vaikuntha अस्य Asya, His अमृत Amritam the Immortal, the Essential Nature, the svarūpa or the real form of the Lord दिवि Divi in heaven With

reference to the Lokas called Bhûh, Bhuvah and Svar, the heaven mentioned here alludes to a place which is one *lac* yojanas beyond the intermediate world These worlds are called Dyu or Heavens, and consist of the Sveta dvipa, the Anantâsana and the Vaikuntha The word तिष्ठति "rests" should be supplied to complete the sentence इति Iti, thus (has he been described)

6 Such is His greatness, yea the Lord is even greater All souls constitute one quarter of Him His immortal three quarters are in Heaven —187

MANTRA 7

यद्वै तद्ब्रह्मेतीदं वाव तद्योऽयं बहिर्धा पुरुषादाकाशः ॥ ७ ॥

यत् Yat, what वै Vai indeed well known तत् Tat, that, the form of the Lord called the Gâyatrî ब्रह्म Brahma, the all pervading, the Supreme Brahman इति Iti, thus इदम् Idam, this वाव Vâva indeed तत् Tat that यः Yah which अयम् Ayam this बहिर्धा Bahirdha, outside, in the physical heart पुरुषात् Purusât, of the Jiva form आकाश Âkasah the All Luminous आ Â=all काश Kâsa= Light

7 That Gayatrî-form of the Lord is indeed Brahman the All-pervading This indeed is the All-luminous which is outside of the Soul (in the physical heart) —188

Note —The Sruti again describes the four feet of the Lord called Gayatri in a different way This verse describes two forms The first is the Brahma form i e the all pervading form—existing both inside and outside the bodies The second is the Bahir akasa the luminous form in the material (jala) heart in the *ether* (physical) i e in the etherial body

MANTRA 8

यो वै स बहिर्धा पुरुषादाकाशः अयं वाव स योऽयमन्तः पुरुष आकाश : ॥ ८ ॥

यः Yah what which is in the external heart वै Vai, indeed सः Sah, he बहिर्धा Bahirdha outside, the physical heart पुरुषात् Purusat of the Jiva आकाश Akâsah, the All Luminous अयम् Ayam, this वाव Vâva indeed सः Sa, that Yah which Ayam this अन्तर् Antar inside within पुरुषे Puruse in the Jiva pervading the Jiva आकाश Akâsah, the all luminous

8 That All luminous form who is outside the Jiva (in the external heart) is verily the All luminous who is inside the Jiva (pervades the soul) —189

Note This is the Third Form or foot of the Lord called Gayatri

MANTRA 9

यो वै सोऽन्तः पुरुष आकाशस्यं वाव स योऽयमन्तर्हृदय आकाशः

Yah, who Vai, indeed, Sah, he Antah purūse, within the jiva Ākāśah the All-luminous Ayam, this Vāva, verily Sa, he Yah, who Antar, within हृदये Hridaye, in the heart, in the innermost recess of the Soul आकाश Ākāśa, the All-luminous

9 That All-luminous form who is inside the Jiva, is verily the All-luminous who is in the heart of the Jiva —190

Note —This is the Fourth Form

तदेतत्पूर्णमप्रवर्तिः पूर्णमप्रवर्तिनीं श्रियं लभते य एवं वेद ॥९॥

इति द्वादशः खण्डः ॥ १२ ॥

MANTRA 9 (continued)

Yah who Vai, indeed Sah he Antar hridaye, in the heart Ākāśah, the All luminous तत् Tat, that एतत् Etad this पूर्णम् Pūrnam, full, infinite in time, space and attributes अप्रवर्ति Apravartih, unchanging, self-determined, he whose activities are not determined by another These two epithets apply to all the forms पूर्णम् Pūrnam full अप्रवर्तिनीम् Apravartinim, unchanging independent, self determined, not subject to any one (except Visnu) श्रियं Śriyam, happiness The Chaturmukha Brahmā who is the real adhikari of this Gayatri-Vidya gets on Mukti the real Śri, while others get according to their stage of evolution lower happiness लभते Labhate, obtains य Yah, who एवम् Evam, thus वेद Veda, knows

9 That All-luminous who is in the heart, is verily the Full the Self determined He who knows thus, obtains happiness, full and independent —190

MADHVA'S COMMENTARY

This khanda is generally explained to be as in praise of the Gāyatri The following words occurring in it have been taken by Sankara in their surface sense viz, Gāyatri as meaning the metre Gāyatri bhūtam existing thing vāk speech, prithivi the earth sarira body hridaya n the heart. Sri Mādhva shows that these words all mean the Lord He takes up first the word Bhūtam and shows that this word comes from the root √bhū meaning "to be many" and not from √bhū to be That thus it means "The Full" "The Infinite" In fact Bhūtam is the same word as Bhumā both meaning Immensity

In the previous khandas were taught the glory of the Lord as Aditya, and it was shown how He was the object of meditation for the Devas called Vasus &c Now is explained the glory of the Lord under His name of the Gāyatri and as being six fold, for the sake of those who are devoted to the worship of the Gāyatri

Whatever is here Bhutam (Manifold is really Prabhūtam (Immensity) is alone the All Full Lord called the Gāyatri (No one else is Full

or manifold) It comes from the √bhū to be many And 'many' has the sense of Fulness also

Having explained the word bhûtam in his own words the Commentator now quotes an authority for his interpretation of this word as well as of the other words

As in the Sat tattva — That which is Full in every way (in space, in time and in qualities), having the forms of the Fish the Tortoise &c, is this Lord Viṣṇu and who verily is within every one Because the Vedas have emanated from Him (or uttered by him) He is the great singer (Gayaka) and is the saviour (trati) of all, hence He is called Gayatri (the great Musician Saviour) He is the Supreme Male Vasudeva Bhûtam is the same as Bhûmâ—both meaning Immensity and Bhûmâ is the Supreme Person because He is All Full He is Supreme over everything else (including Ramâ even), He is the controller of all Whatever (Form that He assumes) is verily Viṣṇu indeed in His entirety, none else is like Him

Thus the First Form of the Lord is Gayatri a female form and sunlike luminous His Second Form is the Incarnating Form such as the Fish &c and called Bhûtam His Third Form is Vâk

He the Lord Viṣṇu alone is called Vâk (the speech or the voice) because he dwells in speech Because he is the Revealer, therefore he is called Haya Śirṣa (the mind or sound as head) and he dwells in the Gâyatri

Thus the third form of Hari is Vâk and allegorically represented as Hayagriva Haya or Turaga mean both 'the mind the sound and also the horse Haya sirsa or Haya griva need not necessarily be translated as Horse faced as that has nothing to do with Vâk or speech but as mind faced or sound faced

He indeed (called Gayatri) is also named Pṛthivî and dwells in the Earth Verily in Viṣṇu pervading the earth is established the whole world Nothing whatsoever surpasses Him this Hari indeed is the greatest of all On account of His spaciousness (pṛthu) He is called Pṛthivî (the Broad) He indeed called Pṛthivî resides in the souls of all embodied creatures The Unborn Adorable Lord is called Śarîra because He is all joy and delight (Śarî) and also wisdom (irana) The Puruṣa (of mantra 3) is the Hari the all pervading Lord resides in the Purûṣa or Soul The Lord Viṣṇu thus dwelling in the Jîva gets the name of Śarîra Because He is auspiciousness (Śam) delightful (ra) and wisdom (ira), therefore He is called Śarîra—the Wisdom Delight Prosperity He dwells also in the heart of the Jîva whose essential nature is sentiency (chaitanya), as the Lord Viṣṇu moves (ayana) or knows ayana) in the heart (hṛit) So the wise call Him Hṛdaya or the Mover in the heart or the Knower-of the-heart

The Lord Viṣṇu dwelling in the Gâyatrî has a female Form and luminous like the sun. This is His First Form His Second Form is the Incarnation Form, such as those of the Fish, &c, and called the Bhûta. His Third Form is that which dwells in speech and is called the Sound-faced (Haya śirṣa)—it is also a female Form The Fourth Form is that which dwells in the earth—it is yellow in colour and a female form The Fifth Form is that which is inside the Jîva (soul) and pervades it. It is named Śarîra The Sixth Form is that which dwells in the heart and is called Hṛdaya Thus the Lord Viṣṇu called Gâyatrî has these six forms and so He is said to be six-fold

The Lord Viṣṇu called Gâyatrî is said to have four feet, three of which constitute His essential nature (svarûpa), and the fourth is separate His fourth and the separated Foot includes all the souls (Jîvas), merely because they are similar to Him (and hence called a foot of the Lord) But the true feet of the Lord Viṣṇu are three existing in heaven—namely Nârâyana, Vâsudeva and Vaikuṇṭha—these are the three feet of the svarûpa or the essential form of the Lord

Note—Nârâyaṇa resides in the Śveta dvîpa, Vasudeva in the Anantâsana, and Vaikuṇṭha in Vaikuṇṭha. The Vaikuṇṭha world is heaven, as it is beyond the Satya Loka even, but how can you call Śvetadvîpa and Ânantâsana heavens, for they are parts of the Bhûta world. To this the Commentary says :

The forms of Hari called Ananta śayana (Nârâyana) and Anantâsana (Vâsudeva), reside always in vehicles made of the most rarefied mental Matter (chit-Prakṛiti), many millions of miles away from the earth, and hence these two places are also called "heaven" in the Śruti. All places which are more than myriad of miles (yojanas) away are called Dyu or heaven, when we speak of the three worlds (bhuh, bhuvaḥ and svar); and therefore these two are called heavens

Note.—If heaven be used in this peculiar sense, *i. e*, for any celestial body which is more than a lac of yojanas from the earth, and if in this sense Nârâyaṇa, Vâsudeva and Vaikuṇṭha exist in these heavens, what is then that world which is said to be higher than heaven? For in mantra 7 of the next khaṇḍa we find a place mentioned which is said to be higher than heaven परः दिव ? For according to your explanation every place beyond a lac of yojanas is "heaven," so nothing can be *beyond* heaven. To this the commentary says —

The Lord is said to be above the Heaven when reference is made to the *seven* worlds

Note —When we intend to speak of the three worlds Bhûh, Bhuvah and Svar, places beyond the sky (antarikṣa) or intermediate world by a lac of yojanas or more are called heavens. In this sense Śvetadvîpa (the White Planet or Island), the Anantâsana (the endless seat) and the Vaikuṇṭha are Heavens, and the forms of the Lord existing in these places are said to be existing in heaven. When we say the Lord *is* "beyond heaven," we are speaking of Him as *beyond* the *seven* worlds (for heavens are included *within* the seven worlds).

The commentary now explains the mantras ya l vai tad brahma &c (mantra 7 to 9) and shows that those verses also establish the *four forms* of the Lord Gâyatri in a different way

The Lord is the Supreme Brahman—and is declared to be all pervading He verily is outside the Jiva in the ether of the (physical) heart He who is in the physical heart, is now also within the Jiva pervading it He who thus pervades the Jiva is also within the inmost recess (heart) of the Jiva, within the spiritual heart Thus also is described in another way the four footedness of the Lord

Note —The first form is in the Brahman or the All pervading form—that which exists both in and out of all physical bodies It is the physical form of the Lord—the Lord as space The second form is the Lord as in the ether of the physical heart—controlling the physical activities of all organised bodies This is the Lord as an organised body—the Lord as in ether The third form is in the Jiva—the Ego the Lord as controlling all Egos or personalities The fourth form is in the spiritual heart of the Ego controlling all monads

The commentary now explains the phrase tad etat pûrnam apravarti (mantra 9)

That very Lord (described before as six formed and four formed) is Full (infinite in time space and qualities) He is not moved by any one but sets in motion the whole universe That is said to be pravarti who is set in motion by another The Lord Hari is self determined (apravarti) because He is always Independent Or the Lord is called apravarti because he has no pravritti or origin

(According to the tikâ I ara the word pravarti if taken as an accusative form will mean that which all cause the Lord is not such an object to be set in motion by all If it be taken in active sense then it means the mover The Lord has no mover)

Happiness, Full Independent and eternal is for such knower

Note —Happiness is called full in the sense that it is full or Perfect according to the capacity of the Freed Soul not that it is full in the sense that the Lord is full It is called independent because no lower being has control over him It is certainly dependent on the Lord This happiness belongs to the Released who knows the Lord thus and not to non released

The Chaturmukha Brahmâ alone is entitled to this Gayatri meditation (principally and) directly For inferior beings who perform this Gâyatri meditation there is also happiness but it is dependent and not full—the full and independent happiness is for Brahmâ alone and not for anybody else No doubt the happiness of Brahmâ is dependent on Visnu also but it is independent of every being lower than Brahmâ The happiness of others is dependent not only on Visnu but on Brahmâ also Thus the word independent is a relative term and means not dependent on a being lower than itself and depends upon the position occupied by it in the hierarchical gradation and the capacity of the being Thus it is in the Sat tattva

The commentator has explained thus this khanda in the words of the authoritative work called the Sat Tattva, and has shown that this chapter also deals with the Supreme Brahman. Śankara however explains this khanda as applying to the poetical metre called the Gâyatrî The commentator now shows the irrelevancy of that explanation by *reductio ad absurdum* proof

From the application of the word Brahman to Gâyatrî, it is concluded also that the latter can mean here the Lord, (and not the metre Gâyatrî For the word Brahman in its principal meaning denotes the Lord, therefore the word Gâyatrî here means the Lord)

Not only the sruti word Brahman is a direct statement that the word Gâyatrî here means the Lord, but by applying the well known canons of interpretation also we conclude that this chapter refers to the Lord and not the metre Gâyatrî for there are inferential marks also to that effect

The words Fully Independent—pûrnâ pravarti—used in mantra 9—can apply literally and principally only to the Lord, and not the metre Gâyatrî, moreover the Rig Veda mantra X 90 3 quoted in this chapter also shows that the topic treated herein is the Lord and not to the metre Gâyatrî (for even the Śankaras admit that the Purusa Sûkta from which the above mantra is a quotation applies to the Lord)

Thus having established that the Vidyâ taught herein applies to the Lord the commentator now shows that the explanation of the word Bhûta given by Śankara is wrong For Śankara says —Bhûtam means all the living beings animate or inanimate

All the Jivas (egos—animate or inanimate) form but one foot of the Lord, for the Sruti says pâdasyâ viśvâ bhûtâni—all beings are but a a foot of Him (mantra 6)

The full reasoning is this If the words sarvam bhûtam used in the first mantra meant "all being, animate and inanimate —then there occurs tautology For the word bhûtam refers to the Gâyatrî which is six fold and has four feet While mantra 6 shows that all 'living beings' form but only one foot of the Gâyatrî, and are thus included in and are a portion of the six fold Gâyatrî The word bhûtam therefore in the first mantra cannot mean "living beings —for then we are faced with this absurdity -at one place bhûtam (if translated as living beings) is equal to the whole of Gâyatrî, and in the second place it is only *one-fourth* of Gâyatrî Therefore the bhûtam of the first mantra cannot mean 'living being"—but one which would include all living beings and be over and above that

Therefore the phrase "bhûtam yad idam kiñcha"—refers to the Avatâra form from which come out the incarnations like the Fish, the Tortoise, &c , and the word Bhûtam refers to this form which is one of the six forms of the Lord called Gâyatrî

The commentator now quotes an authority to show that "all living beings ' constitute one separated pâda of the Lord

As among the twenty-two Avatâras of the Lord, the Jiva also is mentioned, as Prithu Avatâra (which is a typical Jiva), so among the four pâdas of the Lord, the Jiva constitutes one pâda owing to its proximity to the Lord

Note—Pṛthu is the ninth Avatara when counting twenty two Avataras. In response to the prayers of the Rṣis the Lord assumed the body of Pṛthu. In reply to the objection "why the Jivas who are *different* from the Lord enumerated in the category of the other three forms which truly belong to the Lord" the commentary goes on

Says the Prāthamya —

As the Time, Brahma (the Male), the Vyakta (the Manifested matter) and the Prakṛti (the Unmanifested Root of matter) are enumerated among *the forms of the Supreme Viṣṇu along with His really supreme forms like* the Fish, &c, so all the beings, though really distinct from Him, are counted among His feet. As the Brahman is said to have two forms, the Mūrta (the Material or Visible) and the Amūrta (Immaterial or Invisible), in the same sense, the beings (egos) though different from the Lord, are said to be His foot and are counted along with His feet (or real forms)

Note—Egos are conventionally spoken of as the foot or form of the Lord. His true forms are only the Avatāra forms like the Fish &c

Says the objector. But why do you labour this point? Is it not plain that the Egos (*Jivas*) are one foot of the Lord in the sense that they are *identical* with the *Lord?* Why make them *different* from the Lord and then search out a forced interpretation? To this the Commentary replies —

(There, however, are the *real* feet of the Lord) for in the Bhagavata Purana we find Him described as Tripat in the verse "sudarśanākhyam svīstram tu prayuktam dayitam Tripat" — "the Three footed Lord employed His beloved weapon called Sudarśana" This shows that the Egos (Jivas) are not really a foot of the Lord

Note—In this chapter the Lord is said Four footed in a conventional sense only His real forms are three the Jivas are not His essential forms. Had they been so the Bhāgavata Purāna would not have spoken of the Lord as Tripat (the Three footed) but Chatuspāt

Says an objector. But how a thing which is really separate can be said to be a *pāda or portion (amsa)* of another? To this the Commentary replies —

As Suvarchalā the wife of the Sun has been described as a *part* (amśa) of the Lord, so the Jivas (Egos) are said to be the *part* of the Lord, *though they are always* (whether bound or free) really distinct in substance from the Lord

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THIRTEENTH KHANDA

MANTRA 1

तस्य ह वा एतस्य हृदयस्य पञ्च देवसुषयः स योऽस्य प्राङ्सुषिः स प्राणस्तच्चक्षुः स आदित्यस्तदेतत्तेजोऽन्नाद्यमित्युपासीत तेजस्व्यन्नादो भवति य एवं वेद ॥ १ ॥

तस्य Tasya, His (of the Lord called the Heart and dwelling in the citadel of the heart) ह Ha, indeed वै Vai, verily एतस्य Etasya, of that (of the Âkâśa—the all-luminous) हृदयस्य Hridayasya, of the Heart (of the Lord called the Dweller in the heart) पञ्च Pañcha, five (in number). देव-सुषय: Deva-susayah, divine gate-keepers The gate-keepers who are Devas themselves The word upâsyâh "are to be meditated upon" should be supplied to complete the sentence The word Deva-susi may also mean "the gate through which the deva has his exit and entrance" स य Sa yah, that which अस्य Asya, His, of the Supreme Brahman in the heart प्राङ् सुषि Prân susih the east gate; i.e., the gate-keeper at the east-gate स प्राण: Sa prânah, (that is the Prâna presiding over physical breath) तद् चक्षु Tat chaksuh, that is the eye, the deity presiding over the eye स आदित्य: Sa Âdityah, that is the sun, the deity presiding over the sun तद् तेजस् अन्नाद्यम् इति Tat tejas annâdyam iti, that is energy and food i.e., the deity presiding over tejas and food उपासीत Upâsita, let one meditate तेजस्वी Tejasvi, energetic अन्नाद: Annâdah, healthy भवति Bhavati becomes, gets a portion of the tejas &c., of the sun. य: Yah, who एवम् Evam, thus वेद Veda, knows, meditates

1. Of this Supreme Brahman called the Heart, there are verily indeed five divine gate-keepers He who is His eastern gate-keeper is the presiding deity of the breath, of the eye and is the sun. Let one meditate on him (as Sun) as physical energy and health. He who meditates thus becomes energetic and healthy.—191.

Mantra 2

अथ योऽस्य दक्षिणः सुषिः स व्यानस्तच्छ्रोत्रँ स चन्द्रमास्तदेतच्छ्रीश्च यशश्चेत्युपासीत श्रीमान्यशस्वी भवति य एवं वेद ॥२॥

अथ Atha, now Yah, who Asya, His दक्षिणसुषि Daksina susih, the southern gate (keeper) Sa, he व्यान Vyânah, the Vyâna Vayu: the presiding deity of the insentient (jada) energy called Vyâna तद् Tat, that श्रोत्रम् Śrotram, the ear: the presiding deity of ear स Sa, he चन्द्रमा Chandramâh, the Moon तद् एतद् Tat etat, that this (if I am called the Moon) श्री Śrî, beauty Cha, and, यशस् Yaśas, fame, all spreading Iti, thus Upâsita, let meditate श्रीमान् Śrîmân, beautiful, artistic यशस्वी Yaśasvî famous Bhavati, becomes Yah, who Evam, thus Veda, meditates

2. Now he who is His southern gate-keeper is the presiding deity of Vyâna, of the ear, and is the Moon Let one meditate on him (as Moon possessed of) beauty and fame. He who meditates thus becomes artistic and famous.—192.

MANTRA 3

अथ योऽस्य प्रत्यङ् सुषिः सोऽपानः सा वाक् सोऽग्निस्तदेतद्ब्रह्मवर्चसमन्नाद्यमित्युपासीत ब्रह्मवर्चस्यन्नादो भवति य एवं वेद ॥३॥

Atha, now Yah, who Asya, His प्रत्यङ् सुषि Pratyan susih, the western gate (keeper) स Sah, he अपान Apânah, the presiding deity of Apâna सा Sâ, he वाक् Vâk, the presiding deity of the organ of Speech स Sah, he अग्नि Agnih, the Fire-Deva Tat etat, that this (form of Agni), ब्रह्मवर्चसम् Brahma Varchasam, the energy produced from the study of the Vedas The intellectual energy अन्नाद्यम् Annâdyam, food, health Iti thus Upâsita, let one meditate ब्रह्मवर्चस्वी Brahma-Varchasvi, possessing intellectual energy Annâdah, healthy Bhavati, becomes Yah, who Evam, thus Veda, knows, meditates

3 Now he who is His southern gate-keeper is the presiding deity of Apâna, of the organ of speech· and is Agni Let one meditate on him (as Agni possessed of) intellectual energy and sanity He who meditates thus becomes intellectual and sane —193

MANTRA 4

अथ योऽस्योदङ् सुषिः स समानस्तन्मनः स पर्जन्यस्तदेतत्कीर्तिश्च व्युष्टिश्चेत्युपासीत कीर्तिमान्व्युष्टिमान्भवति य एवं वेद ॥४॥

Atha, now Yah, who. Asya, His उदङ् सुषि Udan susih the northern gate (keeper) स Sa, he समान Samânah the presiding deity of Samana तत् Tat, that मन Manah, Manas, the presiding deity of Mind स Sah, he पर्जन्य Parjanyah, Indra Tat etat, that this (form of Indra) कीर्ति Kirtih, renown Cha and व्युष्टि Vyustih, beauty, lordliness Cha, and Iti thus Upâsita, let him meditate Kirtiman, possessing renown Vyustiman, possessing lordliness Bhavati, he becomes Yah, who Evam thus Veda, knows or meditates

Now he who is His northern gate-keeper is the presiding deity of Samâna, and of wind, and he is Indra Let one meditate on him as Indra possessed of renown and lordliness He who meditates thus becomes renowned and lordly —194

MANTRA 5

अथ योऽस्योर्ध्वः सुषिः स उदानः स वायुः स आकाशस्त-
देतदोजश्च महश्चेत्युपासीतौजस्वी महस्वान्भवति य एवं वेद ॥५॥

Atha, now Yah who Asya, His ऊर्ध्वं सुषि Ûrdhva Susih the upper gate-keeper, the central स Sah, he उदान Udânah, the presiding deity of Udâna स Sa, he वायु Vâyuh, the principal Vâyu स Sa he Âkâsa, the presiding deity of âkâsa, he is called âkâsa because he knows all Tat, that Etad, this ओज Ojas, the presiding deity of the Odyle force, and called also ojas because of his brilliance मह Mahah, the presiding deity of Mahat, because he is full, therefore he is called mahat or great Similarly the sun, the moon, Agni and Indra, are also known as Prâna, Vyâna Apâna and Samâna respectively Ojasvi, possessed of spiritual energy Mahasvan, possessed of fullness Bhavati, he becomes Yah who Evam, thus Veda, meditates

5 Now he who is the central gate keeper is the presiding deity of Udâna and the chief Vâyu and is Âkâsa Let one meditate on him as the Principal Vâyu possessed of spiritual energy and greatness He who meditates thus becomes spiritually energetic and great —195

MANTRA 6

ते वा एते पञ्च ब्रह्मपुरुषाः स्वर्गस्य लोकस्य द्वारपाः स य एतानेवं पञ्च ब्रह्मपुरुषान्स्वर्गस्य लोकस्य द्वारपान्वेदास्य कुले वीरो जायते प्रतिपद्यते स्वर्गं लोकं य एतानेवं पञ्च ब्रह्मपुरुषान्स्वर्गस्य लोकस्य द्वारपान्वेद ॥६॥

ते Te, they वै Vai, indeed एत Ete, these पञ्च Pancha, five ब्रह्मपुरुषा brahma-purusâh, the servants of Brahman of the Supreme Lord of the Heart Are they the gate keepers of the heart only? No but of heaven also स्वर्गस्य Svargasya of the heaven of the Visnu loka, literally sva=self, ra=delight ga=wisdom, The place whose essential nature is wisdom and joy लोकस्य Lokasya, of the world द्वारपा Dvârapâh gate keepers The entities called Jaya Vijaya are the outer guards of the Visnu world these are the Inner Guards स Sah, he य Yah who एतान् Etân, these एवं Evam thus पञ्च Pañcha, five. Brahma purusân, the servants of the Supreme Lord Svargasya of the heaven Lokasya, of the world Dvârapân the gate keepers वेद Veda, knows अस्य Asya his कुल Kule, in the family वीर Virah hero brave good offspring जायते Jâyate is born प्रतिपद्यत Partipadyate, enters Svargam Lokam the world of Vâsu Yah who Etân these Evam, thus Pancha brahma-purusân the five servants of the Supreme Brahman Svargasya lokasya dvârapân, the gate keepers of the world of heaven Veda, knows

6 These verily are the five servants of Brahman, the gate-keepers of the world of Pure Wisdom and Joy (also). He who knows these five servants of Brahman thus, (as) the gate-keepers (of the Heart as well as) of the world of Pure Wisdom and Joy gets a virtuous son born in his family; and himself enters that world of Pure Wisdom and Joy because he knows these five servants of Brahman, the gate-keepers of the world of Svarga.—196.

MANTRA 7

अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु सर्वतः पृष्ठेष्वनुत्तमेषूत्तमेषु लोकेष्विदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे ज्योतिस्तस्यैषा दृष्टिः ॥७॥

अथ Atha, now; after describing the meditation on the gate-keepers, the glory of the Lord is again described यत् Yat, what, the three forms existing in the Śvetadvîpa, the Anantâsana and the Vaikuṇṭha, that अतः Ataḥ, from this, referring to div 'heaven' परः Paraḥ, high, above दिवः Divaḥ, heaven ज्योतिः Jyotiḥ, light, luminous दीप्यते Dîpyate, shines विश्वतः Viśvataḥ, Brahma's (world) पृष्ठेषु Pṛiṣṭheṣu, on the tops, on the backs, on the higher worlds सर्वतः Sarvataḥ, than all the worlds पृष्ठेषु Pṛiṣṭheṣu, on the highest places अनुत्तमेषु Anuttameṣu, on those beyond which there are no higher worlds उत्तमेषु Uttameṣu, in the highest (worlds) लोकेषु Lokeṣu, in the worlds इदं Idam, this वाव Vâva, verily तत् Tat, that यत् Yat, which इदम् Idam, same अस्मिन् Asmin, in this अन्तर् Antar, inside, within पुरुषे Puruṣe, in (the heart of) man ज्योतिः Jyotiḥ, the light तस्य Tasya, his of this Light within the man एषा Eṣâ, this दृष्टिः Dṛiṣṭiḥ, direct perception: or proof

7. Now that Light which shines above this heaven, in the worlds higher than those of Brahmâ, higher than all, beyond which there are no higher worlds, (and which themselves are) the highest worlds (of their respective planes); that is verily the same light which is within (the heart of) man. And of this the direct proof is this —197

MANTRA 8

यत्रैतदस्मिञ्छरीरे संस्पर्शेनोष्णिमानं विजानाति तस्यैषा श्रुतिर्यत्रैतत्कर्णावपिगृह्य निनदमिव नदथुरिवाग्नेरिव ज्वलत

also the sun, the presiding deity of energy and health The warden of the south is the Moon, the Vyāna, the presiding deity of ear the deity of fame and beauty The warden of the west is the presiding deity of the speech, the Apāna, the fire, the intellectual energy, the deity of food The warden of the north is Indra the presiding deity of the Samāna and Manas, of glory and lordly power always

The gate keeper of the zenith (or the central gate) is the Chief Vāyu itself, the (presiding deity of) ākāśa He is called ākāśa because of his all knowing (ā=all, kāśa=to illumine to know) He is called Udāna because of his being high (unnati=high) He is called Ojas because of his powerfulness (ūrjita=powerful) He is called Mahah because he is full These five Persons are known as the gate keepers or servants of the Supreme Brahman They are the constant gate keepers in the Heart and also in the world of Visnu They are the Inner Guards of the Vaikuntha as Jaya, Vijaya &c, are the Outer Guards of the Visnu Loka

Note In the Śruti it is said that, he who meditates on Prāna gate-keeper becomes Tejasvi and Annada on Vyāna Śrimān and Yasasvi on Apana Brahmavarchasvi and Annada on Samāna Kirtimān and Pustimān on Udana Ojasvi and Mahasvān *Prima facie* it would appear that the person meditating becomes *equal* in these attributes with the objects of meditation The Commentator shows that the worshipper gets a *portion* of the attributes of these gate keepers

He who meditates on these gets even a share in a portion of the attributes belonging to these (gate-keepers) and also attains the Visnu world and gets good offsprings

Note—The phrase tripadasyamritam divi has been explained in the sense that the three forms Nārāyana &c, exist in the Dyu namely in the Śvetadvipa Anantāsana and Vaikuntha These very three forms are now spoken of in the seventh mantra of this khanda as existing *above Dyu* The Dyu there has a different meaning from the dyu here The phrase above dyu does not mean a world above the Vaikuntha or Anantāsana or the Śvetadvipa but above dyu in its lower sense

In fact the three forms of the Lord in those three worlds are identical with the form of the Lord in the Heart—the Citadel with five gates

The Lord Visnu dwelling in Vaikuntha and residing above the seven worlds is indeed the same who is *in* all the worlds and is also in the highest and best world of Brahma called Viśva He is in the non inferior worlds as well He one alone resides in all souls (Purusas) And that Visnu is in Prana (vital force and Prana is in Agni (vital heat) This vital heat (agni) is felt on touching a living being This is one way of seeing Visnu, namely through the vital heat which is the effect of vital energy in which dwells the Lord This Prana is constantly singing out the praise of that Visnu and this is what the wise hears always as existing in his two ears and gets divine sight and gets Mukti through such meditation

(The wise only see the Inner Light through divine eyes and hear the Inner Music through divine audition Ordinary people neither see this Light nor hear this music This is the result of meditation on the vital heat and vital sound The vital heat and sound are no doubt physical things, but meditation on them leads to the vision of the Divine Light and the hearing of the Divine Music This last is a well known method of Yoga, called the Śabda Yoga and is very popular now a days, among the sect called the Sat Sangis or Rādhā Svamis)

The Lord should be meditated thus as if He was perceptible and audible, because by such meditation one getting Release, sees and hears the Lord through divine sight and divine hearing Thus it is in the Sat Tattva

Note—In Mantra 2 the word Yasas 'fame' is used and in Mantra 4 the word Kirti or 'renown' is employed The commentator now shows the difference between these two

In the Śabda Nirnaya it is said that Yaśas means that which goes (ya) to different directions—fame in distant places, a pervasive attribute, while kirti is a visible monument of one's greatness

(Thus the Pyramids are the *Kirti* of the Pharoahs The idea of something material and perceptible is to be found in the word Kirti while Yasas has no such idea as Arjuna is famous as a warrior)

The phrase Sarvatah Pristhesu of mantra 7 literally on the backs of all means in places which are the highest namely in the Vaikuntha the Ksira Sāgara (the Ocean of Milk), and the Anantasana &c

The phrase Viśvatah Pristhesu of the same mantra means 'in higher places than even the Brahma Loka

The word Anuttama means that from which there is nothing better, beyond which there are no superior worlds The word Uttama means which is itself in every respect high and the best

Says an objector —The Vaikuntha Loka alone is the highest of all worlds why do you include the Ksira Sāgara and the Anantasana which are parts of the Prākritic plane? To this the Commentator replies

The Anantāsana is the highest of the Prithivi (physical) Lokas and consequently with respect to the earth it is the highest or Sarvatah Pristhesu With regard to the Intermediate worlds (the astral) the Sveta Dvipa is the highest and so that also is called the highest or Sarvatah Pristhesu and Hari dwelling there is said to be dwelling in the highest world (for it is the highest world of the Intermediate plane) Among all the heavenly (Deva) worlds the Vaikuntha is said to be the highest So the Lord in Vaikuntha is also rightly said to be dwelling in the highest place for among the heavens the Vaikuntha is the highest

Says an objector —The phrase Athā yad ataḥ paro divaḥ (Mantra 7) has been explained as ' beyond the heaven If the Lord is in the highest heaven Vaikuntha how can He be said to be beyond the heaven ? To this the Commentator replies

The Great Meru is said to be ' heaven ' with regard to the Earth The Anantāsana is *beyond* this Great Meru (the Land of the Earth Devas—the heaven on Earth) and thus the Lord in Anantāsana is *beyond* heaven (i e , beyond the Earthly Paradise) The Solar Orb is the heaven of the (Intermediate Plane or) Ākāśa (or the Astral Plane) The Śveta Dvīpa is *beyond* this heaven and so the Lord in Śvetadvīpa is *beyond* the Astral heaven The Indra Loka is the heaven of the Dyu plane (Deva plane) The Vaikuntha is *beyond* the Indra Loka and so the Lord in Vaikuntha is *beyond* this heaven also It is in this sense that the phrase Divaḥ ' beyond the heaven ' is used (The ' heaven there means the earthly, the astral and the celestial heavens)

Admitted that Vaikuntha is Viśvataḥ Pṛiṣṭheṣu because it is beyond the Satya Loka or the Brahma's world But how can the Anantāsana and the Śvetadvīpa be said to be beyond the Brahma's world for you have explained the word viśvataḥ as of Brahmā These two worlds are not beyond Brahma's world though they are the highest regions of the physical and the Astral ? To this the Commentator answers —

With regard to the Earth, the Brahmā's world is in Meru The Anantāsana is beyond Meru and so it is beyond the Brahma's world With regard to the Intermediate Region, the Vaijayanta is the world of Brahmā The Śvetadvīpa is beyond this and so it is beyond the Brahma's world With regard to the Dyu worlds the Satya Loka is the world of Brahmā, and the Vaikuntha is beyond the Satya Loka and therefore beyond the Brahma's world In other words like the ' heaven,' the Brahma's world is also threefold (The Physical Brahmic world is in Meru, the Astral Brahmic world is in Vaijayanta, and the Celestial Brahmic World is the Satyaloka)

The Anantāsana the Śvetadvīpa and the Vaikuntha being beyond the Meru, the Vaijayanta and the Satyaloka respectively they are said to be " beyond the Brahma's world, —Viśvataḥ Pṛiṣṭheṣu Thus it is in the Sat Tattva

The words *Ninadam iva* and *Nadathur iva* of Mantra 8 have been explained by Sankara as ' a rumbling like that of a chariot and a bellowing like that of the bull " The Commentator shows that these explanations have no authority He quotes the authority of Sat Tattva for his explanation

So also ' Ninada is the roar of the ocean and Nadathu is the sound of the thunder

The word Chakṣuṣya has been explained by Sankara as conspicuous, while Madhva has explained it as obtaining of divine vision He now quotes the same authority of the Sat Tattva for his explanation

So also —"That which goes (ya) in the eye or Brahman (Chaksus) is called Chaksusya—Brahman reaching, therefore "divine vision" (Such a person *sees* Brahman, he gets Brahma reaching gaze—Chaksusya)

FOURTEENTH KHANDA

MANTRA 1

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीताथ खलु क्रतुमयः पुरुषो यथा क्रतुरस्मिँल्लोके पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत ॥१॥

सर्वम् Sarvam, Full, full of all perfect qualities खलु Khalu, verily इदम् Idam, this, so near within the heart ब्रह्म Brahma the supreme Brahman (within the heart) तत् Tat, that जलान् Jalān, the mover (aniti) on water (jala) इति Iti, thus शान्त Śāntah calmly, with the mind (buddhi) fixed on the Lord, with devotion उपासीत Upāsita, let (one) meditate अथ Atha, now, next (after such meditation) खलु Khalu, because क्रतु Kratu, knowledge, conviction resulting from meditation मय Mayah, full of पुरुषः Purusah, the man, the adhikārī the aspirant यथाक्रतु Yathākratuh according to (one's) conviction (faith or belief) अस्मिन् Asmin, in this लोके Loke, in the world पुरुषः Purusah, the man भवति Bhavati, is तथा Tathā, so, इत Itah, from this (world or body) प्रेत्य Pretyah, having gone out, died in the state of mukti भवति Bhavati, becomes He gets in the state of Release, the fruition according to the stage of his knowledge and faith स Sa, he क्रतुम Kratum, conviction, knowledge, faith in Visnu according to his capacity and knowledge कुर्वीत Kurvita, let him do

1 This Brahman is indeed the Full Let one meditate with devotion on Him as the Mover-on-the-water (Such meditation leads to faith) Next because a man is a creature of faith, as is his faith in this life, so will be his condition in the next after death So let him generate full faith (in the Lord)—199

MANTRA 2

मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः ॥२॥

मनोमय Manomayah, full of great intelligence, omniscient प्राणशरीर Prānaśarira full of power, whose body is of power Omnipotent भारूप Bhārūpah

whose form is light luminous सत्यसंकल्प Satya sankalpah whose will is true, whose will is never frustrated, sankalpa means the mental modification that precedes an action, the volition True resolve आकाश Ākāśah, the full of wisdom (kāśa = wisdom) आत्मा Ātmā, the doer, the agent of giving, &c सर्वकर्मा Sarva karmā, the ordainer of all actions and thus all acting सर्वकाम Sarva kāmah, all-desires, the objects of desire are desires सर्वगन्ध Sarva gandha, all-scents सर्वरस Sarva rasah, all tastes सर्वम् Sarvam, all इदम् Idam, this अभ्यात्त Abhy-attah, all-reaching, all embracing, all supporting अवाकी Avāki silent, who never opens his mouth but to bless or who does not talk uselessly अनादर Anādarah never surprised, free from self conceit, impartial

2 (The Lord is) Omniscient, Omnipotent, Glorious, Resolute, All-wise, the Agent, the Ordainer, the Heart's-desire, the most Sweet-scenting and Sweet-tasting, the Supporter of all this, the Silent Impartial Witness —200

MANTRA 3

एष म आत्मान्तर्हृदयेऽणीयान्व्रीहेर्वा यवाद्वा सर्षपाद्वा श्यामाकाद्वा श्यामाकतण्डुलाद्वा एष म आत्मान्तर्हृदये ज्यायान्पृथिव्या ज्यायानन्तरिक्षाज्ज्यायान्दिवो ज्यायानेभ्यो लोकेभ्यः ॥३॥

एष Esah, this (Lord) मे Me my हृदये Hridaye, in the heart अन्तर् Antar, within, the Inner आत्मा Ātmā the self. अणीयान् Aniyān, smaller than व्रीहे Briheh, a corn of rice Vā, or यवात् Yavat, than a corn of barley Vā or सर्षपात् Sarsapāt than a mustard seed Vā or श्यामाकात् Syāmākāt, a canary seed Syāmāka tandulāt, than the kernel of a canary seed Vā, or Esah this Me, my Ātmā, Self Antar, within Hridaye, the heart, ज्यायान् Jyāyān, greater पृथिव्या Prithivyāh, than the earth Jyāyān, greater than अन्तरिक्षात् Antariksāt, the Intermediate region Jyāyān, greater than दिव Divah, than the Heaven Jyāyān, greater एभ्य Ebhyah, than these, लोकेभ्य Lokebhyah these worlds

3 This my Self within the heart is smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed or the kernel of a canary seed He also is my Self within the heart, greater than the earth, greater than the intermediate region, greater than the Heaven, greater than all these worlds —201

MANTRA 4

सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादर एष म आत्मान्तर्हृदय एतद्ब्रह्मैतमितः प्रेत्याभिसं-

भवितास्मीति यस्य स्यादद्धा न विचिकित्सास्तीति ह स्माह शाण्डिल्यः शाण्डिल्यः ॥४॥

इति चतुर्दशः खण्डः ॥१४॥

Sarva-karmâ, enjoyer of all works Sarva-kâmah, enjoyer of all desires Sarva-gandhah, enjoyer of all sweet odours Sarva-rasah, enjoyer of all sweet tastes Sarvam, all Idam, this Abhyâttah, All-reaching Avâkî, silent Anâdarah, Impartial Esah, this Me, my Âtmâ, Self Antar, within Hridaye, the heart एतत् Etat, this ब्रह्म Brahma, Brahman एतम् Etam, Him इत Itah, from this body प्रेत्य Pretya, after dying or departing अभिसम्भविता Abhisambhavitâ, I shall obtain अस्मि Asmi, I am इति Iti, thus यस्य Yasya, whose स्यात् Syât, may have अद्धा Addhâ, faith न Na, not विचिकित्सा Vichikitsâ, doubt अस्ति Asti, is इति Iti, thus ह Ha, verily स्म Sma, a mere expletive आह Âha, said शाण्डिल्य Sândilyah, Risi Sândilya

4 He is the Enjoyer of all works, all desires, all sweet odours, and all tastes He embraces all this, and is the silent Impartial (witness) This my Self within the heart is that Brahman (Let one meditate on Him, with this idea) when departing from this body I shall reach Him. He who has this faith (verily obtains Him,) there is no doubt in it Thus said Sândilya, thus said Sândilya —302

MADHWA'S COMMENTARY

In a former chapter it was shown that the Lord within the heart was also the Lord pervading the entire universe The same meditation is taught in the present chapter also It shows that the Lord is both minuter than the atom, and thus pervades the Jiva which is atomic and he is greater than the whole cosmos In fact the Lord within the heart is infinitely big also

In the Sad-gama it is thus written —The Lord Brahman is called *idam* or "this" because He is the nearest of all (He is inside all Jivas) He is called *sarvam* also because He possesses *all* infinite qualities That Brahman is called Jalan also, because that Lord Visnu moves on the waters (jala=water, an=move.) (The Vedas declare that the Lord Visnu moves on the waters, as the Rig Veda) "Ânit avâtam &c" is the clear text of the Veda showing that the Lord *breathes*, in the waters of cosmic matter, without air In that infinite mass of surging matter, Brahman alone breathes, hence He is called Nârâyana (the Mover on the waters)

(The whole Mantra means At the time of pralaya, that One Supreme Lord breathed (ânit He worked easily) without air There was no air yet He breathed He worked (*svadhayâ*) *easily*, *happily*, *not for the sake of getting happiness but He was* happy to work There existed then no one greater than Him Tamas alone existed

then In that time of Great Latency, Tamas namely jivas and root matter alone co-existed with the Lord This Tamas was in the form of aprakets or infinitely spread out salilam or water This covered all The word Nirayana also means the same See Manu This chapter also teaches the meditation on the Lord in the heart

Thus let one calmly meditate Because a man consists of thoughts, therefore he must have right thoughts The word kratu means definite, certain knowledge, belief or faith, and nothing else As is the faith of a man, so is the state of his life after death His mukti is according to his kratu or conviction It is therefore, necessary to have right kratus or convictions, so that there may be right state of mukti The right kratu is the firm conviction in the Lord Visnu, the All-Full, and Greatest As Visnu possesses infinite wisdom, He is called Manomaya or All-Intelligence

As His body is nothing but strength He is called Prâna sarira "Strong bodied " As He illumines all on all sides He is called Akasa (all luminous) (Â=all kasa=light) He is all odours &c as well as the Eternal Enjoyer of all odours &c He who has such firm conviction in the Lord verily reaches the Highest Person Thus it is in the Sad Gunta

The words Sarva gandha, &c , occur twice in this chapter In the first passage it means that the Lord is all odours, &c , the nature of which is not like physical odours, &c, for the Lord is not physical, but his nature is all intelligence The odours consist of mind stuff, and bliss stuff, chidananda âtmaka In the second passage the words sarva gandha, &c , mean that the Lord enjoys all odours, &c

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FIFTEENTH KHANDA

MANTRA 1

अन्तरिक्षोदरः कोशो भूमिबुध्नो न जीर्यति दिशो ह्यस्य स्रक्तयो द्यौरस्योत्तरं बिलꣳ स एष कोशो वसुधानस्तस्मिन्विश्वमिदꣳ श्रितम् ॥१॥

अन्तरिक्ष-उदर Antariksa-udarah, he in whose belly (udara) is contained the whole Intermeditate (antariksa) region or the astral plane कोश Kośah, treasure chest: but it here means the Lord, because he is ka or all-joy, and uśa or Will or the Bliss-and Will भूमि Bhûmih, the earth बुध्न Budhnah, bottom, the sole of the feet Bhûmi-budhna means he who has the earth as his footstool Or the earth is under his feet न जीर्यति Na jiryati does not decay, or grow old The Lord has a body but it never decays or grows old दिश Diśah, the quarters हि Hi, verily अस्य Asya, his स्रक्तय Sraktayah branches or arms, hands that is the four quarters are contained in his four arms The word sraktayah is the nominative plural of srakti but it is to be construed

here as locative plural sraktisu *i e*, *in* His arms Similarly other words also in this verse which are in the nominative case are to be construed in the locative द्यौ Dyauh the heaven अस्य Asya, His उत्तरबिलम् Uttara-bilam, the upper aperture, the brahmarandhra The cavity in the head, the seat of the soul स Sah, that एष Esah, this कोश Kośah, the Joy-Will वसुधान Vasudhânah, the receptacle (dhâna that in which anything is contained dhiyate) of the gods (Vasu=devas in general) सर्वम् Sarvam, the whole universe इदम् Idam, this श्रितम् Śritam refuged

1 The Lord Joy-Will has the Intermediate regions in His stomach, the Earth under the soles of His feet, and His body never grows old The four quarters are contained within His four arms, the heavens in the cavity of His head This Joy Will is the receptacle of all the devas, and the whole universe is refuged in Him —203

MANTRA 2

तस्य प्राची दिग्जुहूर्नाम सहमाना नाम दक्षिणा राज्ञी नाम प्रतीची सुभूतानामोदीची तासां वायुर्वत्सः स य एतमेवं वायुं दिशां वत्सं वेद न पुत्ररोदꣳ रोदिति सोऽहमेतमेवं वायुं दिशां वत्सं वेद मापुत्ररोदꣳ रुदम् ॥२॥

तस्य Tasya His प्राची Prâchî east, *i e* the upper right hand दिक् Dik, the quarter, the hand जुहू नाम Juhûr nâma, is called juhû the giver (juhoti, to give) or the eater (juhoti, to eat) or the destroyer (juhoti, destroys the enemies by His chakra) सहमाना नाम Sahamânâ nâma, called sahamânâ Mânam means the Vedic knowledge, symbolised by the conch shell, saha means holding दक्षिणा Daksina, the lower right hand राज्ञी Rajñî nâma called Rajñî The club is so called because, it is red, or is refulgent with glory प्रतीची Pratîchî west the upper left arm as it contains the western quarter, it is called the west सुभूता नाम Subhûtâ nâma called Subhûtâ or exceedingly (su) graceful (bhûti=kânti or grace) It means the lotus also उदीची Udîchî, the north, *i e*, the lower left arm As it holds the northern quarters it is called the north The four hands of the Lord hold the four quarters, they also hold dharma or virtue jñâna or wisdom vairâgya or world weariness, and aiśvarya or lordliness In fact the four ornaments (the discus, the conch, the club, and the lotus), symbolise these four virtues also They are the father of Vâyu who possesses these four attributes तासाम् Tâsâm of these वायु Vayuh the Christ, the lord Vâyu वत्स Vatsah the calf, the Child Vâyu is the child of these four arms of the Lord, and has dharma &c. That is, from the arm called Juhû is born dharma, from Sahamânâ is born Jñâna, from Rajñî is born vairâgya,

from Subhûtâ is born aiśvarya He who knows this gets the following reward स Sa, he य Yaḥ, who एतम् Etam, this, Vâyu possessing dharma &c एवम् Evam, thus वायु Vâyum Vâyu दिशां वत्सम् Diśâm vatsam, the child of the quarters, namely of the four arms of the Lord The hands are called diś because they teach (deśana) virtue, wisdom, world-weariness, lordliness वेद Veda, knows न Na, not पुत्र रोदम् Putra-rodam, the weeping as a son, being born as a child of some one, and as a little infant रोदिति Roditi, weeps *i e*, he is not reborn again, but gets mukti. Saḥ, that. Aham, I. Etam, this. Evam, thus. Vâyum, Vâyu Diśâm vatsam, the child of the quarters, the immaculate born. Veda, knew मा Mâ, not. Putra-rodam the child's cry. रुदम् Rudam, I wept. This is the speech of the goddess Rama

2 His upper right arm is called the Destroyer (discus), the lower right arm is called the Wisdom-accompanied (conch), the upper left arm is called the Effulgent (gada or club); the lower left arm is called the Very-graceful (lotus) Vâyu is their child. He who knows thus Vâyu to be the child of quarters, (is not reborn and) weeps not again as a child; verily, I (Laksmi) knew Vâyu to be thus the child of the quarters and have never wept again as a child of any one —204

MANTRA 3

अरिष्टं कोशं प्रपद्येऽमुनाऽमुनाऽमुना प्राणं प्रपद्येऽमुनाऽमुनाऽमुना भूः प्रपद्येऽमुनाऽमुनाऽमुना भुवः प्रपद्येऽमुनाऽमुनाऽमुना स्वः प्रपद्येऽमुनाऽमुनाऽमुना ॥३॥

अरिष्टम् Ariṣṭam, imperishable कोशम् Kośam, the Joy-Will प्रपद्ये Prapadye, I adore, I turn to, I take refuge, I have attained Him also, not through any merit of my own, but through his grace alone अमुना Amunâ, through His grace: amunâ is repeated thrice, to show that the grace is the chief cause in obtaining the Lord प्राणम् Prâṇam, the Life, the Leader (praṇetâ) the Saviour It is the name of Vâsudeva भूः Bhûḥ, the adorner, he who adorns us with wisdom It is the name of Saṅkarṣaṇa भुवः Bhuvaḥ, the Life giver, it is the name of Pradyumna Prapadye, I have attained. Amunâ, through His grace स्वः Svar, the bliss, the giver of joy and bliss, it is the name of Aniruddha. Prapadye, I have attained through his grace

3 I adore the Imperishable Lord of joy and will, yea I have attained Him, merely through His grace, verily through His grace, through His grace I adore the Lord

Prâṇa (Vâsudeva), yea I have attained Him, through His grace, through His grace, through His grace I adore the Lord Bhûḥ (Saṅkarṣaṇa) and have attained Him, through His grace, through His grace, through His grace I adore and have attained the Lord Bhuvaḥ (Pradyumna), through His grace, through His grace, through His grace I adore and have attained the Lord Svar (Aniruddha), through His grace, through His grace, through His grace —205

MANTRA 4

स यदवोचं प्राणं प्रपद्य इति प्राणो वा इदꣳ सर्वं भूतं यदिदं किंच तमेव तत्प्रापत्सि ॥४॥

अथ Atha, now यत् Yat, what अवोचम् Avocham, I have said प्राणम् Pranam Prana, the Lord called Vasudeva प्रपद्ये Prapadye, I adore इति Iti, thus Prâṇaḥ, life and vai, verily इदम् Idam, this सर्वं Sarvam, all भूतम् Bhutam, full, element, the fountain of all incarnation, such as fish &c यत् Yat, what इदम् Idam, this, किंच Kimcha, whatever तम् Tam, Him, Vâsudeva, not different from His Avatâra, एव Eva, alone Tat, that प्राप्स्यथ Prâpsyatha you will obtain

4. When I said "I adore Prâṇa" I meant all that which is full is verily Prâṇa alone, (and because it is so, therefore) worship (O men) this Prâṇa and you will obtain Him —206.

MANTRA 5

अथ यदवोचं भूः प्रपद्य इति पृथिवीं प्रपद्येऽन्तरिक्षं प्रपद्ये दिवं प्रपद्य इत्येव तदवोचम् ॥५॥

Atha, now Yat, what Avocham, I said Bhûḥ Prapadye, I adore Bhû Iti, thus. Pṛthivîm Prapadye, I adore the Lord called Prithivî, the great expanse Antarikṣam Prapadye, I adore the Lord called Antarikṣa, the seer within. Divam Prapadye, I adore the Lord called Divam the sportful, Iti, thus Evam, alone Tat, that. Avocham, I said

5 When I said "I adore Bhû" I meant I adore the Lord who is in the earth, who is in the intermediate region, who is in heaven This alone is what I meant —207

Note —Therefore you also adore the Lord who pervades the three worlds who bears also the names of those worlds and is called Sankarsana Prithivî when applied to the Lord means the Expanse Antariksa similarly applied means 'the seer within' "the Looker into the hearts of men" Dyu similarly means the Sportful One By thus worshipping Him you will get Him.

MANTRA 6

अथ यदवोचं भुवः प्रपद्य इत्यग्निं प्रपद्ये वायुं प्रपद्य आदित्यं प्रपद्य इत्येव तदवोचम् ॥६॥

Atha, now Yat, what Avocham, I said Bhuvaḥ, Bhuva Prapadye, I adore. Iti, thus, Agni, the eater Prapadye, I adore, Vâyum Prapadye I adore Vayu Âdityam Prapadye, I adore Âditya Iti, thus, Iva, alone Tat, that Avocham, I said

6 When I said "I adore Bhuva" what I said is I adore the Lord who is in the fire, air, and the sun, and who is designated as Agni, Vâyu and Âditya —208

Note —The words Agni, Vâyu, Âditya are also the names of the Lord Agni means he who eats or accepts all offerings, Vayu means he who blows (vâ—to blow) and who gives life (Âyus=life, vâ+ayu=vâyu, the Mover and Life giver) Âditya means the taker away of life Worship the Lord Pradyumna in agni vayu and âditya and you will get Him

MANTRA 7

अथ यदवोचश् स्वः प्रपद्य इत्यृग्वेदं प्रपद्ये यजुर्वेदं प्रपद्ये सामवेदं प्रपद्य इत्येव तदवोचं तदवोचम् ॥७॥

इति पञ्चदशः खण्डः ॥१५॥

Atha, now Yat, when, Avocham I said Svar, the Lord called Svar Prapadye, I adore Iti, thus Rig Vedam the Lord pervading the Rig Veda, Prapadye, I adore Yajur Vedam, the Lord pervading the Yajur Veda Prapadye, I adore Sâma Veda, the Lord pervading the Sâma Veda, Prapadye, I adore. Iti, thus Eva, alone Avocham, I said

7 When I said I adore Svar, what I said is, I adore the Lord pervading the Rig Veda, the Yajur Veda and the Sama Veda Verily this is what I said —209

Note —The word Rig means knowledge, and Veda means giver Rig Veda means the giver of knowledge Yajus means sacrifice, Veda means teacher He who teaches men, by His acts, how to sacrifice their petty selves for the higher good is Yajur Veda Sâma means equality, and Veda means teacher He who teaches men the great lesson of equality is the Lord called Sâma Veda. Worship the Lord Aniruddha thus and you will reach Him

MADHWA'S COMMENTARY

In the last chapter it was mentioned that the Lord is greater than all the worlds Lest one should think that He is indefinite like the space and has no organised body, the present chapter shows that He has an organised body and is Infinite in spite of such body and his arms give birth to the mighty being like Vâyu, and he should be meditated upon as possessing such a body

It must not be said that the Lord is really formless and figureless and a form is given or attributed to him merely for the sake of meditation alone The Commentator proves by quoting an authority that the Lord has a real body, and not a metaphorical body The first word that offers any difficulty to the readers is the word kosa which literally means a treasure chest But it has not that meaning here and so it is first taken up

The word ka means bliss, and the word usa means wish or will Visnu is called Kosa because his nature is joy and will The intermediate regions are contained in his belly, and the earth within the two soles of his feet The heaven is within the cavity of his head, and the quarters are contained within his arms This great Visnu is Undecaying The Vasus are the hosts of devas, the Lord is the receptacle of all the devas, and therefore he is called Vasudhânam In Him is refuged the whole universe His right upper arm contains the eastern quarters and is called Juhu because it offers sacrifice (hu=to offer sacrifice) and because the Lord Kesava eats with this hand (hu=to eat) The lower right arm of the Lord contains the southern quarters It is called Sahamâna, because mana means that which is essentially knowledge, and sankha or conch is essentially a symbol of knowledge and it is held in the lower left arm of the Lord Or the hand is called juhu because it destroys the daityas with the discus held in it (Hu=to kill) His upper left arm contains the western quarters It is called rajni because it holds the raji or the club or mace The lower left arm of the Lord holds the northern quarters and as it holds the lotus it is the holder of the symbol of prosperity and hence it is called Subhuta or very prosperous These arms are called diś because they teach (diś—to teach) virtue, wisdom, world weariness, and lordliness From these arms is born the Great Vayu and therefore he is called the child of the diś or quarters or teaching From the four arms of Visnu representing virtue, wisdom, world weariness and lordliness is born Vayu He who knows thus does not get rebirth and consequently does not weep as the child of anybody In other words he transcends birth and death But being released is eternally happy Knowing Vayu the Son of God I have become emancipated from the pangs of rebirths I have not wept again as the child of any one I am undying and undecaying through the grace of God alone Thus I am from beginningless time an eternal free Thus said Rama of yore I always adore the lord Visnu the Undecaying, the Supreme bliss the heart's desire of all I have attained this through His grace alone, and not through any power of my own I always worship Kesava as the Leader of all and called Prâna (pranetar=leader) All this appearance or avatâra such as the Fish, &c, is the manifestation of

Purusah, the person competent to perform sacrifice Vâva, always, reverentially. Yajñah, sacrifice Let a man always meditate reverentially thus.—"I am the sacrifice in this worship of Visnu" Tasya, his Yâni, which Chaturvimśati, twenty-four. Varsâni, years. Tat, that. Prâtahsavanam, morning libations. Chaturvimśati, twenty-four. Aksarâh, syllables. Gâyatri, Gâyatri Gayatram, belonging to Gâyatri, or in which the Gâyatri metre is used Pratahsavanam, morning libations Tat, that. Asya, his, of the man as sacrifice Vasavah, the Devas called Vasus *Anvâyattâh, connected with, Lords of* Prânah, the senses Vâva, verily Vasavah Vasus Etc, these. Hai, indeed, verily. Idam, this. Sarvam, all Vâsayanti, make to abide The Jivas abide in the bodies, so long as the Prânas abide therein. Therefore the prânas are called Vasus

1. Let a man meditate always:—"I am sacrifice" That which is the first twenty-four years of his life is the morning libation The Gâyatri has twenty-four syllables, the morning libation is offered with Gâyatri hymns Of this man-sacrifice the Vasus are the lords. The prânas are verily the Vasus, for all these Jivas abide in the bodies, so long as, the Prânas make them so to abide.—210

MANTRA 2

तं चेदेतस्मिन्वयसि किंचिदुपतपेत्स ब्रूयात्प्राणा वसव इदं मे प्रातःसवनं माध्यन्दिनꣳ सवनमनुसन्तनुतेति माहं प्राणानां वसूनां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो ह भवति ॥ २ ॥

Tam, him Chet, if. Etasmin, in this, In this early period of his life. Vayasi, in life Kimchit, anything. Upatapet, should give pain, through fever &c., should ail. Sa brûyât, let him say Prânâ! Vasavah! O! Prânas! O! Vasus! O lords of the senses Idam, this, Me, my. Prâtas savanam, morning oblation Mâdhyandina savanam, to the mid-day libation Anusantanuta, stretch on, extend Iti, thus Mâ, not. Aham, I Prânânâm, between the Prânas. Vasunâm, between the Vasus. Madhye, between Yajñah the sacrifice Vilopsiya, I may perish, be cut off Iti, thus, it shows the end of the prayer Ut ha eva tatah eti=udeti eva ha tatah Tatah, from that, after such prayer, or after or from that ailment, &c Udeti, rises up, recovers. Eva, indeed Agadah, diseaseless, healthy Ha, verily. Bhavati, becomes

2 If any illness pain him in this period of his life, let him pray to the Vasus thus —O! Prânas! O! Vasus! unite this my morning period of life with the mid-day

period. Let me, the sacrifice be not cut off while you Prâṇas and Vasus are reigning. Then he recovers from his illness, he recovers from his illness, and becomes free from disease. —211.

MANTRA 3

अथ यानि चतुश्चत्वारिंशद्वर्षाणि तन्माध्यन्दिनं सवनं चतुश्चत्वारिंशदक्षरा त्रिष्टुप् त्रैष्टुभं माध्यन्दिनं सवनं तदस्य रुद्रा अन्वायत्ताः प्राणा वाव रुद्रा एते हीदं सर्वं रोदयन्ति ॥ ३ ॥

Atha, now, Yah, which, Chatuś-chatvârimśat, forty-four. Varsâni, years. Tad, that Mâdhyandinam savanam, mid-day libation Chatuś chatvârimśat, forty-four Aksarâ, syllables. Tristup, the Triṣṭup metre Traiṣṭubham, offered with Tristup hymns Mâdhyandinam savanam, the mid-day libation Tad asya, that of it Rudrâ, the Rudras Anvâyattâ, connected with, lords of Prâṇah vâva rudrâh, the Prâṇas are verily the Rudras Ete hi idam sarvam, these prâṇas verily all this Rodayanti, make them cry, cause them to cry

3 The next forty-four years are the midday libation The Tristup has forty-four syllables, and the midday libation is offered with Tristup hymns The Rudras are the lords of this (period of the life of the consecrated man) The Prâṇas are the Rudras, for they make all this to cry when they leave the human body.—212.

MANTRA 4

तं चेदेतस्मिन्वयसि किंचिदुपतपेत्स ब्रूयात्प्राणा रुद्रा इदं मे माध्यन्दिनं सवनं तृतीयसवनमनुसन्तनुतेति माहं प्राणानां रुद्राणां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो ह भवति ॥ ४ ॥

Tam, him Chet, if. Etasmin, in this Vayasi, period of life Kiñchit, any disease. Upatapet, should cause feverishness. Sa, he Brûyat, may say Should pray Prâṇas, O Prâṇas! Rudras, O Rudras Idam, this Me, My Mâdhyandinam savanam, the midday libation Tritîyam, the third, i.e. the evening. Savanam, libation Anusantanuta, extend, join with Iti, thus. Mâ, not Aham, I Prâṇânam, between the Prâṇas, Rudrânam, between the Rudras. Madhye, between Yajñah, I as the sacrifice. Vilopsîya, may be cut off Iti, thus. Ut ha eva, up, verily, indeed Tatah, from that bed of sickness, or from the effect of that prayer. Eti, rises Agadah, free from disease Ha, verily, Bhavati, becomes

4 If any illness pain him in this period of his life, let him pray to the Rudras thus —O ! Prânas ! O ! Rudras ! unite this my midday period of life with the evening period Let me the Sacrifice be not cut off, while you Prânas and Rudras are reigning Then he recovers from that illness And becomes free from disease —213

MANTRA 5

अथ यान्यष्टाचत्वारिꣳशद्वर्षाणि तृतीयसवनमष्टाचत्वारिꣳशदक्षरा जगती जागतं तृतीयसवनं तदस्यादित्या अन्वायत्ताः प्राणा वावादित्या एते हीदꣳसर्वमाददते ॥ ५ ॥

Asta chatvarimśat, forty-eight Tritiya savanam, the third libation, the evening libation Jagati, the metre called Jagatî Jagatam, offered with Jagatî hymns Âdityas, the Âdityas He who makes known (adadâti=to make known objects) is called an Âditya Âdadate, takes up, makes manifest, makes known The rest of the words are the same as in mantras 1 and 3

5 The next forty-eight years are the evening libation The Jagatî has forty-eight syllables, the third libation is offered with Jagatî hymns The Âdityas are the lords of this period of life The Prânas are the Âdityas, for they manifest (or take up) all this —214

MANTRA 6

तं चेदेतस्मिन्वयसि किंचिदुपतपेत्स ब्रूयात्प्राणा आदित्या इदं मे तृतीयसवनमायुरनुसन्तनुतेति माहं प्राणानामादित्यानां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो हैव भवति ॥ ६ ॥

Âyus the life period Anusantanu a extend to its full length The rest the same as in mantras 2 and 4, except that Âdityas are substituted for Vasus &c

6 If any illness pain him in this period of his life, let him pray to the Âdityas thus —O ! Prânas ! O ! Âdityas ! stretch this my evening period of life to its full length Let me the Sacrifice be not cut off, while ye Prânas and Âdityas are reigning Then he recovers from his illness and becomes free from disease —215

Note—But did any one ever attain by such prayers and meditation to health and 116 years of age? Or is this a mere fancy? The Sruti answers this by quoting the case of the sage Mahidâsa

MANTRA 7

एतद्ध स्म वै तद्विद्वानाह महिदास ऐतरेयः स किं म एतदुपतपसि योऽहमनेन न प्रेष्यामीति स ह षोडशं वर्षशतमजीवत्प्रह षोडशं वर्षशतं जीवति य एवं वेद ॥ ७ ॥

इति षोडशः खण्डः ॥ १६ ॥

Etad this, *i e* meditation that one's whole life is a sacrifice, and consecrated to God Ha sma, mere expletives Vai indeed Tad vidvân, the knower of this Purusa-sacrifice this meditation Âha, said (addressing a disease) The sma may be joined with âha as âha sma Mahidâsa Aitareyah, the sage Mahidâsa son of Itarâ Sa that certainly Kim, why Me my Etad, this (body) Upatapasi, afflictest thou heatest thou, givest pain Yah, who Aham, I Anena by this (disease or pain) Na, not Presyâmi, I shall die Iti, thus Sa he Ha, verily Ṣodaśam sixteen Varsa, years Śatam, hundred Ajivat he lived Sa, he, he also Sodasam varsa śatam, 116 years Jivati, lives. Yah, who Evam, thus Veda, knows, meditates thus

7 Mahidâsa the son of Itara, who knew this meditation, thus addressed a disease—'Why vainly troublest thou me, as I shall not die by thee?' He lived a hundred and sixteen years He too who knows this, lives on to a hundred and sixteen years —216

MADHVA'S COMMENTARY

Meditations are many and life is short subject to ailments The present chapter teaches how to prolong life and ward off diseases it takes the whole life of man as a sacrifice and as an ordinary sacrifice is divided into three periods morning mid-day and evening so the life of man is divided into three periods youth manhood and old age consisting of twenty four forty four and forty eight years respectively in all 116 years

Let a man always meditate with reverence and love thinking "I am the sacrificed in this worship of the Lord The 116 years of man's life is divided into three sacrificial periods The first twenty four years of his life is the morning libation If he falls ill during this period he should pray to the Vasus and ward off disease The middle 44 years, are said to be the midday oblation wherein he must worship the Rudras to ward off all disease and death The last 48 years of his life are the evening libation in which he should pray to the Âdityas when ill and thus ward off disease and death Thus it is written in the Sarva Yajña

(The word Mahidâsa occurs in this chapter and is an ambiguous word. There was an avatâra of the Lord called Mahidâsa just as an avatâra was called Kṛiṣna. Now curiously enough, both these names occur in this Upaniṣad, Mahidâsa in this chapter, and Kṛiṣna Devakîputra in the next chapter. These however do not refer to the avatâras, but to different persons.)

The Mahidâsa is a different person and so also is the Kṛiṣna of the next chapter. The Mahidâsa here is an Aitareya and Kṛiṣna Devakîputra is not the avatâra Srî Kṛiṣna. Similarly the Kapila mentioned in this Upaniṣad is different from the avatâra of that name.

Says an objector — But this is rather arbitrary. Had there been merely similarity of names you might have said they were different persons from the avatâras of those names. But the similarity extends further than this. Mahidâsa the Avatâra was the son of Itarâ and so the Mahidâsa here is also called the son of Itarâ, for Aitareya means he whose mother is Itarâ. Similarly the avatâra Kṛiṣna was the son of Devakî and the Kṛiṣna of the Upaniṣad here is also called the son of Devakî. Similarly Kapila the avatâra had a disciple called Âsuri and the Kapila of the Upaniṣad has also a disciple called Asuri. These coincidences are to say the least very curious. To this the Commentator replies —

These three persons had performed high and strict penance in ancient times, and had obtained a boon from Brahmâ the Parameṣṭhin, to this effect, that two of them should get the names of the avatâras, in their next lives, and the names of their mothers should also be the same as the names of the mothers of Viṣṇu. While Kapila asked the boon that his disciples and disciples of his disciples should have the same names as the disciples, &c. of the avatâra Kapila. They further asked that their names should be immortalised by being recorded in the Vedas. Brahmâ the Grand Sire of all creatures granted this boon to them. Therefore, it is that these three well known Ṛiṣis bear not only the names of divine incarnations but the names of their mothers and disciples, &c., are also similar. In the Kalikâ Purâna also we find the same account of this curious coincidence —

"Mahidâsa the son of Itarâ mentioned in the Bahvṛicha Upaniṣad is the Lord Viṣṇu Himself directly, while there was another Mahidâsa son of Itarâ who was a sage. Similarly Kṛiṣna called Vasudeva is the Supreme Spirit Himself, while there was another person called Kṛiṣna *Devakîputra mentioned in the Upaniṣad. Kapila called Vâsudeva is the* Lord Nârâyâna Himself, while Kapila is the name of a sage also, and whose pupils were also called Âsuri &c. The sage Mahidâsa lived for 116 years by learning the secret doctrine taught in the Upaniṣad, the sage Kṛiṣna Devakîputra was the disciple of Ghora Âṅgirasa, the sage Kapila

was the founder of the perverse doctrine (atheistic Sânkhya) These three obtained boon from Brahmâ the Parameshthin, and thus came to possess names similar to those of the avatâras and became famous by realising their desires and enjoyed happiness ' Thus in the Kalika

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Seventeenth Khanda.

Mantra 1

स यदशिशिषति यत्पिपासति यन्न रमते ता अस्य दीक्षाः ॥ १ ॥

स Sa, he, the adhikârî described in the last Khanda who has consecrated *his life to God* यत् Yat *what, if* अशिशिषति *Aśiśisati, hungers, desires to eat* यत् Yat if, what पिपासति Pipâsati desires to drink thirsts यत् Yat, what न Na, not रमते Ramate, enjoys Na ramate, abstains from pleasures does not get joy by exertion or activity ता Tâh, those अस्य Asya, his of this consecrated person दीक्षा Dîksah, initiation

1 When (the aspirant) hungers, thirsts and abstains from pleasures, let him meditate (imagine) that he is undergoing (the travails of) initiation —217

Note—The aspirant typifying Sacrifice is compared to initiation, because it is preliminary to the performance of the sacrifice or because it is a state of pain from which the sacrifice releases the person Since every act of the aspirant must be a sacrifice this Khanda shows what act resembles what part of the sacrifice This is a mental method of performing a sacrifice

Mantra 2

अथ यदश्नाति यत्पिबति यद्रमते तदुपसदैरेति ॥ २ ॥

अथ Atha, next यत् Yat, when अश्नाति Aśnâti, eats यत् Yat, when पिबति Pibati drinks यत् Yat when रमते Ramate enjoys pleasures by obtaining desired objects तत् Tad that उपसदैः Upasadaih, with the upasada rites एति Eti, goes Upasadaih eti=has equality with or is similar to the upasada rites The word समानताम् Samânatâm is the subject understood to the verb eti The upasada ceremonies are performed after the initiation and hence its similarity *with the eating &c* of the aspirant

2 When (an aspirant) eats, or drinks or enjoys pleasures let him meditate that he is performing the Upasadas —218

Mantra 3

अथ यद्धसति यज्जक्षति यन्मैथुनं चरति स्तुतशस्त्रैरेव तदेति ॥ ३ ॥

अथ Atha, next यत् Yat, when हसति Hasati he laughs यत् Yat, when जक्षति Jaksati, he eats, or feeds यत् Yat When मैथुन Maithunam, copulation चरति Charati, performs Maithunam charati, enjoys the delight of company स्तुतशस्त्रै Stuta śastraih, with the Stuta śastras, praise chants sung in sacrifices Stutas are the singing of the Saman hymns, and śastras are the reciting of eulogistic verses The laughing &c, of the aspirant are likened to this part of the sacrifice The similarity consists in the utterance of sound As laughing, eating, &c, are accompanied by sound so also the hymns and recitals एव Eva, indeed तदा Tada, then Eti, becomes similar

3 When an aspirant amuses another, or feeds another, or gives delight to another by his company, (let him) meditate that he is singing the stutas and reciting the sastras —219

MANTRA 4

अथ यत्तपो दानमार्जवमहिंसासत्यवचनमिति ता अस्य दक्षिणाः ॥ ४ ॥

अथ Atha next यत् Yat, when तप Tapah, austerity, physical emaciation of the body, or study of scriptures दानम् Danam, gift, charity to the proper person from honest earnings आर्जवम Arjavam straight forwardness harmony between the thought, words and deeds in all the matters अहिंसा Ahimsa, non-injury to any living being सत्यवचनम् Satya vachanam, true speech इति Iti thus ता Tah these अस्य Asya his, aspirant s दक्षिणा Daksinah, fee, as no sacrifice is complete unless the fee is paid to the officiating priest, so all human activities, if not accompanied by tapas, dānam &c, are imperfect and produce no merit

4 Austerity, charity, simplicity, kindness and truthfulness form his fee (Let the aspirant have these as his fee in the mental sacrifice) —220

Note —The first three verses described the three sorts of activities the first verse described the activities of repression not eating (fasting) not drinking and generally renouncing all delights The second verse described the activities of expression—eating drinking and enjoying pleasures or self seeking activities The third verse describes the altruistic activities making others happy The fourth verse now describes the higher or spiritual activities of man

MANTRA 5

तस्मादाहुः सोष्यत्यसोष्टेति पुनरुत्पादनमेवास्य तन्मरणमेवास्यावभृथः ॥ ५ ॥

[ददाति Dadāti gives आत्मदक्षिणा Ātmadaksinam the Self as fee, वै Vai, verily एतद् Etad, thus यद् Yat which सत्रम् Satram, sacrificial session In

this sacrificial session he gives himself as fee. These words are found in the Madhva's text as printed in the Kumbakonam series. But it is not found in other editions of the Upanisad, nor has the Commentator explained it] तस्मात् Tasmāt, therefore. आहुः Āhuh, they say सोष्यति Sosyati, will be born or will give birth. असोष्ट Asosta, is born or has given birth. इति Iti, thus. पुनरुत्पादनम् Punarutpādanam, the new birth, rebirth, reproduction. एव Eva, even. अस्य Asya, his तत् Tad, his. मरणम् Maranam, death. एव Eva, even अवभृथ Avabhrithah, the final bath at the end of a sacrifice.

5. Therefore when they say "she will give birth" or "she has given birth," that is his rebirth. His death is the last sacrificial bath.—221

Note.—In a sacrifice when the soma juice is extracted, expressions like sosyati 'will be extracted,' asosta "has been extracted" are used. What are the correspondences to this in Man sacrifice? The correspondences consist in the birth of an actual son to the Man. When a son is going to be born to a man, people say "His wife will give birth sosyati." When a son is born, they say "Asosta she has given birth." Thus there is a similarity of expression. The birth of the son is really the rebirth of the man, for he is reproduced in his son. In actual sacrifice, people say 'Devadatta will pour out (sosyati) soma', and when soma is extracted they say "Devadatta has poured out (asosta) the soma. The very same words are used here also. The birth of a man from his father is his first birth, his begetting a son is his second birth punar utpādanam reproduction, for the son reproduces the father. The body of the son is a portion of the body of the father.

But what corresponds to the Avabhritha bath? When a sacrifice comes to an end the sacrificer bathes: this last bath is called Avabhritha. The Death of the Man corresponds to this final bath, as the bath is the culminating point of the Yajna, so death is the culminating point of a Man's life.

MANTRA 6

तद्धैतद्धोर आङ्गिरसः कृष्णाय देवकीपुत्रायोक्त्वोवाचापिपास एव स बभूव सोऽन्तवेलायामेतत्त्रयं प्रतिपद्येताक्षितमस्यच्युतमसि प्राणसंशितमसीति तत्रैते द्वे ऋचौ भवतः ॥ ६ ॥

तत् Tat, that, namely the meditation taught in the previous Khanda. ह Ha, verily. एतत् Etad this, the meditation taught in the present Khanda—the Man as sacrifice. घोरः आङ्गिरस Ghorah Angirasah the sage called Ghora of the clan of Angira. कृष्णाय Krisnāya, to Krisna, a sage. देवकीपुत्राय Devakiputrāya, the son of Devaki. उक्त्वा Uktvā, having communicated. उवाच Uvācha, told the following method of worshipping the Lord. अपिपासः Apipāsah without thirst (for other methods), fully satisfied. Another reading is pipasah eva, he became thirsty. एव Eva, indeed i.e., got the initiation. बभूव Babhūva became. Had unwavering faith in this meditation. स Sa, he अन्तवेलायाम् Antavelāyam, at the time of end. एतत् त्रयम् Etad trayam, those three sacred formulae. प्रतिपद्येत Pratipadyeta, let a man take refuge meditate upon (these three). अक्षितम् असि

Aksitam asi, Thou art the Imperishable अच्युतम् असि Achyutam asi Thou art the Unchangeable प्राणसंशितम् असि Prāṇa saṁśitam asi, Thou art more delightful than life itself इति Iti, thus तत्र Tatra on this subject एते Ete, these द्वे Dve, two ऋचौ Richau Rik verses भवतः Bhavatah are

6 Ghora of the of clan Angirā having communicated that and this to Krisna the son of Devakī—and he never thirsted again for other knowledge—said 'Let a person when his end approaches, meditate on these three attributes of the Lord (saying) "Thou art the Imperishable, Thou art the unchangeable, Thou art Sweeter than life itself" On this subject are the following two Rik verses —222

Note —To make this clear a story is related to illustrate how this meditation was taught and practised by other sages also

MANTRA 7

आदित् प्रत्नस्य रेतसो ज्योतिष् पश्यन्ति वासरम् ।
परो यद् इध्यते दिवा ॥ ७ ॥

आत् At, from him, through His इत् It, alone Through His grace alone प्रत्नस्य Pratnasya, of the Ancient (of days) Of the Beginningless रेतस Retasah, of the Lord whose nature is delight (rati) ज्योतिष् Jyotis the Light पश्यन्ति Paśyanti, see, (the wise see) The word sūrayah "the Wise Ones is understood as nominative वासरम् Vāsaram, the Home of Delight Literally He who gives delight (ra) by Dwelling (vāsa) within the Soul परः Parah, beyond In the Beyond i e in Vaikuntha यत् Yat, what इध्यते Idhyate shines grows increases that always shines as full दिवा Divā, beyond the Heaven Should be construed as an Ablative दिव

7 Through His grace alone, (the wise ones) see that pleasant Light of the Ancient Blissful Lord, which shines beyond the Heaven —(Rig Veda VIII 6,30) —223

MANTRA 8

उद्वयम् तमसस्परि ज्योतिष्पश्यन्त उत्तरं स्वः पश्यन्त उत्तरम् ।
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तममिति ज्योतिरुत्तममिति ॥

इति सप्तदश खण्ड ॥ १७ ॥

उत् Ut the High one the Light called Ut See Mantra I 6, 7 of Part I where Ut is described as the name of the Lord If taken as a particle it is to be construed with aganmah, i e udaganmah वयम् Vayam we तमस tamasah, (beyond) darkness ignorance Tamas is the name of Durga also परि Pari, fully should be construed with paśyantah, i e pari pasyantah ज्योतिः Jyotis,

the light. पश्यन्त Paśyantah (fully) seeing उत्तरम् Uttaram, the higher स्वः Svah, the joy Paśyantah, seeing Uttaram, the higher Uttaram, the higher. देव Devam, the God देवत्रा Devatrā, among the Gods. The God of gods सूर्यम् Sūryam, the Sun, the Goal of the Wise (Sūribhih prāpya) अगन्म Aganmah, we have obtained ज्योतिः Jyotis Light उत्तमम् Uttamam, the highest

8 We seeing fully the higher Light, the delightful higher Light, have come out of darkness We have obtained the Goal of the Wise, the God of gods, the Highest Light, called Ut, yea the Highest Light (Rig Veda I 50 10) —224.

MADHVA'S COMMENTARY

Note—Man has been compared to a Sacrifice In an ordinary sacrifice there is Dikṣā or initiation—the performer has to fast and abstain from all worldly pleasures the day before—after initiation there is the ceremony of the Upasadas when the performer breaks the fast and takes food then in ordinary Yajña there are music singing of hymns and the recitation of Sacred Books (Stuta Śastra) then *gift is made to the officiating* priests (dakṣinā) When Soma juice is going to be extracted in the actual sacrifice, the expression Sosyati ' will be extracted or will give birth is used Similarly when it has been extracted the word asosta has been extracted or has given birth ' is used Lastly when the sacrifice is completed there is the finishing bath called the Avabhṛitha. In the allegory of the Man as the Sacrifice what things correspond to these various acts and expressions of an ordinary sacrifice? The present Khanda answers that. Madhva explains this Khanda by an extract from the Sat Tattva.

It is thus in the Sat Tattva —In the allegory of Man as Sacrifice, the Initiation (Dikṣā) corresponds to the state when he is hungry, thirsty and enjoys no pleasures The Upasada is said to be the state when he eats, drinks and enjoys himself The stuta śastra (the chanting of hymns and reciting the scriptures) is when he amuses, feeds and is in union with another The fee is the austerity, charity, the straightforwardness, kindness, the truthfulness When his wife is *enciente* people say sosyati "she will give birth, when a child is born, they say asosta, ' she has given birth" thus these correspond to the use of such expressions in the actual Yajña The birth of a son is in fact the second birth of the man, his first birth being from his father Inasmuch as the son reproduces him, he is said to be his second birth The final sacrificial bath corresponds to the death of the Man which puts an end to the life—the sacrifice

When his death approaches, let the man thus meditate on the Lord, uttering these three sentences Thou art Imperishable 'Thou art Unchangeable, full of all perfect qualities which never change," "Thou art always more delightful than life itself Thus it is in the Sat Tattva.

(Mantra 7 explained) The words प्रादित् consisting of प्रात् (from Him) and इत् (alone) mean ' from him alone, "through His Grace alone" Pratnasya means ' of the Ancient, of the Beginningless, the Eternal"

"Of the Lord" Retasah means "of the delightful—of Him whose form is delight" The wise see the light of the Ancient delightful Lord Vasara means "He who delights by dwelling"—the joy-giving Dweller within "Beyond the heaven," that is, in Vaikuṇṭha He who shines beyond the Heaven, in the Vaikuntha Iddhyate means both "shines," and "is *manifest in His highest glory*" *It has already been mentioned before* that the Vaikuntha is beyond the Dyu Loka or the Heaven world See atha yad atah parah &c (*Chhandogya Up III 13-7*) This Rik verse is not applicable to the Sun, for the Solar orb is not "beyond the Heaven"

Note—Prof Max Müller in his note on this verse says that it originally applied to the Sun It is taken from a hymn addressed to Indra, who after conquering the dark clouds brings back the light of the sun When he does that, then the people see again as the poet says, the daily (vasaram) light of the old seed (pratnasya retasah) from which the sun rises, which is lighted in heaven He translates parah yat iddhyate diva by "which (yat) is lighted (iddhyate) in heaven (parah diva) But parah divah cannot mean "in heaven, but "beyond heaven", for the word parah nowhere means in From the most ancient times this verse has been taken to apply to the Supreme Light and not the Solar orb

Verse 8 This verse should be thus construed Uttaram Jyotih Paśyantah Svar, (Ananda Rûpam) Pari Paśyantah Vayam Tamasah Udaganmah—"Seeing the higher light (or rising light), seeing fully this delightful (light) we have come out of darkness" This Uttaram Jyotih—the higher Light—is itself the light of joy, it is the Svar The repetition (Uttaram Jyotih Pasyantah, and Svar Paśyantah Uttaram) is explanatory, showing that the Light referred to is not the physical light, but svar or joy

Note—The Commentator now gives another explanation of this mantra He first took "Ut," as a participle or adverb qualifying the verb aganmah Now he takes it as a substantive Ut is a substantive also meaning the Lord the Most High

The verse also means "We have learnt from Darkness the existence of this *Highest Light called Ut the Most High*"

Aganmah=we have learnt. The Darkness is the Revealer of this Light It is the name of Durgâ She is the Teacher of Divine wisdom See Kena Upanisad where Umâ teaches Indra

(See Chhandogya I 6, 7 where it is distinctly said that Ut is the name of the Lord the most High)

The phrase devatra devam the *deva* par excellence—the God of gods, among Devas the Deva The Lord is called Sûrya, because He is the goal of the Sûris or Wise of the Mukta Jivas

These two Rik verses have been explained in the Nârâyaniya also in the same way Thus it says "The seer of this Rik meant this The

joy-giving (ratasa=rati rûpam) Highest Light of the Beginningless (prat nasya—an'deh) Lord Kesava, the Wise see through His grace in their heart This Light is called Visnu "the joy giving Dweller because by dwelling in the heart it gives all joy He shines as all full always in Vaikuntha which is beyond the heaven We have fully seen this Light called Ut having come out of darkness He is Light Bliss and Existence the HIGHEST of the HIGHEST among the *highest* He is the God of gods, indeed the god of the Wise (Suri) the Highest Path Him called Vasudeva have we attained This is what the seer of these two Riks meant Thus it is in the Nârâyaniya

Note—If this quotation from the Nârâyaniya is a genuine one then Madhva simply follows the old traditional Vaisnava interpretation of these two Riks The three words Uttaram Uttaram and Uttamam mean according to the Nârâyaniya Uttamottamasûttamam —the Highest among the highest of the highest

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Eighteenth Khanda.

Mantra 1

मनो ब्रह्मेत्युपासीतेत्यध्यात्ममथाधिदैवतमाकाशो ब्रह्मेत्युभयमादिष्टं भवत्यध्यात्मं चाधिदैवतं च ॥ १ ॥

मनस् Manas the Mind The Lord called the Manas because He is *the* Thinker, and because He is in the *minds* of all—His abode is the Mind The Lord Narayana ब्रह्म Brahma the Brahman उपासीत Upâsita, let him meditate इति अध्यात्मम् Iti adhyâtmam this is the subjective the psychological, the microcosmic The meditation in which the Lord is worshipped in the Body अथ Atha next अधिदैवतम् Adhidaivatam macrocosmic The meditation on the Lord as indwelling in the cosmic agencies called Devas आकाश Âkâśah the Âkâśa the All luminous the All illumining Â=all, kâśa=to illumine The Lord dwelling in the Deva called Âkâśa ब्रह्म इति Brahma iti, the Brahman thus Next is taught that the microcosmic meditation is higher than the microcosmic because the âkâśa includes the manas Therefore the âkâśa meditation is meditation of the both microcosmic and macrocosmic उभयम् Ubhayam both आदिष्टम् Âdistam taught भवति Bhavati, becomes Adhyâtmam cha adhidaivatam cha the microcosmic and the macrocosmic

1 Let one meditate on the Brahman as (dwelling in the Mind and called) Mind, this is microcosmic meditation Next the macrocosmic—(let one meditate on) Brahman as (dwelling in Akasa and called) Akasa the All-illumining By this latter both meditations have been

taught—the microcosmic and the macrocosmic (because the âkâśa includes the manas) —225

MANTRA 2

तदेतच्चतुष्पाद्ब्रह्म वाक् पादः प्राणः पादश्चक्षुः पादः श्रोत्रं पाद इत्यध्यात्ममथाधिदैवतमग्निः पादो वायुः पाद आदित्यः पादो दिशः पाद इत्युभयमेवादिष्टं भवत्यध्यात्मं चैवाधिदैवतं च ॥ २ ॥

तत् Tat, that, the Microcosmic Lord एतत् Etat, this, the Macrocosmic Lord चतुष्पात् Chatuspât, four footed, having four aspects called Vâsudeva &c ब्रह्म Brahma, the Brahman वाक् पात् Vak padah, the speech is one foot The aspect called Vâsudeva dwelling in speech function of the mind, and called also therefore Vak or speech प्राण पाद Prânah Pâdah, the Prâna is one foot The aspect called Sankarsana dwelling in the Prâna function of the mind and called also Prâna—the best (pra) leader (netri) चक्षु पाद Chaksuh Padah, the eye is one foot The aspect called Pradyumna dwelling in the eye, and called also the chaksu the Seer ($\sqrt{\text{chaksa}}$=to see, to observe) श्रोत्रम् पाद Srotram pâdah the ear is one foot The aspect called Aniruddha dwelling in the ear, and called also the Śrotra, the Hearer इति अध्यात्मम् Iti adhyatmam, thus the microcosmic अथ अधिदैवतम् Atha Adhidaivatam next the macrocosmic अग्नि Agnih, Padah, the fire is one foot The aspect called Vâsudeva dwelling in fire and called Agni, because He is the Leader (na) of all organs (angi) वायु Vâyuh Pâdah, the Vâyu is one foot The aspect called Śankarsana dwelling in the air and called Vâyu, because He is the essence of wisdom (वा) and Life (आयु) Vâ+âyuh=vâyuh Wisdom Life आदित्य Âdityah Padah, the sun is one foot The aspect called Pradyumna, dwelling in the sun, and called Âditya, because He takes up (âdana) all things दिश Diśah the directions are one foot The aspect of the Lord called Aniruddha dwelling in the quarters and called also Diś because He is the director of all (deśana=directing, teaching) He teaches the law of duty and the highest wisdom The knowledge of the macrocosmic feet is higher than the knowledge of the microcosmic feet hence the Śruti says —

Ubhayam eva âdiṣṭam bhavati adhyatmam cha adhidaivatam cha—both become taught, the microcosmic and the macrocosmic (when the latter is known, for it includes the former)

2 The Brahman who is both that and this (the microcosmic and macrocosmic) has four feet, (Vâsudeva the Lord of) speech is one foot, (Sankarsana the Lord of) breath is one foot, (Pradyumna the Lord of) the eye is one foot, and (Aniruddha the Lord of) the ear is one foot—so much the microcosmic Then the macrocosmic (Vâsudeva

dwelling in) Fire is one foot, (Saṅkarsaṇa dwelling in) Air is one foot, (Pradyumna dwelling in the) Sun is one foot, (Aniruddha dwelling in) the Directions is one foot Thus both the microcosmic and macrocosmic worship become taught (by the worship of the latter alone) —226

Note—If these words Vāk &c, be taken as the names of the Lord, then the verse should be translated thus —

This double aspected Brahman has four feet The Revealer is one foot, the Leader is one foot, the Seer is one foot, the Heaven is one foot This is microcosmic Next the macrocosmic The Ruler of the organs is one foot, the Wisdom Life is one foot, the Taker-up-of all is one foot the Teacher is one foot Thus both become taught or known, the microcosmic and the macrocosmic (when the macrocosmic meditation is done)

The next mantras describe in detail the fact how the macrocosmic includes the microcosmic and what are the correspondences

MANTRA 3

वागेव ब्रह्मणश्चतुर्थः पादः सोऽग्निना ज्योतिषा भाति च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥ ३ ॥

वाक् Vāk, the speech The Lord called Vāk एव Eva, indeed ब्रह्मणः Brahmaṇah, of the Brahman चतुर्थः Chaturthah, pādah, the fourth foot सः Sah, that *(is the foot which is in fire also).* अग्निना *Agninā, with fire, with the* Lord called Agni ज्योतिषा Jyotisā with the light, with the Luminous, with Vāsudeva भाति Bhāti, shines Cha and तपति Tapati heats The word "sinners" is understood here The Lord illumines (bhāti) the intellect of the good, and burns (tapati) the sins of the wicked He who knows this two fold activity of the Lord gets the following reward भाति Bhāti, shines, Cha, and तपति Tapati, burns away (his ignorance) कीर्त्या Kīrtyā, through celebrity, through wisdom यशसा *Yaśasā, through fame, through delight These qualify* the word Brahma-varchasa ब्रह्मवर्चसेन Brahma varchasena, through Brahmic power, the glory of countenance Madhva explains this word differently Varchasa is a compound word, var=choosing (the Lord), reaching the Lord, cha=chāyita, manifestation of the salvation The whole word Brahma-Varchasa *would thus mean, the attainment of the Lord and the getting of salvation* (Release) यः Yah, who, एवं Evam, thus, वेद Veda, knows or worships

3 Speech which is the fourth foot of Brahman is indeed (the Agni) With Agni and with Light, He shines and he burns He who meditates on Him thus also shines and burns, and attains the Lord Brahman and gets Release consisting of Wisdom and Joy —227

Note —The fourth foot of Brahman called Speech Vâsudeva is indeed in the Agni also As Agni (Fire) He burns (the sins of the Wicked) as Light He shines and illumines (the intellect of the Good) He who worships thus attains and gets Release which is Wisdom and Joy and thus he shines and burns (away his ignorance)

Note —The words in the remaining verses are the same except that Prâna is identified with Vâyu chakshuh has its correspondence with the Sun the Ear with the Quarters The Lord dwelling in these functions of the Mind is the same Lord who is in the external activities of the cosmos The meaning of the words is therefore not repeated

MANTRA 4

प्राण एव ब्रह्मणश्चतुर्थः पादः स वायुना ज्योतिषा भाति च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥ ४ ॥

4 Breath which is the fourth foot of Brahman is indeed the Vâyu With Vâyu and with Light He shines and He burns He who meditates on Him thus, also shines and burns (away his ignorance) and attains Brahman and gets Release which is Joy and Wisdom Eternal —228

MANTRA 5

चक्षुरेव ब्रह्मणश्चतुर्थः पादः स आदित्येन ज्योतिषा भाति च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥ ५ ॥

5 The Eye which is the fourth foot of Brahman is indeed the Âditya With Âditya and with Light He shines and He burns He who meditates on Him thus, also shines and burns (away his ignorance) and attains Brahman and gets Release which is Wisdom and Joy Eternal —229

MANTRA 6

श्रोत्रमेव ब्रह्मणश्चतुर्थः पादः स दिग्भिर्ज्योतिषा भाति च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥ ६ ॥

इत्यष्टादशः खण्डः ॥ १८ ॥

6 The Ear which is the fourth foot of Brahman is indeed the Quarters With the Quarters and with Light

He shines and He burns. He who meditates on Him thus, also shines and burns (away his ignorance, &c), and attaining Brahman gets Release which is Wisdom and Joy Eternal—yea Wisdom and Joy Eternal —230

MADHWA'S COMMENTARY

Note—In the last Khanda was taught the secret of attaining long life and warding off disease. This Khanda teaches that having obtained full term of life one should employ it usefully in worshipping the Lord in His two aspects, the In-dwelling Spirit in man, and the Oversoul of the Universe. It is by such worship that mukti and happiness is attained. The words manas, &c, used in this Khanda do not mean the human mind &c, but they are the names of the Lord. Madhva proves it by quoting the same authority.

The God (Deva) who abides in Mind (Manas) is indeed the Lord Nârâyana himself directly. He is called Manas, because He is *the* Thinker (or the Thinking Principle. Or because He is the object of thinking or meditation of all). He is called Âkâśa because He illumines (Kaśa) everything fully (â = completely). He dwells in the (Devas of) speech and the rest, and in the (Devas of) fire and the rest, under His (four) aspects of Vâsudeva, &c, (Sankarsana, Pradyumna and Aniruddha). Dwelling in these, He alone is verily designated by these names of Vak (speech), Agni (Fire), &c. Along with (the Deva of) Fire and dwelling in Him, this Lord God (Îśa) verily shines, and He it is who burns (the ignorance of) the wicked.

He who knows this Lord of Lords (Îseśa) thus, gets *yaśas* which consits of knowledge and happiness, and Kîrti or celebrity and after attaining Brahman, he becomes one of the Elects (or the Perfects, vara), and gets Release also. Thus he (too) shines out and burns up his own ignorance, &c, (as the Lord shines and burns up the ignorance of the wicked). Thus it is said in the same work.

Note—The word Brahma varchasa has been a stumbling block to scholars. Max müller translates it as the glory of countenance. Madhva breaks it up into three words—(1) Brahma or God Visnu, (2) vara=election, attainment (3) chas—getting mukti. The whole would thus mean reaching God, becoming an Elect, and getting Mukti. Every one reaches *Brahman in deep sleep*, and may be said to be a Brahmavara or Brahma attained. But there he is not conscious of it, and it is not the state of Mukti. Vara moreover is taken in two senses reaching (Brahman) and secondly elected (by Brahman). In the second meaning the deep sleeper cannot be said a Brahmavara. But a deep sleeper can never be a Brahmavarchas or one who is *consciously* in Brahman and has got release. Brahmavarchas therefore means one who has attained the perfection of his own form (svarûpa) by the mere grace or election by the Lord Visnu. This doctrine of election is perhaps not peculiar to Madhva.

Nineteenth Khanda

Mantra 1

आदित्यो ब्रह्मेत्यादेशस्तस्योपव्याख्यानमसदेवेदमग्र आसी-
त्तत्सदासीत्तत्समभवत्तदाण्डं निरवर्तत तत्संवत्सरस्य मात्रामशयत
तन्निरभिद्यत ते आण्डकपाले रजतं च सुवर्णं चाभवताम् ॥१॥

आदित्य Âdityah, the Sun The Lord dwelling in the sun and called Âditya Because he takes up (âdâna) every thing withdraws them into him self in the Pralaya or the great latency, he is called Âditya ब्रह्म Brahma, the Supreme Brahman इति Iti thus आदेशः Âdeśah, teaching This is the teaching, "meditate on the Lord who is called Âditya and who dwells in the sun" तस्य Tasya, his, of the Lord inside the sun उप Upa, reason, for the sake of showing his fitness as an object of meditation (upasanâ) व्याख्यानम् Vyakhyânam explanation The Lord may be worshipped everywhere, why particularly in the sun? Because by such meditation one can attain the knowledge of all the Vedas (the Laws of nature) If one wishes to learn all the laws of nature he should meditate on the Lord as Âditya The word "sristeh=*of creation*," is to be supplied to complete the sentence The explanation of *of creation* also will be given in this Khanda The latter part of the verse shows what is the Primal cause of creation. असत् Asat, Non-Being The Un-known √sad= to know, asad=not-known The Great Un known. The Lord is not known by the ignorant and therefore He is called the Un-known एव Eva, alone इदम् Idam of this (world) अग्रे Agre, in the beginning, in the state of Latency or Pralaya आसीत् Âsit, was तत् Tat, that (Un-known Brahman) सत् Sat, Being the Known (by the wise, as Vâsudeva) तत् Tat, that, the Form called Vâsudeva. समभवत् Sam abhavat, united with (Mâyâ). Mâyâ also existed in that great latency. तत् Tat, from that (union) आ Â up to अण्डम् Andam, the (cosmic) Egg beginning from Brahmâ called the Pum or the First Male the tattvas like mahat, &c, up to the organised cosmos called the Egg निरवर्तत Niravartata were produced not only *up to* the Egg were produced, but the Egg also was produced तत् Tat, that (Egg) संवत्सरस्य San vatsarasya, for (the period of) one year मात्राम् Mâtrâm, period, the length of time, the *measure* as given in other works. अशयत Aśayata, lay, remained dormant did not break up तत् Tat=ततः Tatah, after that (period of one year) निरभिद्यत Nirabhidyata, broke open It was not actual breaking open, for the cosmic Egg still exists as an entire *whole*, but its contents divided themselves into two parts the Upper and the Lower, like the two halves of an egg. ते Te, these two (halves) आण्ड-कपाले Ânda Kapâle the shells of the egg रजतम् Rajatam, silver Cha, and सुवर्णम् Suvarnam, gold Cha and अभवताम् Abhavatam, became

1 This is the teaching "let one meditate upon the Lord dwelling in the Sun as the Supreme Brahman" (There

is now given) the reason for this (meditation) and an explanation (of creation) The Unknown alone existed when this (world) was (in Latency) in the beginning (of creation) That Unknown became the Known That Known (called Vâsudeva) united with (Mâyâ) From that (union) were produced (all beings from Brahmâ) down to the Egg That Egg lay for the time of one year. After that (period) it (as if) broke open The two shells of the egg were one of silver and the other of gold —231

Note —The lower one was silvery and the upper one was golden May it not mean that the white of the egg was the lower portion, and the yolk (which is yellow and hence golden) became the upper portion

MANTRA 2.

तद्यद्रजतꣳ सेयं पृथिवी यत्सुवर्णꣳ सा द्यौर्यज्जरायु ते पर्वता यदुल्बꣳ स मेघो नीहारो या धमनयस्ता नद्यो यद्वास्तेयमुदकꣳ स समुद्रः ॥ २ ॥

तद् Tad, that. यत् Yat, which. रजतम् Rajatam, silver, silvery portion of the shell of the Egg. सा Sa, that इयम् Iyam, this. पृथिवी Prithivi the earth. The earth is in the silvery portion of the Egg. The Earth includes the physical plane as well as the seven lower planes, the Atala, &c. When we say the universe consists of the three worlds Bhuh, Bhuvah and Svah · we include in the word Bhûh the physical plane as well as the seven sub physical planes; and in the word Svar, the Svarga plane proper as well as the higher super-heavenly planes like Mahar Janah, &c यत् Yat, what, सुवर्णम् Suvarnam, gold, the golden portion of the shell of the Egg सा Sa, That. द्यौ Dyauh, the heaven. The heaven and the higher worlds exist in the upper hemisphere of the shell of the Egg. यत् Yat, what. जरायु Jarâyuh the outer skin of the Embryo the placenta the thick membrane of the white. ते Te, they, corresponding to them. पर्वता Parvatâh, mountains. यत् Yat, what. उल्बम् Ulbam, the thin membrane of the yolk. समेघ Sameghah, with the clouds. नीहार Nihârah, the mist. या Yâh, what, which धमनय Dhamanayah, the small veins. ता Tâh, they. नद्य Nadyah, the rivers यत् Yat, what. वास्तेयम् Vasteyam, visceral, abdominal. उदकम् Udakam water स Sa that. समुद्र Samudrah, the sea.

2 In the silvery half of the shell (floats) this earth (and all the lower globes) in the golden half, the heaven (and the globes above it) The thick membrane is represented by the mountains, the thin membrane by the fogs

and the clouds The rivers are as if the small veins, and the sea the visceral water.—232

MANTRA 3.

अथ यत्तदजायत सोऽसावादित्यस्तं जायमानं घोषा उलूलवोऽनूदतिष्ठन्त सर्वाणि च भूतानि च सर्वे च कामास्तस्मात्तस्योदयं प्रति प्रत्यायनं प्रति घोषा उलूलवोऽनूत्तिष्ठन्ति सर्वाणि च भूतानि सर्वे चैव कामाः ॥ ३ ॥

अथ Atha, next, now. यत् Yat, what. तत् Tat, in that (egg). अजायत Ajâyata, was born. स Sa, that. corresponding to that. असौ Asau that. आदित्य Âdityah, the Sun The Lord Janardana dwelling in the sun and called Âditya. तं Tam, Him. जायमानम् Jâyamânam, on becoming manifest घोषा Ghosâh, shouts. the Vedic mantras like the Gayatri. उलूलव = उरुरव Ululavah, Hallolujas, Hurrahs, great, infinite and all-pervading The nominative is to be construed as instrumental, Ghosaih Ulûlubhih "with the all-pervading Vedic song like Gâyatri &c" अन्वुदतिष्ठन् Anûdatisthan, prayed· adored सर्वाणि भूतानि Sarvâni Bhûtâni, all Beings from Brahmâ downwards, सर्वे च कामा Sarvecha Kâmâh with all desired objects, nominative construed in the instrumental The desired objects are the auspicious offerings, things with which pûjâ offerings are made तस्मात् Tasmât, therefore तस्य Tasya, His. उदयम् Udayam, rising, प्रति Prati, towards. प्रति अयनम् Prati Ayanam, at the time of setting. प्रति अन्वुत्तिष्ठन्ति Prati-anu-ut-tisthanti, daily, constantly pray or offer adoration. Ghosa Ululavah with all-pervading Vedic chants. Sarvâni Bhûtâni, all beings from Brahmâ downwards. Sarve cha kâmâh, with all auspicious offerings.

3. Now what was born in that egg is this Âditya. When He became manifest all Beings adored Him with auspicious offerings and hymns of praise Therefore, whenever He rises or sets, all Beings (even now) adore Him daily with auspicious offerings and hymns of praise —233.

MANTRA 4

स य एतमेवं विद्वानादित्यं ब्रह्मेत्युपास्तेऽभ्याशो ह यदेनꣳ साधवो घोषा आ च गच्छेयुरुप च निम्रेडेरन्निम्रेडेरन् ॥ ४ ॥

इत्येकोनविंशः खण्डः ॥ १९ ॥ इति तृतीयः प्रपाठकः ॥ ३ ॥

स य Sa Yah, he who. The well-known Adhikari. एतम् Etam, this (who dwells in the sun). एवं Evam, thus (in the manner taught before) विद्वान् Vidvân, the knowing, the wise. आदित्यं Âdityam, Âditya, Dweller in the sun.

The Lord called Âditya ब्रह्म Brahma, Brahman The wise worships Aditya as Brahman because He is in the sun and is named Âditya उपास्ते Upâste, meditates worships एनम् Enam him to such Âdhikârî or worshipper साधव Sâdhavah good, pleasant super human divine घोषा Ghosâh hymns, the Vedas आगच्छेयु Âgachchheyuh come to, approach अभ्याश Abhyâsah quickly ह Ha Verily यत् Yat what च Cha and उपनिम्रेडेरन् Upa nimrederan, will continue, dwell always are not forgotten

4 He who knowing it thus meditates on Âditya as Brahman, understands quickly all divine Vedas, and this knowledge remains permanent in him yea permanent in him —234

Note—The worshipper of Brahman as the In-dwelling Spirit of the Solar Logos masters all the laws of nature called the Vedas and ultimately gets release too

MADHVA'S COMMENTARY

Note—This Khanda teaches a particular kind of meditation by which one acquires all the Vedic knowledge and thus gets Mukti

(It is thus written in the Brahma Tattva) — "Brahman called Narayana is here designated as Asat because He is Unknowable ($\sqrt{sad}$ = to go to know) (by the ignorant, or in His entirety by any one) He existed in Pralaya (the Great Latency) As Vasudeva He became the Known to the Wise and so got the designation of Sat (सत् = known or knowable) He (Vasudeva) united with Prakriti from which union were produced all up to the Egg In that Egg He got the name of Âditya because He indeed controls the Sun (Solar Logos) who is in the solar orb He is verily the Lord, the Highest Person (Purusottama) Therefore let one meditate on the Supreme Brahman under the name of Âditya as the Lord Janardana dwelling in the Solar Logos From this will accrue the knowledge of all the Vedas Thus it is in the Brahma Tattva

Ulûlavah is the same word as Urûravah (r and l are interchangeable letters) It means exceedingly great Ghoşah are the rhythmic sounds like that of the Gayatrî &c (and not sounds in general)

The word upanimrederan means they dwell in Him even in the state of Release (He never forgets them)

(Madhva now quotes another authority for giving the above explanation of Ulûlavah Ghosâh as meaning the great Vedas &c)

When Vişnu the Supreme Self (first) manifested Himself in the Solar Orb then Brahmâ and the rest approached Him with Vedic Hymns like the Gayatrî etc and sang his praises Therefore even now men adore him always with Gayatrî &c when he rises or sets He who knows this gets Release (Mukti) and becomes a permanent receptacle of all the Vedas Thus in the same

FOURTH ADHYÂYA.

FIRST KHANDA.

MANTRA 1.

ॐ जानश्रुतिर्ह पौत्रायणः श्रद्धादेयो बहुदायी बहुपाक्य आस स ह सर्वत आवसथान्मापयांचक्रे सर्वत एव मेऽत्स्यन्तीति ॥ १ ॥

जानश्रुति: Jânaśrutiḥ, the son of Jana śruti. ह Ha, verily, once upon a time. पौत्रायण: Pautrâyaṇah, a gotra descendant of Putrâyana, belonging to that clan. श्रद्धादेय Śraddhâdeyah he who gives (charity) with faith, a pious giver: pious. बहुदायी Bahudâyî, he who habitually gives much, bestower of much wealth, charitable. बहुपाक्य Bahupâkyah, (who daily caused to be) *cooked much* (food for the sake of others in want of it), who kept an open house; hospitable. आस Âsa, was. Was the king in Pratisthânapurâ · as we find in the following verse:—"There is a big city called Pratisthâna on the banks of Godâvarî There dwelt the popular king called Jânaśruti." स Sa, he (Jânaśruti) ह Ha, verily. सर्वत Sarvatah, in every (direction, village and town), everywhere आवसथान् Âvasathân, places of dwelling, hostels मापया चक्रे mâpayâñ chakre, caused to be built सर्वत Sarvatah, everywhere coming from every quarter एव Eva, alone. मे Me, mine, my food अत्स्यन्ति Atsyanti, will eat इति Iti, thus

There lived once upon a time Jânaśruti, a descendant of Putrâyaṇa, who was a pious and charitable (prince) and famous for his hospitality. He built places of sojourn everywhere, thinking "People coming from all sides (will rest here) and partake of my food."—234.

MANTRA 2.

अथ ह हंसा निशायामतिपेतुस्तद्धैवं हंसो हंसमभ्युवाद हो हो हि भल्लाक्ष भल्लाक्ष जानश्रुतेः पौत्रायणस्य समं दिवा ज्योतिराततं तन्माप्रसाङ्क्षीस्तत्त्वा मा प्रधाक्षीरिति ॥ २ ॥

अथ Atha, now, then. While that prince was on the top of the highest room of his palace. ह Ha, verily, once. हंसा Hamsâh, flamingoes, Devas in the shape of hamsas. Wandering spirits. निशायाम् Niśâyâm, in the night. अतिपेतु Atipetuh, flew (through space), came out. As says a verse —"Then there flew through the sky a flock of flamingoes (deva-hamsas) lotus-beaked, O ! Goddess."

Though they were flying with great swiftness, talking with each other their secrets, yet two or three of them, under the leadership of Bhallaksa, out-stripped the rest and flew in front more quickly (through, as if, rashness). The flamingoes who were in the rear (expostulated with them) and then spoke to those in front (warning them of the danger). तत् Tat, then, that. ह Ha, verily. एवं Evam, thus. हंस Hamsah, a flamingo (in the rear) हंसम् Hamsam, to a flamingo (who had out-stripped them) अभ्युवाद Abhyuvâda, spoke. The flamingoes in the rear addressing those in front said हो होयि Ho hoyi, Hey! O! भल्लाक्ष भल्लाक्ष Bhallâksa, Bhallâksa. O short-sighted! जानश्रुतः पौत्रायणस्य Jânaśruteh Pautrâyanasya, of Jânaśruti Pautrâyana. समम् Samam, like दिवा Divâ, the sky, the day ज्योतिः Jyotir, light, like the illumination on the night of the festivity of the lamps आततम् Âtatam, spread. तत् Tat, that (light) मा Mâ, not, सांक्षीः Sâñksih, go near, may it not approach thee. The second person to be construed as third. मा प्रधाक्षीः Mâ pradhâksih, may it not burn.

2. Once in the night time (a flock of divine) flamingoes flew over (his palace and some of them leaving the flock, out-flew the rest Then (one of the rear) flamingoes addressed the other flamingo (who was in front, saying) *O short-sighted one! O short-sighted one!* The light of Jânaśruti Pautrâyana has spread over the sky like the day. May it not catch thee (in its rays) and burn thee —235

Note —It appears that it was the night of the festivity of the lamps (Dipâvali or Divâli) when these Hamsas came out for a nocturnal trip They saw the whole palace ablaze with lamps, making the night equal to the day The address of the Hamsa means "why crossest thou over heedlessly the palace of Jânaśruti, seest thou not his great light, the smoke of whose lamps have blackened the trees of heaven even? Beware of it, lest thou mayst fall into it, while crossing it and get burned"

MANTRA 3.

तमु ह परः प्रत्युवाच कम्वर एनमेतत्सन्तꣳ सयुग्वानमिव रैकमात्थेति यो नु कथꣳ सयुग्वा रैक इति ॥ ३ ॥

तं Tam, to him (to the flamingo in the rear). उ U, an expletive. ह Ha, then. परः Parah, the (flamingo in the) front प्रति-उवाच prati-uvâcha, answered (loudly). As says the verse "The flamingoes, laughing at his ignorance, thus answered loudly." कम् Kam, to whom, about whom. उ U indeed. अरे Are O! एनम् Enam to this: with reference to this (Jânaśruti) एतत् Etat, this (speech). O hamsa! didst thou make this speech with reference to this Jânaśruti! सन्तं Santam holy, faultless, saintly. सयुग्वानम् Sayugvânam, with the yoked car इव Iva, like. रैकम् Raikvam, Raikva. आत्थ Âttha, didst thou say इति Iti, thus यः Yah, who (mentioned by thee) नु Nu, now कथम् Katham, how, possessed of what greatness, सयुग्वा रैक इति Sayugvâ raikva iti, Raikva with the car,

3. The (flamingo) in front answered him "O (friend!) didst thou say this with reference to this (Jânaśruti, as if he was) like the saintly Raikva with the car?" The first asked "Now who is this Raikva with the car: what is his greatness?"—236

Note—Thy speech is not appropriate with regard to Janasruti, but would apply more fitly to Raikva with the car

MANTRA 4.

यथा कृताय विजितायाधरेयाः संयन्त्येवमेनꣳ सर्वं तदभिसमेति यत्किंच प्रजाः साधु कुर्वन्ति यस्तद्वेद यत्स वेद स मयैतदुक्त इति ॥ ४ ॥

यथा Yat, ha, as. कृताय Kritâya, to the krita age. विजिताय vijitâya, (is) conquered to the conqueror. अधरेया Adhareyâh, the lower ones, the Treta and the other yugas. संयन्ति Samyanti, come together, belong. As to him who has conquered the krita belong all the lower ones. That is the fruit of conquering the Tretâ, &c, belongs to him indeed एव Evam, thus. एनम् Enam, to this (Raikva), to that सर्वम् Sarvam, all तद् Tad, that. अभिसमेति Abhisameti, belongs (primarily) यत्किंच Yatkiñcha, what-so-ever, प्रजा Prajâh, people, साधु Sâdhu, good (deeds) कुर्वन्ति Kurvanti, do, perform. So all good deeds that other people perform belong primarily to him. It is the presence of the holy sage in that country that wards off from it all external evil influences, and thus gives opportunity to perform good deeds without obstruction from the powers of evil so the fruit of all the good acts of others primarily belongs to the Mahâmuni—the Great Silent Watcher—the guardian wall of whose protecting aura makes the performance of good deeds possible for others. य Yaḥ, who (any adhikârî, any aspirant) तत् Tat, that (object of knowledge) वेद Veda, knows. यत् Yat, what (object of knowledge) स Sa, he (Raikva). वेद Veda, knows. The construction of this sentence is: yah (ko'pi adhikari) yat (jñâtavyam) veda tat (sarvam) sa (raikva) veda Whatever anyone knows, Raikva knows all that. स Sa, he (Raikva) मया Mayâ, by me. एतद् Etad in this manner, thus. उक्त Uktah, was mentioned. इति Iti, thus This Raikva has thus been spoken of by me.

4 As (the fruits of the performance of the duties of) the lower (yugas) belong to the one who has conquered (the duties of) the krita (yuga): so whatever good deeds other people perform, belong to that Raikva Whatever anyone else knows, Raikva knows all that. He is thus spoken of by me.—237.

MANTRA 5.

तदु ह जानश्रुतिः पौत्रायण उपशुश्राव स ह संजिहान एव क्षत्तारमुवाचाङ्गारे ह सयुग्वानमिव रैकमात्थेति यो नु कथꣳ सयुग्वा रैक इति ॥ ५ ॥

तत् उ Tat u, all that (conversation of the flamingoes) ह Ha indeed जानश्रुतिः पौत्रायणः Janaśrutih Pautrâyaṇah उपशुश्राव Upaśuśrâva, overheard स Sa, he ह Ha, then संजिहान Sañjihânah rising from the bed एव Eva as soon as क्षत्तारम् Ksattâram, to the charioteer उवाच Uvâcha, said अङ्ग Anga friend अरे Are, O! The phrase "Raikva with the car must be found out" should be supplied to complete the sentence But how is he to be found out? By the description given by the flamingo, namely that he has a car. सयुग्वानम् Sayugvânam with the car. इव Iva, like. रैकम् Raikyvam, Raikva आत्थ Attha, spoke (the flamingo) इति Iti Thus, the flamingo said that Raikva is like one with the car Yo nu katham sayugva raikva iti the flamingo said "Now what is this Raikva with the car

Note —The charioteer asks the Prince to describe Raikva more fully to help him to identify him The mere description with the car was not sufficient The Prince then describes Raikva in the very words of the flamingo

5 Jânaśruti Pautrâyaṇa overheard all this and as soon as he rose from his bed he said to his charioteer "O friend! find out Raikva with the car" He replied "Did ye say Raikva with the car? Now who and what sort of person is Raikva with the car?"—238

MANTRA 6

यथा कृताय विजितायाधरेयाः संयन्त्येवमेनꣳ सर्वं तदभिसमेति यत्किंच प्रजाः साधु कुर्वन्ति यस्तद्वेद यत्स वेद स मयैतदुक्त इति ॥ ६ ॥

यथा Yathâ, as कृताय विजिताय Kritâya vijitâya to the person who has mastered the krita yuga &c The words of this mantra are identically the same as of mantra 4

4 As to the person who has conquered the krita, belongs the lower (merits also), so whatever good deeds other people perform belong to that Raikva Whatever anyone else knows, Raikva knows all that He is thus spoken of by me—239

MANTRA 7

सह क्षत्तान्विष्य नाविदमिति प्रत्येयाय तꣳ होवाच यत्रारे ब्राह्मणस्यान्वेषणा तदेनमर्च्छेति ॥ ७ ॥

स Sa, he ह Ha, indeed क्षत्ता Ksatta, the charioteer. अन्विष्य Anvisya, searching, cogitating over it in that very locality, came to the conclusion that the description was still insufficient for the purposes of identification of Raikva So he again appeared before the prince न Na, not अविदम् Avidam, know इति Iti, thus "I cannot know him by this description प्रत्येयाय Praty-eyāya returned तम् Tam, to him ह Ha verily, उवाच Uvācha, said (Pautrāyana) यत्र Yatra, where, in what country अरे Are, O! ब्राह्मणस्य Brāhmanasya, of a Brāhmana, of the Brāhmanas, the Brahma knowers अन्वेषणा Anvesanā, the *enquiry* about the scriptures Where the knowers of Divine wisdom hold discourse and assemble to investigate deep truths of scriptures तत् Tat, there (=tatra) एनम् Enam, him ऋच्छ Richchha, find out, know इति Iti, thus

7 The charioteer cogitating (that the description was still not sufficient) returned (and said) "I cannot know him (by this description alone)" Then the Prince said to him "O friend! search him where the knowers of Brahman investigate (abstruse truths)"—240

Note – With these directions to guide him in his search, the charioteer again went out and proceeded to Benares and other sacred places but did not find Raikva anywhere Then he went to the city of Kashmir and there found Raikva at the Royal Gate under a car Raikva was scratching his sores The charioteer went near him and sat down and asked O Lord! art thou Raikva with the car? Thus addressed Raikva said 'I am Raikva O! O! O! The prolongation of O! is to indicate that he was suffering from the sores Then the charioteer asked him Why are you sitting here? What do you want? Raikva replied I want nothing all my desires are satisfied I require however only a smart boy to help me in scratching my sores The charioteer then returned and told the Prince all this

MANTRA 8

सोऽधस्ताच्छकटस्य पामानं कषमाणमुपोपविवेश तꣳ हाभ्युवाद त्वं नु भगवः सयुग्वा रैक्व इत्यहꣳ ह्यरा ३ इति ह प्रतिजज्ञे स ह क्षत्ताऽविदमिति प्रत्येयाय ॥ ८ ॥

इति प्रथमः खण्डः ॥ १ ॥

स Sah he (the charioteer अधस्तात् Adhastāt under, beneath, at the bottom शकटस्य Śakatasya of a car पामानम् *Pāmānam, sores, itches* कषमाणम् Kasamānam, scratching The charioteer found a person under a car scratching itches Finding in him the marks given by the king, the charioteer was convinced that this was Raikva So he respectfully sat down near him उप Upa, near, ap-

proaching near and saluting him उपविवेश Upaviveśa sat down. तं Tam, him (Raikva) ह Ha, indeed. अभ्युवाद Abhyuvada, addressed त्वं Tvam thou, नु Nu, now, alone भगवः Bhagavah, O Lord! O Sir! सयुग्वा रैक्व इति Sayugvā raikva iti, Raikva with the car thus अहं Aham, I हि Hi, verily अरा अरा अरा Arā, arā, arā, O! O! O! इति Iti, thus. प्रतिजज्ञे Pratijajne, replied स ह क्षत्ता Sa ha ksatta, then that charioteer. अन्विष्य Anvisya, searching. अविदम् Avidam, I have found. इति Iti, thus. प्रत्येयाय Pratyeyāya, returned

8 The charioteer (came to a man who was lying) beneath a car and scratching his itches Approaching him (and after salutation) he sat down near him, and addressing him said "Sir, are you Raikva with the car?" He answered "Verily I am O! O! O!" Then the charioteer returned and said "I have found him after (long) search"—241

MADHVA'S COMMENTARY

In the last adhyāya has been described the vidyas like the Madhu and the Gāyatri The present adhyāya teaches also the science of the Supreme Brahman in all His aspects both as the para and the apara Brahman The sruti introduces the Samvarga vidyā by a story of Jānasruti

Bhallāksa means one whose sight is bad, short sighted (The sense is that if you cross the light of Jānaśruti then you will be burned)

(The words krita jita of the text has been explained by Sankara as the throw of the dice called krita whose value is four and which absorbs the other casts The other casts also bear the names of the yogas Madhva shows that there is no valid reason why these words krita, &c, should not be taken in their ordinary sense of denoting ages)

The words kritāya jit ya &c, mean he who has mastered the dharma of the krita yuga, (and got the fruit thereof,) has mastered the dharma of the other ages also like treta &c, and gets the fruit of those dharmas also (So when a higher virtue is acquired, the lower is included in it, Similarly the fruit of the good deeds of persons following the lower dharma belongs principally to this follower of the dharma of the krita age (for it is the presence of this high personage which wards off all evil influence from the locality where he resides, and makes it possible for inferior men to perform their dharmas) The words 'anga are' mean 'are anga" O desired one! anga=ista O! friend! Raikva of the car should be inquired into

In replying to the question of the door keeper Raikva said "aham hi ara, ara, ara The last vowel of the word ara is prolated not as a mark of contempt by the sage but because he was scratching his itch at the time and naturally spoke loudly (as all people in illness are irritable) (The holy Raikva would be the last person to be contemptuous towards anyone Śankara's explanation of the pluta vowel in अरा अरा अरा is untenable)

SECOND KHANDA

MANTRA 1

तदुह जानश्रुतिः पौत्रायणः षट् शतानि गवां निष्क-
मश्वतरीरथं तदादाय प्रतिचक्रमे तꣳ हाभ्युवाद ॥ १ ॥

तत् Tat, therefore (having thus heard the story of the meeting of the charioteer and Raikva) उ U, indeed ह Ha verily जानश्रुति पौत्रायण Jānaśrutih, Pautrāyanah षट् शतानि Sat Śatāni, six hundred गवाम Gavām cows निष्कम Niskam a pearl necklace अश्वतरी रथम Aśvatari ratham, a mule chariot, a carriage drawn by a pair of mules All these were taken by the king as presents for Raikva तदा Tadā, then (for the sake of making a present) आदाय Ādāya having taken प्रति चक्रमे Pratichakrame, (the king) went towards (Raikva) तं Tam, him (Raikva) ह Ha, then अभ्युवाद Abhyuvāda said, addressed

1 Therefore Jānaśruti Pautrāyana having taken six hundred cows, a necklace, and a carriage drawn by a pair of mules, went to Raikva and addressed him thus —212

MANTRA 2

रैक्वेमानि षट् शतानि गवामयं निष्कोऽयमश्वतरीरथो नु
म एतां भगवो देवताꣳ शाधि यां देवतामुपास्स इति ॥ २ ॥

रैक्व Raikva, O Raikva! इमानि Imāni these षट् शतानि गवाम Sat satāni gavām, six hundred cows अयम् निष्कः Ayam niskah this necklace, अयमश्वतरीरथ Ayam asvatarī rathah, this carriage with mules नु Anu a particle to be joined with the verb शाधि मे Me to me, एताम् भगव देवताम् Etām bhagavah devatām, that Deity, O venerable Sir! (अनु) शाधि Anu śādhi, teach याम् Yām whom देवताम Devatām, the Deity उपास्से Upasse thou worshippest इति Iti, thus

2 O Raikva, these six hundred cows, this pearl necklace, this carriage with mules (are your fee) Teach me O Master, that deity which you worship —243

MANTRA 3

तमु ह परः प्रत्युवाचाह हारेत्वा शूद्र तवैव सह गोभि-
रस्त्विति तदुह पुनरेव जानश्रुतिः पौत्रायणः सहस्रं गवां निष्क-
मश्वतरीरथं दुहितरं तदादाय प्रतिचक्रमे ॥ ३ ॥

तम् Tam, him (the king) उ U, indeed ह Ha verily परः Parah the other i e, (Raikva), the eccentric sage, different from others प्रति-उवाच Prati Uvācha, replied अह Aha O! हारेत्वा Haretvā, it is a compound of hara + itvā hāra means the necklace, and itvā= carriage The Visarga of

hârah is elided anomalously शूद्र Śûdra, O Śûdra तव Tava, thine एव Eva, even सह Saha, along with गोभि Gobhih, cows अस्तु Astu, let be इति Iti, thus तत् Tat, therefore, then. उ U, indeed ह Ha, verily पुनर् Punar, again एव Eva, even जानश्रुति पौत्रायण Jânaśruti, Pautrâyana सहस्र गवां Sahasram, gavâm, a thousand cows निष्कम् Niskam, a necklace अश्वतरी रथम् Aśvatarî ratham, a carriage with mules दुहितरं Duhitaram his daughter (in order to give in marriage to the sage) तदा Tadâ, then, or तत् Tat, to that place there आदाय Âdâya, having taken प्रतिचक्रमे Pratichakrame, went towards (Raikva)

3 The other replied "Fie! the necklace and the carriage O Śûdra! be thine, even together with the cows" Then Jânaśruti Pautrâyana taking again a thousand cows, a pearl necklace, a carriage yoked with a pair of mules, and his daughter went back to that (place where Raikva was)"—244

MANTRA 4

तं ह्याभ्युवाद रैक्वेदं सहस्रं गवामयं निष्कोऽयमश्वतरी-
रथ इयं जायाऽयं ग्रामो यस्मिन्नास्सेऽन्वेव मा भगवः शाधीति ॥४॥

तम् Tam, him (Raikva) ह Ha, indeed Abhyuvâda said (the king). Idam sahasram gavâm, these one thousand cows Ayam niskah, this pearl necklace, Ayam, aśvatarî rathah this carriage with a pair of mules इयम् Iyam, this, जाया Jâyâ, wife अयम् Ayam, this, ग्राम Grâmah, village यस्मिन् Yasmin, in which आस्से Âsse, thou art sitting or dwelling Anu eva mâ bhagavah śâdhi iti teach me even O Master!

4 The king said to him "Raikva! these one thousand cows, this pearl necklace, this carriage drawn by a pair of mules, this wife, and this village in which thou dwellest (are thy fee) Teach me O Master"—245

Note—When Raikva declined at first the Śûdra king made the natural mistake for a man of his caste that the presents were perhaps too small and so the sage had refused to teach So he came back with larger gift and brought his daughter even to be given in marriage to the saint This was another mistake The attraction of women is the greatest perhaps but Raikva had transcended this stage All that he wanted was a smart servant to drag him about in his car and scratch his itches Seeing that the king had not anticipated his wants but was offering him things which were perfectly useless to him Raikva naturally became annoyed and tauntingly remarked as follows

MANTRA 5

तस्या ह मुखमुपोद्गृह्णन्नुवाचाजहारेमाः शूद्रानेनैव मुखे-
नालापयिष्यथा इति ते हैते रैक्वपर्णा नाम महावृषेषु यत्रास्मा
उवास तस्मै होवाच ॥ ५ ॥

इति द्वितीयः खण्डः ॥ २ ॥

तस्या Tasyāh, of her (the king's daughter) ह Ha, verily मुखम् Mukham, face उपोद्गृह्णन् Up'odgrihnan, taking up, looking for a short time, taking a look at उवाच Uvācha, said (in an angry tone) आजहार Ajahāra, take back. I am an ascetic and do not want these things इमाः Imāh, these (presents) शूद्र Śūdra, O Śūdra अनेन एव मुखेन Anena eva mukhena with this face even, i e, by means of these presents alone आलापयिष्यथाः Âlapayisyatha thou wantest to learn, to make my acquaintance Without serving the teacher, thou wishest to become intimate with him by means (mukha) of these gifts alone. The king then propitiated the sage by serving him as a pupil Raikva being pleased with the service, then said to him the secret doctrine, as taught in the next khanda, The phrase tasmai sa ha uvācha must be read here तस्मै Tasmai, to him (the king) स Sa, he (Raikva) ह Ha, verily उवाच Uvācha said, The Śruti next shows why those villages were called after Raikva ते Te, those (villages) ह Ha, well known एते Ete, these रैक्वपर्णा नाम Raikvaparnāh nāma, called Raikvaparnā महावृषेषु Mahāvrisesu in the land of the Mahâvrisas, in Kashmir यत्र Yatra, where (in which village) अस्मै Asmai, for whose sake; for the sake of the king, in order to teach him उवास Uvāsa, dwelt

5 He looked for a while at her face, and said (to the king) "Take away these (gifts) O Sûdra! Thinkest thou to speak with me through this means" (Then the king served Raikva as a pupil, and he being pleased) told (the secret) to him These are the Raikvaparna villages in the land of the Mahâvrisas (Kâshmir) where Raikva dwelt in order to teach him —246

MADHVA'S COMMENTARY

Raikva angrily addresses Jânasruti twice as O Śûdra! Janasruti Pautrâyana was not however a Śûdra but a Kshatriya by caste Why was he then addressed as Śûdra? The Commentator answers it thus

The word Śûdra here means one who is overpowered (dra) with sorrow (śuch) (The king was overwhelmed with grief at not knowing the secret of Raikva's popularity)

Moreover Pautrâyana was a King (and could not have been a Śûdra by caste) Thus we find in the Padma Purana —' The king Pautrâyana being overcome with grief was addressed as Śûdra by the sage He learnt the Prâna Vidyâ from the sage and attained the highest merit'

Note—This is the conventional explanation of the word Śûdra used twice in this passage The explanation is as old as the days of the Vedânta Sûtras where also this passage is similarly explained In ancient India however there were Śûdras who were kings and Brahmanas did not scruple to enter into matrimonial alliances with the Śûdras, and never hesitated to impart Brahma Vidya to them

THIRD KHANDA.

MANTRA 1

वायुर्वाव संवर्गो यदा वा अग्निरुद्वायति वायुमेवाप्येति यदा सूर्योऽस्तमेति वायुमेवाप्येति यदा चन्द्रोऽस्तमेति वायुमेवाप्येति ॥ १ ॥

वायुः Vâyuh, the chief Vâyu, the Christ वाव Vâva, even, alone संवर्गः Samvargah, the Absorber, the Eater, the Container, the Destroyer, the Devourer यदा Yada, when (at the time of Mahâ Pralaya or the Great Latency). वै Vai, indeed अग्निः Agnih, the fire; the Deva of fire. उद्वायति Udvâyati, goes out, quenches, dies out. वायुम् Vâyum, in the Vayu. एव Eva, even, alone. अप्येति Apyeti, goes also. यदा Yadâ, when. सूर्यः Sûryah, the sun. अस्तम् एति Astam eti, sets, goes down. Vâyum eva apyeti, goes into the vâyu indeed. Yadâ, when चन्द्रः Chandrah, the moon. Astam eti, goes down; Vâyum eva apyeti, goes into the Vâyu indeed.

1. (Raikva said) The Vâyu indeed is the container. When (at the Great Latency) the Agni goes out, he verily goes into the Vâyu, when the Sûrya goes down, he enters the Vâyu indeed; when the Moon goes down, he enters the Vâyu indeed —247.

Note—The Vâyu the First Begotten is the Last Resort, the End of all Devas, Angels and Archangels, when the Great Dissolution sets in and the manifestation enters into the Latency.

MANTRA 2.

यदाप उच्छुष्यन्ति वायुमेवापियन्ति वायुर्ह्येवैतान्सर्वान्संवृङ्क्त इत्यधिदैवतम् ॥ २ ॥

यदा Yadâ, when. आपः Âpah, the Waters, Indra. उच्छुष्यन्ति Uchchhusyanti, dry up. Vâyum eva apiyanti, go also into the Vâyu even. वायुः Vâyuh, the Vâyu. हि Hi, verily एव Eva, even. एतान् Etân, these सर्वान् Sarvân, all. संवृङ्क्ते Samvrinkte, devours, consumes. इति Iti, thus, so much. अधिदैवतम् Adhidaivatam, with reference to the Devas. The cosmological aspect of the Vâyu. The Macrocosmic.

2 When the Waters are dried up (at the Great Pralaya) they verily go into the Vâyu, Vâyu indeed contains them all. This the macrocosmic aspect of the Vâyu —248.

MANTRA 3.

अथाध्यात्मं प्राणो वाव संवर्गः स यदा स्वपिति प्राणमेव वागप्येति प्राणं चक्षुः प्राणश्श्रोत्रं प्राणं मनः प्राणो ह्येवैतान्सर्वान्संवृङ्क्त इति ॥ ३ ॥

अथ Atha, now, next अध्यात्मम् Adhyâtmam, with reference to the body (âtman). The Microcosmic प्राण Prânah the Life, the Christ in Man The Chief Breath, वाव Vâva, verily संवर्ग Samvargah the Container, स Sa, he (a man) or the Prâna यदा Yada, when स्वपिति Svapiti, goes to sleep, causes to go to sleep प्राणम् Prânam, into the Prâna एव Eva, indeed, वाक् Vak, the speech Apyeti, enters प्राणम् Prânam, into the Prâna चक्षुः Chaksuh the sight, Prânam, into the Prâna, श्रोत्रम् Śrotram, the hearing मन Manah, the mind Prânam into the Prâna Prânah, hy eva etan sarvân samvriukte iti, The Prâna verily even consumes these all

3 Next the Microcosmic The Prâna is indeed the Container of all When the Prâna sends a man to deep sleep, the speech verily goes into the Prâna, the hearing goes into the Prâna, the manas (the common sensory) goes into the Prâna The Prâna indeed contains them all —249

Note —The speech etc of course refer to the presiding deities of these organs

MANTRA 4

तौ वा एतौ द्वौ संवर्गौ वायुरेव देवेषु प्राणः प्राणेषु ॥ ४ ॥

तौ Tau, these two वै Vai, indeed एतौ Etau these two द्वौ Dvau, two, संवर्गौ Samvargau, the Consumers, the Containers, the Seeds वायु Vâyuh the Vâyu एव Eva, even देवेषु Devesu, among the Devas प्राण Prânah, the Prâna, प्राणेषु Prânesu, among the Breaths, the senses

4 These then are the two Containers—the Vâyu among the Devas, the Prâna among the senses —250

MANTRA

अथ ह शौनकं च कापेयमभिप्रतारिणं च काक्षसेनिं परिविष्यमाणौ ब्रह्मचारी बिभिक्षे तस्मा उ ह न ददतुः ॥ ५ ॥

अथ Atha, now ह Ha, once, indeed शौनकम् Śaunakam, the son of Śunaka च Cha, and (also called) कापेयम् Kapeyam, of the clan of Kapi अभिप्रतारिणम् Abhipratârinam, Abhipratarina च Cha, also called, काक्षसेनिम् Kaksasenim, the

son of Kaksasena परिविष्यमाणौ Parivisyamânau (when these two) were distributing food. (Or when these two were taking food) and were waited on at their meal. ब्रह्मचारी Brahmachârî, a religious student. बिभिक्षे Bibhikse, begged food (of them) तस्मै Tasmai, to him (the Brahmachârin). उ U, even. ह Ha, behold न Na, not. ददतुः Dadatuh, gave.

5 Once when Saunaka of the clan of Kapi, and Abhipratârin the son of Kaksasena were distributing food (to their guests) a religious student begged of them. They, however, gave him nothing.—251

MANTRA 6.

स होवाच महात्मनश्चतुरो देव एकः कः स जगार भुवनस्य गोपास्तं कापेय नाभिपश्यन्ति मर्त्या अभिप्रतारिन्बहुधा वसन्तं यस्मै वा एतदन्नं तस्मा एतन्न दत्तमिति ॥ ६ ॥

स Sa, he (the Brahmachârin) ह Ha, then. उवाच Uvâcha, said. महात्मनः Mahâtmanah, the Mahatmas, the Great Ones. चतुरः Chaturah, the four, i.e., Agni Sûrya, the Moon and the Waters as well as speech, sight, hearing and mind. देवः Devah, God, the Shining One. एकः Ekah, the One. कः Kah, who. सः Sah, he, that. जगार Jagâra, swallowed, devoured. भुवनस्य Bhuvanasya, of the world. गोपाः Gopâh, the Guardians, the Protectors. तं Tam, Him. कापेय Kâpeya, O Kâpeya. न Na not. अभिपश्यन्ति Abhipasyanti, see, recognise. मर्त्याः Martyâh the mortals. अभिप्रतारिन् O Abhipratârin. बहुधा Bahudhâ, in many places. वसन्तं Vasantam, dwelling. यस्मै Yasmai to whom (belongs). वै Vai, verily. एतद् Etad, thus. अन्नम् Annam, food. तस्मै Tasmai, to him. न Na, not. दत्तम् Dattam, given. इति Iti, thus.

6 He said: O Kâpeya! O Abhipratârin! He the Guardian of the world, the One God, has swallowed the four Great Ones. He dwells manifold among the mortals, but they see Him not. Who is He? He to whom the food belongs, to him it has not been given.—252

MANTRA 7.

तदु ह शौनकः कापेयः प्रतिमन्वानः प्रत्येयायात्मा देवानां जनिता प्रजानाꣳहिरण्यदꣳष्ट्रो बभसोऽनसूरिर्महान्तमस्य महिमानमाहुरनद्यमानो यदनन्नमत्तीति वै वयं ब्रह्मचारिन्नेदमुपास्महे दत्तास्मै भिक्षामिति ॥ ७ ॥

तद् उ Tat u, that even, that deity about which the student had propounded the riddle ह Ha, verily. शौनक कापेय Śaunakah Kâpeyah. प्रतिमन्वान Pratimanvânah, cogitating, pondering. प्रत्येयाय Pratyeyâya, came to know. Śaunaka Kâpeya pondered over that and came to know the deity about which the student had asked. He then said to the Brahmachârin, आत्मा Âtmâ the lord, the master, देवानाम् Devânam of the deities, (like Agni &c.) जनिता Janitâ, the progenitor, the father, प्रजानाम् Prajânâm, of all creatures, of all men. हिरण्य दंष्ट्र Hiranya damstrah, golden tusked, बभस Babhasah, the eater, the consumer, अनसूरि Anasûrih, (by name) Anasûri. Literally ana=moving, or breath, sûri, wise, or wisdom. The Energetic Wise; or the Breath of Wisdom. महान्तम् Mahântam, great, अस्य Asya, his, of this Anasûri, the Breath of Wisdom. महिमानम् Mahimânam, greatness आहु Âhuh, declare (the wise), अनद्यमान Anadyamânah, not being eaten (by any): except by Visnu. यत् Yat, because. अनन्नम् Anannam, non-food, non-material, the immortal devas even अत्ति Atti, He eats. इति Iti, thus वै Vai, verily. वयम् Vayam, we. ब्रह्मचारिन् Brahmachârin, O Brahmachârin! इदम् Idam, this The chief Prâna उपास्महे Upâsmahe, we worship. दत्त Datta, was given अस्मै Asmai, to him (student) भिक्षाम् Bhiksâm, food. इति Iti, thus

7. Śaunaka Kâpeya pondering over this (riddle), came to understand it and said: "O Bramachârin! He is the Lord of the devas, the Father of all beings, the Golden tusked, the Consumer, (His name is) Anasûri, the Breath of Wisdom (The wise) declare His greatness to be great indeed. Because not eaten by any, He eats even the uneaten (the Devas) This is the God that we worship." (Then Kâpeya said addressing others) "Give food to that student"—253

Note—This shows that the charity should be discriminate. The real student should be supported. Though Prâna is so great, yet He even is subordinate to the Supreme. The next verse shows that

MANTRA 8.

तस्मा उ ह ददुस्ते वा एते पञ्चान्ये पञ्चान्ये दश संतस्तत्कृतं तस्मात्सर्वासु दिक्ष्वन्नमेव दशकृतꣳ सैषा विराडन्नादी तयेदꣳ सर्वं दृष्टꣳ सर्वमस्येदं दृष्टं भवत्यन्नादो भवति य एवं वेद य एवं वेद ॥ ८ ॥

इति तृतीयः खण्डः ॥ ३ ॥

तस्मै Tasmai, to him (the student). उ U, ह Ha, mere expletives. ददु Daduh, they gave (food). Then the servants gave food to that Brahmachârin.

The above legend thus illustrates that Vâyu is the Consumer or Destroyer, for at the Great Latency everything and all beings merge into him. But he is not the Supreme Destroyer—God alone is the Supreme Destroyer, as He is the Supreme Creator also. Raikva now goes on to teach this. ते Te, these, वै Vai, indeed एते Ete, these पञ्चान्ये पञ्चान्ये Pañcha anye, pañcha anye, five other, five other. Namely the four macrocosmic Devas and their consumer Vâyu the fifth, and the four microcosmic Devas and their consumer Prâna the fifth. दशसन्त Daśasantah, are ten, make the complete number, for ten is the number of perfection तत् Tat, therefore. कृत Kritam, (it is called) Krita The number ten is the symbol of the Krita Age (the Golden Age) because as in the Krita Age all Dharmas are perfect, so in the number ten all numbers are contained तस्मात् Tasmât, therefore (in the above manner) सर्वासु Sarvâsu, in all, i e, in ten. दिक्षु Diksu, quarters, directions The directions are also ten अन्नम् एव Annam eva, even the food (exists) दश Daśa, (as the perfect) ten. कृतम् Kritam, (therefore it is called) Krita or Perfect Namely the five Cosmic Devas, Agni &c, (including Vâyu) and the five microcosmic Devas, Speech &c, (including Prâna) are all food indeed. स एषा Sa esâ, that this (the Lord of the above ten Devas) विराट् Virâț, the Over Lord, the Lord Visnu called Virât अन्नादी Annâdi the Eater of food तया Tayâ by Him, (the Virât) इदम् Idam, this. सर्वम् Sarvam, all, दृष्टम् Dristam, is seen He sees all this He is Omniscient सर्वम् Sarvam, all अस्य Asya his इदम् Idam, this Dristam, seen भवति Bhavati, becomes अन्नाद Annâdah, the eater of food, healthy भवति Bhavati, becomes, य Yah, who एवम् Evam, thus वेद Veda, knows, worships. The aspirant who knows Visņu thus as the Highest Eater, and worships Him himself becomes partly a knower of all, according to his capacity

8 They gave him food Now these five and the other five make ten, therefore this is called Krita or Perfect Therefore these dwell in the ten directions, and as they are ten, they from a Kritam or Perfect number All this ten is indeed food That Virât (Lord Visņu) is the eater of (this tenfold) food He verily sees all this He who worships (Lord Visņu) thus, sees all this, and becomes an eater of food —254

Note —The ten quarters are presided over by these ten devas, Agni &c They constitute collectively a Kritam or the Perfect number and are the food of Visnu In other words the God is the end of all the Highest Container higher than Prâna The great difference between Madhva and modern Christianity is that he never makes Christ equal to God

MADHVA'S COMMENTARY

It is thus in the Prabhanjana — Because Vâyu consumes (samvrikte) all Devas) at the time of the Great Dissolution), he is called the

Container (Samvarga) Great indeed is his glory because himself not eaten by any (except Visnu) he eats all the Devatas"

The Sruti says "Ten verily is this all" (This shows that the universe is made on the key note of ten)

As Kriti or ten is a perfect number, the Five Deities, when regarded in their cosmic and microcosmic aspects, become ten, and thus they are said to be Kritam or Perfect

Note—The devas are really eight, but they are counted as ten when taken along with Vayu in his two aspects of Vayu and Prana The words pancha anye pancha anye of Mantra 8, therefore do not mean that they are *different* sets of five, but the same five looked at from two points the subjective and the objective

As these eight complete the number ten, when Vayu counted as two, is taken along with them, so all these Devas together with Vayu dwelling in all quarters are (considered) indeed as food

[Note —The Vâyu also becomes food and is called Annam]

The God who is the Eater of this (ten fold) food is the Lord Virat namely Visnu Himself

The word anadyamanah in Mantra 7 shows that Vayu is not eaten by any (except Visnu), as says the following verse —

"Vayu is the Eater of all Devatas, the Eater of Vayu is Janardana There is no eater of Him He is called Virat, because He is the Over lord (adhiraja)

FOURTH KHANDA

MANTRA 1

सत्यकामो ह जाबालो जबालां मातरमामन्त्रयांचक्रे ब्रह्मचर्यं भवति विवत्स्यामि किंगोत्रोऽहमस्मीति ॥ १ ॥

सत्यकाम Satyakamah, Satyakama (by name) ह Ha, once upon a time जाबाल Jabalah the son of Jabâla (the name of the mother) जबाला मातरम Jabâlâm, mataram, to (his) mother Jabâlâ आमन्त्रयाम् चक्रे Amantrayâm chakre, addressed (and said), consulted (his mother) ब्रह्मचर्यं Brahmacharyam, the life of a religious student studentship, the going to foreign land, in order to study the Vedas in the house of the teacher भवति Bhavati O lady! विवत्स्यामि Vivatsyâmi I wish to dwell (in the family of a teacher) or lead the life किं Kim, what, गोत्र Gotrah family, clan. नु Nu now अहम् Aham, I अस्मि Asmi, am

1 Once upon a time, Satyakâma son of Jabâlâ consulted his mother Jabâlâ, saying "O Lady! I wish to dwell as a Brahmachârin (in the family of some teacher) now (tell me) of what family I am"—255

Note—Satyakâma had not yet been invested with the sacred thread so it was necessary to pass through that ceremony first, before he could be taken as a boarder in some Vedic school To enter such establishment it was necessary to recite one's family Hence this question

MANTRA 2

सा हैनमुवाच नाहमेतद्वेद तात यद्गोत्रस्त्वमसि बह्वहं चरन्ती परिचारिणी यौवने त्वामलभे साहमेतन्न वेद यद्गोत्रस्त्वमसि जबाला तु नामाहमस्मि सत्यकामो नाम त्वमसि स सत्यकाम एव जाबालो ब्रवीथा इति ॥ २ ॥

सा Sa, she ह Ha, then एनम् Enam, to him उवाच Uvâcha, said न Na not अहम् Aham I एतद् Etad, this (thing gotra) वेद Veda, know तात Tâta O child, O dear! यद् Yat, what गोत्र Gotrah, family, clan त्वम् Tvam, thou असि Asi, art बहु Bahu many, freely, thoughtless, unrestricted चरन्ती Charanti, serving, going about परिचारिणी Parichârini as a maid servant यौवने Yauvane, in my young days त्वाम् Tvâm, thee अलभे Alabhe, I obtained सा अहम् Sâ aham, that I Etad na veda yat gotrah tvam asi, so I do not know of what gotra thou art जबाला Jabâlâ, Jabâlâ तु Tu, but नामा Nâma, named अहमस्मि Aham asmi, I am सत्यकाम Satyakâma, nâma, by name Tvam asi thou art स Sa, that, सत्यकाम जाबाल Satyakâma Jabâlah ब्रवीथा Bravithah tell thou (to thy teacher) Iti, thus

2 She then said to him "I do not know, O child! of what family thou art In my youth, when I was free to go about, as maid servant (and was not in seclusion), I found thee Therefore I do not know of what family thou art I am Jâbâlâ by name, thou art Satyakâma Say that thou art Satyakâma Jâbâla "—256

Note—Satyakâma appears to be the foster child of Jâbâlâ She had picked him up in her youth and did not think of making enquiries as to his parentage Abandoning of infants was not unknown in ancient India

MANTRA 3

स ह हारिद्रुमतं गौतममेत्योवाच ब्रह्मचर्यं भगवति वत्स्याम्युपेयां भगवन्तमिति ॥ ३ ॥

स Sa, he ह Ha then हारिद्रुमतम् Haridrumatam to Haridrumata (the son of Haridrumata) गौतमम् Gautamam, of the family of Gautama एत्य Etya, going उवाच Uvâcha said ब्रह्मचर्यम् Brahmacharyam studentship भगवति Bhagavati, with (thee) Venerable Sir वत्स्यामि Vatsyami, I wish to dwell उपेयाम् Upeyâm, I have come, may I come भगवन्तम् Bhagavantam to (you) Venerable Sir, इति Iti, thus

3 He then going to Hâridrumata Gautama said to him "I wish to dwell as a Brahmachârin with you, Sir So I have come to you, Sir"—257

MANTRA 4

तꣳ होवाच किंगोत्रो नु सोम्यासीति स होवाच नाहमेतद्वेद भो यद्गोत्रोऽहमस्म्यपृच्छं मातरꣳ सा मा प्रत्यब्रवीद्बह्वहं चरन्ती परिचारिणी यौवने त्वामलभे साहमेतन्न वेद यद्गोत्रस्त्वमसि जबाला तु नामाहमस्मि सत्यकामो नाम त्वमसीति सोऽहꣳ सत्यकामो जाबालोऽस्मि भो इति ॥ ४ ॥

तं Tam, him ह Ha, then उवाच Uvâcha, said किं Kim, what गोत्र Gotrah family नु Nu well, now सोम्य Somya, O friend! असि Asi thou art इति Iti, thus स Sa he ह Ha, then उवाच Uvâcha, said Na aham etad veda I do not know this भो Bho, O Sir Yad gotrah aham asmi what family I am अपृच्छम् Aprichchham, I asked मातरम् Mâtaram, mother सा Sâ she माम् Mâm, me प्रत्यब्रवीत् Pratyabravit replied बहु Bahu, &c the same as in the last mantra

4 He said to him "Of what family art thou, my friend?" He replied "I do not know, Sir, of what family I am I asked my mother, and she answered "In my youth, when I was free to go about as a maid-servant (and was not in seclusion), I found thee Therefore I do not know of what family thou art I am Jabâlâ by name, thou art Satyakâma" I am therefore Satyakâma Jâbâla Sir—258

MANTRA 5

तꣳ होवाच नैतदब्राह्मणो विवक्तुमर्हति समिधꣳ सोम्याहरोपत्वा नेष्ये न सत्यादगा इति तमुपनीय कृशानामबलानां चतुःशता गा निराकृत्योवाचेमाः सोम्यानुसंव्रजेति ता अभिप्रस्थापयन्नुवाच नासहस्रेणावर्तयेति स ह वर्षगणं प्रोवास ता यदा सहस्रꣳ संपेदुः ॥ ५ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

तं Tam, him ह Ha, then उवाच Uvâcha, said न Na, not एतद् Etad, this अब्राह्मण Abrâhmanah a non Brahman entitled, a person not belonging to the

special Varnas entitled to Brahma jñâna वि Vi, always वक्तुम् Vaktum, to say अर्हति Arhati is capable समिधम् Samidham, sacred fuel सोम्य Somya O friend! आहर Âhara, bring उपनेष्ये त्वा Upanesye tvâ, I shall invest thee (with the sacred thread), I shall initiate thee न Na not सत्यात् Satyât, from truth अगाः Âgah, thou didst swerve इति Iti thus He said to him "A non Brâhmana i. e, a person undeserving of Divine wisdom (Brahman) is not capable of such truthfulness, you are a Brâhmana (a fit candidate for Brahma jñâna) I will initiate you as you have not swerved from truth Bring O child! the sacrificial fuel" तम् Tam, him उपनीय Upanîya, having initiated कृशानाम् Krisânâm, of the lean, of the poor (Brâhmanas) अबलानाम् Abalânâm, of the weak (Brahmanas) Or both these epithets may qualify the cows, but then the genitive must be construed in the accusative Then it would mean his own four hundred lean and weak cows चतुः शताः Chatus śatam, four hundred गाः Gâh cow निराकृत्य Nirâkritya, having driven out of the cow pen उवाच Uvâcha, said इमाः Imâh, these Somya O friend अनुसंव्रज Anusamvraja, follow after these, tend them ताः Tâh them (cows) अभिप्रस्थापयन् Abhiprasthâpayan, driving (towards the forest) उवाच Uvâcha, said (Gautama to him) न Na not असहस्रेण Asahasrena, without a thousand आवर्तय Âvartaya, do return Gautama said "Do not come back until these four hundred have multiplied to one thousand" स Sa, he (Satyakâma) ह Ha then वर्षगणम् Varsaganam a number of years प्रोवास Provâsa dwelt (in the forest) ताः Tâh, those (cows) यदा Yadâ, so long as सहस्रं Sahasram a thousand सम्पेदुः Sampeduh, became

5 He then said to him "A person undeserving of Brahma-knowledge is never capable of such speech Child! bring the sacred fuel I shall initiate thee, since thou didst not swerve from truth"

Having initiated him, he brought out four hundred cows belonging to some poor and weak Brâhmanas and said (to Satyakâma) "Tend these" When he was taking them towards the forest, he (Gautama) said further "Do not come back without a thousand" (Satyakâma took them out and) dwelt in the forest for a number of years, till they had become one thousand —259

Note—These years of tending cows were probationary period of silence and self communion If a person properly and strictly observes this period of silent service the Devas themselves will reveal to him the truth

FIFTH KHANDA

MANTRA 1.

अथ हैनमृषभोऽभ्युवाद सत्यकाम ३ इति भगव इति ह प्रतिशुश्राव प्राप्ताः सोम्य सहस्रꣳस्मः प्रापय न आचार्यकुलम् ॥१॥

अथ Atha, then When the cows had multiplied to one thousand. ह Ha, verily एनम् Enam, him, to Satyakâma who was thus endowed with faith and austerity ऋषभ Risabhah, a bull The chief Vayu (the Christ) in the form of a bull appeared before Satyakâma अभ्युवाद Abhyuvâda, said, addressed सत्यकाम३ Satyakâma, O Satyakâma! इति Iti, thus भगव Bhagavah, O Lord इति Iti, thus ह Ha, indeed प्रतिशुश्राव Pratiśuśrâva, he replied प्राप्ताः स्म Praptâh Smah, we have reached सोम्य Somya, O friend! सहस्र Sahasram one thousand Thy pledge is redeemed प्रापय Prâpaya, take back, lead us. नः Nah, us आचार्यकुलम् Âchâryakulam, to the home of thy teacher.

1 Then a Bull said to him "Satyakâma!" He replied "Master!" The Bull said "Friend! we have reached the number thousand, lead us to the house of the teacher"—260

MANTRA 2.

ब्रह्मणश्च ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाच प्राची दिक्कला प्रतीची दिक्कला दक्षिणा दिक्कलोदीची दिक्कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणः प्रकाशवान्नाम ॥२॥

ब्रह्मण Brahmanah, of Brahman of the Supreme Brahman च Cha, and ते Te, to thee. पाद Padam, a foot a portion called Vâsudeva ब्रवाणि Bravâni, I will tell may I tell इति Iti, thus ब्रवीतु Bravitu, tell मे Me, to me भगवान् Bhagavân Sa इति Iti, thus तस्मै Tasmai, to him स Sa, he ह Ha, indeed उवाच Uvâcha, said प्राची दिक् Prâchî dik, the eastern region or direction कला Kalâ, one-sixteenth प्रतीची Pratîchî, the western region दक्षिणादिक् Daksinâ dik, the southern region. कला Kalâ, one sixteenth उदीची दिक् Udîchî dik northern region कला Kalâ, one-sixteenth The East is Vâsudeva the West is Sankarsana, the South is Pradyumna and the North is Aniruddha The Four Divine Forms dwell in these four regions एष Esa, this वै Vai, verily सोम्य Somya friend चतुष्कल Chatuskalah four-sixteenth पाद Pâdah, a foot, a quarter ब्रह्मण Brahmanah of Brahman प्रकाशवान् Prakâśavân Prakâśvat (splendid) नाम Nâma, name The Mystic name of this aspect of God is the Splendid The Brahman Himself is looked upon as Four-fold under the names of Vâsudeva, Pradyumna, Aniruddha and Sankarsana They are called Padas or Quarters of the Supreme Brahman Each of these Padas is again sub divided into four

parts called Kalâs or four sixteenths These Kalâs also bear the same names as Vâsudeva &c Thus the first Kalâ of Vâsudeva Pada is called Vâsudeva, the second Kalâ of Vasudeva Pada is Sankarsana, and so on

2 "May I tell thee a quarter of Brahman (the Vâsudeva Form)" "Tell me Sir" He said to him "The Eastern region is one sixteenth (Vâsudeva), the Western region is one-sixteenth (Sankarsana), the Southern region is one sixteenth (Pradyumna), the Northern region is one sixteenth (Aniruddha) This four-sixteenth constitutes one quarter of Brahman, O Friend! The (secret) name of this quarter is Prakâsavat —261

MANTRA 3

स य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते प्रकाशवानस्मिँल्लोके भवति प्रकाशवतो ह लोकाञ्जयति य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते ॥३॥

इति पञ्चमः खण्डः ॥ ५ ॥

स Sa, he य Yah, who एतम् Etam, this (one quarter of Brahman consisting of four Kalâs) एव Evam, thus (named as Prakâśavat) विद्वान् Vidvân, knowing. चतुष्कलं पादम् ब्रह्मणः Chatuskalam padam brahmanah, the quarter of Brahman consisting of four Kalâs प्रकाशवान् इति Prakâsavân iti, *the Prakâśavat* thus उपास्ते Upâste, meditates, worships प्रकाशवान् Prakâsavân, full of splendour, अस्मिन् लोके Asmin loke, in this world भवति Bhavati, becomes प्रकाशवतः Prakâsavatah, full of splendour, luminous ह Ha indeed लोकान् Lokân, worlds The luminous worlds like Vaikuntha &c जयति Jayati conquers, obtains Yah etam, &c, the same as above

3 He who knows it thus, and meditates on the quarter of Brahman, consisting of four sixteenths, by the name of Prakâsavat becomes full of light in this world He attains luminous worlds, whoever knows this and meditates on the quarter of Brahman, consisting of the four sixteenths, by the name of Prakâsavat —262

Sixth Khanda.

Mantra 1

अग्निष्टे पादं वक्तेति स ह श्वोभूते गा अभिप्रस्थापयांचकार ता यत्राभिसायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङुपोपविवेश ॥ १ ॥

अग्नि Agnih, fire. ते Te, they. पाद Pâdam, a quarter. वक्ता Vaktâ, will tell. इति Iti, thus. The Bull having declared one quarter of Brahman, said "Thy fire, the deity of fire, will tell one quarter of Brahman" So saying he went away स Sa, he ह Ha, then श्व Śvah, the morrow. भूते Bhûte, became came. गा Gâh, the cows अभिप्रस्थापयाम् चकार Abhiprasthâpayâñ, chakâra, drove (towards the house of the teacher) ता: Tâh, they यत्र Yatra, where, in what place साय Sâyam, evening बभूवु Babhûvuh, became तत्र Tatra, there अग्निम् Agnim, fire. उपसमाधाय Upasamâdhâya, having lighted, having put the fuel (samidh) on the fire. उपरुध्य Uparudhya, having penned (the cows) समिधम् आधाय Samidham, âdhâya, having placed the fuel on the fire पश्चात् Paśchât, behind अग्ने Agneh, of the fire प्राङ् Prân, (looking) to the east उपविवेश Upaviveśa, sat down

1 Thy Agni will declare to you another quarter of Brahman (Thus saying Vâyu went away) He, when the morrow came, (drove the cows towards the house of the teacher) Where the night overtook them, he lighted a fire, penned the cows, placed fuel on the fire, and sat down behind the fire, looking to the east (meditating on the words of the Bull) —263

Note —It appears that the house of the teacher was at a great distance, for it took four days to reach it Moreover Satyakâma was kind towards the animals and was not driving them hard but allowed them to walk slowly

Mantra 2

तमग्निरभ्युवाद सत्यकाम ३ इति भगव इतिह प्रतिशुश्राव ॥ २ ॥

तम् Tam, him. अग्नि Agnih, the deva of fire (materialising) अभ्युवाद Abhyuvâda, said सत्यकामा ३ Satyakâmâ 3 O Satyakâma इति Iti, thus. भगव Bhagavah, Sir! इति Iti, thus ह Ha, then प्रतिशुश्राव Pratiśuśrâva, replied,

2 Then Agni said to him "Satyakâma!" "Sir!" he replied —264

MANTRA 3

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाच पृथिवी कलान्तरिक्षं कला द्यौः कला समुद्रः कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणोऽनन्तवान्नाम ॥ ३ ॥

ब्रह्मणः Brahmanah somya te pâdam bravâni iti may I tell thee a quarter of Brahman ब्रवीतु Bravitu me Bhagavân, iti, He said Tell it Sir' तस्मै स ह उवाच Tasmai sa ha uvâcha he said to him पृथिवी Prithivi, the earth, the physical plane कला Kalâ one sixteenth (Vâsudeva sixteenth) अन्तरिक्षम् Antariksam, the middle region the Astral plane Kalâ Sankarsana one sixteenth द्यौः Dyauh, the heaven, the mental plane Kalâ, the Pradyumna sixteenth समुद्रः Samudrah, the Great Expanse the Buddhic plane Kalâ the Aniruddha one sixteenth Esa vai somya chatuskalah pâdah Brahmanah, this verily O friend, is a quarter of Brahman consisting of four sixteenths अनन्तवान् Anantavân, the endless Anantavat नाम Nâma named

3 "May I tell thee, friend! a quarter of Brahman (the Sankarsana Form)?" "Tell me Sir" He said to him "The earth is one sixteenth the intermediate region is one sixteenth, the heaven is one sixteenth and the great expanse is one sixteenth This is a quarter of Brahman, consisting of four-sixteenths and called Annantavat —265

MANTRA 4

स य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्तेऽनन्तवानस्मिँल्लोके भवत्यनन्तवतो ह लोकाञ्जयति य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्ते ॥ ५ ॥

इति षष्ठः खण्डः ॥ ६ ॥

स Sa he &c The same as mantra 3 of the Fifth Khanda except that the word anantavân is substituted for the Prakâśavân

4 He who knows it thus and meditates on the (Sankarsana) quarter of Brahman consisting of four-sixteenths, under the name of Anantavat becomes endless in this world He attains endless worlds (after death) who knowing this meditates on the (Sankarsana) quarter of Brahman, consisting of the four sixteenths, under the name of Anantavat —266

Seventh Khaṇḍa.

Mantra 1.

हंसस्ते पादं वक्तेति स ह श्वोभूते गा अभिप्रस्थापयांचकार ता यत्राभिसायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङुपोपविवेश ॥ १ ॥

हंस Haṃsa, a flamingo The Four-faced Brahmâ in the form of a flamingo ते Te, to thee. पाद Pâdam, a quarter वक्ता Vaktâ, will tell, will declare The Agni said "Lord Brahmâ in the form of a Flamingo will declare to thee a quarter of Brahman." So saying, he went away. The rest as in Mantra 1 of the last Khaṇḍa.

1 "A flamingo (Brahmâ) will declare to you another quarter of Brahman." (Thus saying Agni went away). He, when the morrow came, drove the cows towards the house of the teacher, and where the night overtook them, he lighted a fire, penned the cows, placed wood on the fire, and sat down behind the fire, facing the east.—267.

Mantra 2

तꣳ हꣳस उप निपत्याभ्युवाद सत्यकाम ३ इति भगव इति ह प्रतिशुश्राव ॥ २ ॥

तं Tam, to him हंस Hamsah, a flamingo उपनिपत्य Upanipatya, having flown अभ्युवाद Abhyuvada, said The rest as above in previous mantras

2 Then a Haṃsa flew near and said to him: "Satyakâma!" He replied "Sir."—268

Mantra 3.

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाचाग्निः कला सूर्यः कला चन्द्रः कला विद्युत्कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणो ज्योतिष्मान्नाम ॥ ३ ॥

ब्रह्मण Brahmanah, of Brahman, The words are the same as in the corresponding mantras of the previous two Kandas The Kalâs however here are different अग्नि Agnih, the fire (is one-sixteenth and is called Vâsudeva Kalâ of the Pradyumna Pâda) सूर्य Sûryah, the sun (the Sankarsana Kalâ of the Pradyumna Pâda) चंद्र Chandrah, the moon (the Pradyumna Kalâ of the Pradyumna Pâda) विद्युत् Vidyut, the lightning (the Aniruddha Kalâ of the Pradyumna Pada) ज्योतिष्मान् Jyotisman, called Jyotismat (full of light)

3 "May I tell thee, friend! a quarter of Brahman!" (the Pradyumna Form)? "Tell me Sir" He said to him "The fire is one-sixteenth, the sun is one-sixteenth, the moon is one-sixteenth, the lightning is one-sixteenth This is a quarter of Brahman, consisting of four sixteenths and called Jyotismat —269

MANTRA 4

स य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानित्युपास्ते ज्योतिष्मानस्मिँल्लोके भवति ज्योतिष्मतो ह लोकाञ्जयति य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानित्युपास्ते ॥ ४ ॥

इति सप्तमः खण्डः ॥ ७ ॥

स Sa, he Yaḥ, who The words the same as in the previous Khaṇḍas

4 He who knows it thus and meditates on the (Pradyumna) quarter of Brahman, consisting of four sixteenths, under the name of Jyotismat, becomes full of light in this world He obtains the worlds which are full of light (after death), who knowing this meditates on the (Pradyumna) quarter of Brahman, consisting of four-sixteenths under the name of Jyotismat —270

KHANDA EIGHTH

MANTRA 1

मद्गुष्टे पादं वक्तेति स ह श्वोभूते गा अभिप्रस्थापयांचकार ता यत्राभिसायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङुपोपविवेश ॥ १ ॥

मद्गु Madguh a water bird Varuna in this form The words are the same as above

1 "A water bird (Varuna) will declare to you another quarter of Brahman (Thus saying Brahmā went

away.) He when the morrow came, drove the cows towards the house of the teacher. Where the night overtook them, he lighted a fire, penned the cows, placed wood on the fire, and sat down behind the fire, facing the east.—271.

MANTRA 2

तं मद्गुरुपनिपत्याभ्युवाद सत्यकाम ३ इति भगव इति ह प्रतिशुश्राव ॥ २ ॥

2. Then a water-bird (Varuna) flew near and said to him: "Satyakâma" He replied. "Sir."—272

MANTRA 3

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाच प्राणः कला चक्षुः कला श्रोत्रं कला मनः कलैष वै सोम्य चतुष्कलः पादो ब्रह्मण आयतनवान्नाम ॥ ३ ॥

प्राण Prâṇah, the Life Breath (the Vâsudeva Kalâ of Aniruddha Pâda). चक्षु. Chaksuh, the sight, the eye (the Saṅkarsaṇa Kalâ of Aniruddha Pâda) श्रोत्रम् Śrotram, the hearing, the ear (the Pradyumna Kalâ of Aniruddha Pâda) मन Manah, the manas, the mind (the Aniruddha Kalâ of Aniruddha Pâda).

3 "May I tell thee, friend! a quarter of Brahman (the Aniruddha Form)?" "Tell me Sir." He said to him: "The breath is one-sixteenth, the eye is one-sixteenth, the ear is one-sixteenth, the mind is one-sixteenth. This is a quarter of Brahman consisting of four-sixteenths: and called Âyatanavat (having a home)"—273.

MANTRA 4

स य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मण आयतनवानित्युपास्त आयतनवानस्मिँल्लोके भवत्यायतनवतो ह लोकाञ्जयति य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मण आयतनवानित्युपास्ते ॥ ४ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

4. He who knows it thus and meditates on the (Aniruddha) quarter of Brahman, consisting of four-six-

teenths, under the name of Âyatanavat, becomes possessed of a mansion in this world He obtains after death the worlds which are full of mansions; who knowing this meditates on the (Aniruddha) quarter of Brahman, consisting of four-sixteenths, under the name of Âyatanavat.—274.

KHANDA NINTH.

MANTRA 1

प्राप हाचार्यकुलं तमाचार्योऽभ्युवाद सत्यकाम ३ इति भगव इति ह प्रतिशुश्राव ॥ १ ॥

प्राप Prâpa, reached. Thus taught by the Devas, Satyakâma reached the home of his teacher ह Ha, then आचार्य-कुलम् Âchârya Kulam, the teacher's home. तम् Tam, to him. आचार्य Âchâryah, the teacher. अभ्युवाद Abhy-uvâda, said सत्यकाम ३ O Satyakâma भगव; &c

1. Thus he reached the house of his teacher. The teacher said to him: "Satyakâma!" He replied "Sir." —275

MANTRA 2

ब्रह्मविदिव वै सोम्य भासि को नु त्वानुशशासेत्यन्ये मनुष्येभ्य इति ह प्रतिजज्ञे भगवांस्त्वेव मे कामे ब्रूयात् ॥ २ ॥

ब्रह्मविद् Brahmavid, the knower of Brahman इव Iva, like वै Vai, verily, clearly. सोम्य Somya O friend. भासि Bhâsi, thou shinest कः Kah, who (a Deva or a man). नु Nu, now त्वा Tva, to thee अनुशशास Anuśaśâsa, has taught इति Iti, thus The teacher said 'thou lookest like a knower of Brahman Did any human or super-human being teach thee" Satyakâma replied "no man has taught me—beings other than any man have taught me" अन्ये Anye, other than मनुष्येभ्य: Manushebhyah, than men इति Iti, thus प्रतिजज्ञे Pratijajñe, he replied He replied "Beings other than human have taught me. What *man* would have dared to teach me thy pupil.' भगवान् Bhagavân, Sir. तु Tu, but एव Eva, alone मे Me, to me, my कामे Kâme, for welfare. ब्रूयात् Brûyât, say should teach

2. The teacher said "Friend, thou shinest verily like one who knows Brahman Now who has taught thee

(a man or Deva)?" He replied "Beings other than men, (have taught me). But, Sir, for my good, you should teach me."—276.

Note.—The last sentence may also be translated "But Sir you say benediction for the completion of my desire.' The blessing is required to make this knowledge complete

MANTRA 3

श्रुतꣳ ह्येव मे भगवद्दृशेभ्य आचार्याद्धैव विद्या विदिता साधिष्ठं प्रापयतीति तस्मै हैतदेवोवाचात्र ह न किंचन वीयायेति वीयायेति ॥ ३ ॥

इति नवमः खण्डः ॥ ९ ॥

श्रुतं Śrutam, I have heard. हि Hi, because एव Eva, alone मे Me, by me भगवद्-दृशेभ्यः Bhagavad driśebhyah, from great men like you. आचार्यात् Âchâryat, from the teacher हि Hi, verily एव Eva, alone विद्या Vidya, knowledge. विदिता Vidita, known: learnt साधिष्ठम् Sadhistham, to real good: the best. प्रापयति Prâpayati, leads. इति Iti, thus तस्मै Tasmai, to him (Satyakâma) ह Ha, indeed, then एतद् Etad, this (which was already taught by the Devas). एव Eva, even: alone उवाच Uvâcha, said. अत्र Atra, here, i. e., on account of having learnt from the Devas ह Ha, indeed. न Na, not, किंचन Kinchana, any वीयाय Viyâya, harm occurred इति Iti, thus वीयाय Viyâya, harm, occurred. इति Iti, thus

3. "Because even I have heard from exalted ones like you, that only such knowledge as is learnt from (a regularly accepted) Teacher leads to the highest good." Then he taught him the very same thing, and (Satyakâma) suffered no harm, (though he had learnt from beings other than a teacher), yea, he suffered no harm —277.

Note—The occult truth—"the Vidyâ learnt from an Âchârya leads to the real goal"—is at the foundation of the whole system of Eastern training. Satyakâma had never accepted the Devas as his teachers, they, out of their kindness taught him. Hence to make that teaching really fruitful, he asked his own Teacher to confirm it, which he gladly did

MADHVA'S COMMENTARY

Khanda, Fourth to Ninth

The Samvarga Vidyâ—the Knowledge of the Complete Dissolution,—which relates both to the Para and the Apara Brahman—has been described in the previous Khandas. The Śruti now enters into a subject dealing with the Para Brahman exclusively, namely the Vidyâ or knowledge about the Divine Quarternary—the Chaturmûrti consisting of Vâsudeva, Pradyumna, Aniruddha and Sankarṣaṇa. It introduces the subject by the story of Satyakâma, given in the six khaṇḍas (from four to nine.)

[Says an objector as it is not possible to know whether a person is a Brahmana or not unless his Gotra is known how is it that Satyakama was initiated by Gautama for the initiation of a Sûdra is prohibited To this the answer is that the straightforwardness of Satyakâma in telling I do not know my Gotra or clan shows that he must be a Brâhmana for truthfulness is the mark of a Brahmana Sûdras are not straightforward The Vedânta Sûtra also refers to this

But suppose a person is straightforward and truthful does it necessarily follow that he is a non Sûdra To this the Commentator answers with an emphatic yes by quoting Sâma Sambitâ

It is thus in the Sâma-Samhitâ —"Straightforwardness is the principal characteristic mark of the Brahmana (i e of three castes entitled to the knowledge of Brahman) the mark of the Sûdra is that he is not straightforward Gautama (acting upon this universal rule and) knowing this initiated Satyakâma'

(How could the Bull the flamingo and the Diver-bird teach Satyakâma? These are irrational animals)

To this the Commentator answers —

Vâyu assumed the form of a bull the God of fire appeared himself as Agni, Brahmâ the four faced appeared as flamingo, and Varuna as the Diver bird and thus these four Devas taught Satyakâma

Thus the above which is also a quotation shows that the sun is not flamingo nor Prâna the diver bird as explained by Sankara The Bull the Agni the Flamingo and the Water bird taught Satyakama one foot of Brahman each called respectively Prakâsavat Anantavat Jyotismat and Ayatanavat What are the meanings of these being the four feet of Brahman?

To this the Commentator replies —

The four names Prakâsavat, Anantavat Jyotismat and Âyatanavat are the epithets of the Lord Hari, and refer to the four forms of the Quarternary namely to Vasudeva Pradyumna Aniruddha and Sankarsana These four dwelling in the quarters &c and ruling over them, are called also by the names of those places which each occupies and rules

[Thus as the ruler of Kashmir is simply called Kashmir also the Duke of Devonshire is called Devonshire also So Vâsudeva &c are called by names of the places also].

Says an objector If the Bull &c here are Devas who taught Satyakâma how is it that Satyakâma who was taught by Devas themselves says to Gautama You are my only teacher—you only I wish should teach me" A man taught by a higher Guru like a Deva should not ask to be taught again by a lower Guru like a Rishi As says a verse "If unsought one gets the best Guru let him accept him as a Teacher without hesitation. To this the Commentator replies

These Devas had not teach Satyakâma thinking that they were his Âchâryas or spiritual Teachers (they did not put themselves forward as regular Teachers but as casual givers of knowledge Hence Satyakâma asked his Guru to teach him again and begged his permission

But is it not possible that Satyakâma took these Devas as his Gurus and learnt Divine Wisdom from them, and then again got the same teaching from Gautama. To this the Commentator answers:—

If one has obtained a better Teacher and has accepted him as a Teacher, let him never desire to learn from a lower Teacher and even if he hears from him, he should never ask his permission, (to validate such teaching.)

This shows that a person may renounce a Guru of the lower grade for one of a higher grade. The gradation of Gurus is given next.

Higher than the Masters (Risis) are the Devas, higher than the Devas is Vâyu (the Christ), higher than Vâyu is the Lord Viṣnu (the God), there is no higher Teacher than God. Thus it is in the Âchârya Saṃhitâ.

One may learn from a lower Guru even, but should never confound this hierarchy of Teachers. If a Person has *taken* a Deva as his Guru, he cannot pay the *same* devotion to a Risi Guru as he does to the Deva. But if a Deva of his own accord teaches him something that does not mean giving up his Risi Guru.

The ninth Khaṇḍa closes with the words Atra ha na kiñchana vîyâya iti vîyaya iti. According to Sankara they mean "Nothing was left out." But Madhva shows that this is not the real meaning of these words.

The words atra ha na kiñchana vîyâya mean "and to him no harm occurred"—for his hearing from the Devas did not cause any harm to him.

The law of occult teaching is that one should not learn from another teacher but from his own Guru. Satyakâma however allowed himself to be taught by these Devas, without previously getting the permission of his Guru. This breach of discipline required to be severely punished, but in the case of Satyakâma, no harm accrued because he did not wilfully go to these to be taught, but they themselves of their own grace taught him.

TENTH KHANDA

MANTRA 1

उपकोसलो ह वै कामलायनः सत्यकामे जाबाले ब्रह्मचर्य-
मुवास तस्य ह द्वादशवर्षाण्यग्नीन् परिचचार स ह स्मान्यानन्ते-
वासिनः समावर्तयंस्तंस्ह स्मैव न समावर्तयति ॥ १ ॥

उपकोसलः Upakosalah, Upakosala (by name). ह वै Ha vai, mere expletives. कामलायनः Kâmalâyanah, the son of Kamalayana. सत्यकामे जाबाले Satyakâme Jâbâle, with Satyakâma Jâbâla. ब्रह्मचर्यम् Brahmacharyam, for the sake of Brahma-knowledge or as a religious student. उवास Uvâsa, dwelt. तस्य Tasya, his *i.e.*, (of the teacher). ह Ha, a mere expletive. द्वादश Dvâdaśa, twelve. वर्षाणि Varsâni, years. अग्नीन् Agnîn, fires. परिचचार Parichachâra, tended. स Sa, he (the teacher). ह Ha, but. स्म Sma, a past tense denoting particle=did. अन्यान् अन्तेवासिनः Anyân antevâsinah, other boarder pupils. समावर्तयन् Samâvartayan,

allowing to return home after finishing studies, like the giving of the diploma of the completion of the course of studies in mordern times passing तं Tam, him (Upakosala)! ह Ha, behold! स्म Sma a past tense denoting particle एव Eva, even न Na not समावर्तयति स्म Samâvartayati sma, did not allow to return, did not give him the final certificate, did not pass him

1 Upakosala, the son of Kâmalâyana dwelt as a religious student in the house of Satyakâma Jâbâla He tended his fires for twelve years But though the teacher, allowed the other pupils to depart, he did not allow Upakosala to depart.—278

Note—This shows that twelve years was the general period to finish a course of studies, and enter household life Average students were generally sent back after twelve years as graduates Only students of exceptional merits (like Upakosala) were detained for post-graduate studies Upakosala however mistook the intentions of his teacher He thought he was detained because he had not come up to the average standard of the passed students

MANTRA 2

तं जायोवाच तप्तो ब्रह्मचारी कुशलमग्नीन् परिचचारीन्मा त्वाग्नयः परिप्रवोचन् प्रब्रूह्यस्मा इति तस्मै हाप्रोच्यैव प्रवासांचक्रे ॥ २ ॥

तं Tam, him (the teacher) जाया Jayâ, the wife, the teacher's wife उवाच Uvâcha, said तप्त Taptah, exhausted through austerities ब्रह्मचारी Brahmachâri, the student कुशलम् Kusalam, properly, carefully अग्नीन् Agnîn, the fires परिचचारीत् Parichachârit, tended मा Mâ not त्वा Tvâ, thy, अग्नय Agnayah, the fires परिप्रवोचन् Paripravochan, said, blame प्रब्रूहि Prabrûhi, tell, teach अस्मै Asmai, to this (pupil) इति Iti, thus तस्मै Tasmai, to him (Upakosala) अप्रोच्य Aprochya without teaching एव Eva, even, however प्रवासाञ्चक्रे Pravasâñ chakre, went away on a journey, went to foreign parts

2 Then his wife said to him "This student is quite exhausted with austerities, because he has diligently tended your fires (But you have not taught him), and your fires even though so well tended have not taught him Now (at least) teach him But Satyakâma, however, went away on a journey, without having taught Upakosala —279

MANTRA 3

स ह व्याधिनानशितुं दध्रे तमाचार्यजायोवाच ब्रह्मचारिन्नशान किंनु नाश्नासीति स होवाच बहव इमेऽस्मिन्पुरुषे कामा नानात्यया व्याधिभिः प्रतिपूर्णोऽस्मि नाशिष्यामीति ॥ ३ ॥

स ह Sa ha, he (Upakosala) then व्याधिना Vyadhinâ, from sorrow, from mental dejection at not being passed अनशितुम् Anaśitum, to leave off taking food, to fast दध्रे Dadhre, made up his mind तम् Tam him आचार्य जाया Âchârya-jâyâ, the teacher's wife उवाच Uvâcha said ब्रह्मचारिन Brahmachârin O Student अशान Aśâna, take food, eat किं Kim, why नु Nu, now न Na not अश्नासि Aśnâsi, eatest thou स Sa he ह Ha then उवाच Uvâcha said बहव Bahavah, many इमे Ime, these अस्मिन् Asmin, in this पुरुषे Puruse, man कामा Kâmah desires नाना Nânâ many अत्यया Atyayah, going directions व्याधिभि Vyâdhibhih, by diseases, sorrows at not getting the objects of my desires प्रतिपूर्णः Pratipûrnah, completely full अस्मि Asmi I am न Na, not अशिष्यामि Aśisyâmi, I shall eat Iti thus

3 Then Upakosala, from sorrow took into his head to leave off eating Then the wife of the teacher said to him "Student, eat Why do you not eat?" He said "There are many desires in this man here, which go in different directions I am full of sorrows, (and so have no room for food), so I do not take food"—280

MANTRA 4

अथ हाग्नयः समूदिरे तप्तो ब्रह्मचारी कुशलं नः पर्यचारी-द्धन्तास्मै प्रब्रवामेति तस्मै होचुः ॥ ४ ॥

अथ Atha, then when the student had finished speaking Ha, then, अग्नय Agnayah the fires, being moved by pity समूदिरे Sam-ûdire said to each other तप्त ब्रह्मचारी Taptah brahmachârî the student exhausted through austerities कुशलं Kusalam carefully properly न Nah us पर्यचारीत् Parichachârit, tended हन्त Hanta, now अस्मै Asmai to this (student) प्रब्रवाम Prabravâma may we teach (the knowledge about the higher and the lower Brahman) इति Iti thus having made up their mind तस्मै Tasmai, to him ह Ha, then ऊचु Ûchuh, they said

4 Thereupon the fires said among themselves "This student, has become exhausted through austerities in serving us properly Now let us teach him" Then they said to him —281

MANTRA 5

प्राणो ब्रह्म कं ब्रह्म खं ब्रह्मेति स होवाच विजानाम्यहं यत्प्राणो ब्रह्म कंच तु खंच न विजानामीति ते होचुर्यद्वाव कं तदेव खं यदेव खं तदेव कमिति प्राणं च हास्मै तदाकाशं चोचुः ॥५॥

इति दशमः खण्डः ॥ १० ॥

प्राणः Prânah, strength endowed with strength Breath The Life breath The Christ ब्रह्म Brahma Brahman The lower or Apara Brahman Kam, the Ka the joy Endowed with independent strength and Joy is *Ka* ब्रह्म Brahma, Brahman the Para or higher Brahman खं Kham the Kha the infinite Endowed with independent strength and wisdom is Kha इति Iti thus स Sa, he (Upokosala) ह Ha, then उवाच Uvâcha said विजानामि Vijânâmi, I know अहम् Aham, I यत् Yat what (you have said) प्राण ब्रह्म Prâṇa Barhma, Prâṇa is Brahman Brahman is Prâṇa or strength कं Kam, Ka च Cha, and तु Tu, but खं Kham, kha च Cha, and न Na not Vijânâmi, I know Iti, thus ते Te, they (the fires) ह Ha, then ऊचुः Ûchuh said यत् Yat what वाव Vava indeed कं Kam तत् Tat that एव Eva alone खम् Kham यत् Yat what एव Eva, even खम् Kham तत् एव कम् that is even Ka Iti thus प्राणम् Prânam, the Chief Breath The Apara Brahman च Cha and ह Ha, an expletive अस्मै Asmai, to him (Upakosala) तदा Tadâ then आकाशम् Âkâśam the Full Viṣṇu the Supreme Brahman च Cha and ऊचुः Ûchuh, said

5 "Prâna (power) is (lower) Brahman Ka (Infinite Power and Joy) is Brahman (higher), Kha (Infinite Power and wisdom) is (also higher) Brahman "

He said "I understand that Prâṇa is Brahman, but I do not understand Ka or Kha"

They said "That which is Ka is indeed Kha, that which is Kha is indeed Ka" They therefore taught him that the (lower) Brahman was Prâna, and that (the higher) Brahman was the All-luminous (Viṣṇu) —282

Note The Power simply is Prâna—the Christ principle But it is under the Suprem Therefore Prâna or power is taught here as the lower Brahman While the Supreme Brahman is described by the two words Ka and Kha Now Ka means pleasure and Kha means ether Upakosala therefore naturally asks how can pleasure and ether be called Brahman He took Ka and Kha in their separate senses and hence said I do not understand Ka and Kha The fires therefore taught him that Ka and Kha were not separate entities but identically one Ka denotes God as Omnipotent and all Good While Kha denotes Him as Omnipotent and All wise This mantra in fact teaches both about the Apara Brahman and Para Brahman The doctrine about Prana is teaching about lower Brahman, the doctrine of Ka and Kha otherwise Âkâsa is teaching about higher Brahman

MADHVA'S COMMENTARY

Note—The teaching about Para and Apara Brahman is again resumed in this and five subsequent Khandas They give also the teaching about the death and the Path followed by the soul after death This is done in the form of a legend of Upakosala The phrase Prânah Brahma does not mean that the attributes of Supreme Brahman are temporarily imposed on Prâna or breath but that Prâna means here Power and it describes that Brahman is All power Hence the Commentator says —

The phrase prâno brahma means that Brahman is essentially power Ka means that Brahman is essentially Joy Kha that He is Wisdom or Knowledge

Thus Prâna Ka and Kha describe the three attributes of God—Power, Bliss or Goodness and Wisdom God is Omnipotent, All good and All wise. But the mere Power aspect belongs to Prâna or Chief Breath also but his power is *under* the control of God. This the commentator proves by an authority —

The lower Brahman is Prâna who is the deity of power immediately, while Hari Himself is Supreme Brahman essentially All wisdom and bliss and Full

[But this does not mean that God does not possess Power, or that Prana (the Christ) is Power only and has not Wisdom and Bliss God and the Christ possess all these three attributes in their fullness, with this difference that God is independent, while the Christ is dependent upon God for the exercise of these functions]

The wise say that Ka denotes the independent infinite Power and Bliss while Kha means the full (independent) infinite conjunction of Power and Wisdom

***Note.*—The word nalja is used in the verse which literally means "belonging to one's own self", not dependent upon another hence independent. The pârna is used in the verse and means full —but full and 'independent are synonymous**

The Supreme Viṣṇu, whose essential nature is that (namely it is Ka—uncontrolled supreme power and joy, and Kha—uncontrolled supreme power and wisdom) is called âkâśa—the All-luminous or All pervading

Thus there are said to be two Brahmans—Prâna (the Lower Brahman) and Âkâśa (the Higher Brahman) Thus it is said in the same (Sama Samhitâ)

The well known meaning of the word Prâna is Vâyu (Therefore Upakosala) who was in doubt whether Ka and Kha denoted two different beings (or one) said " I do not understand Ka and Kha"

***Note*—It does not mean that he did not know the ordinary meanings of Ka = pleasure and Kha = ether He was in doubt whether Ka and Kha referred to the same person or to two different persons**

Therefore to show the identity of Ka and Kha the fires said " That which is Ka is verily Kha, that which is Kha is verily Ka "

***Note*—This establishes the *complete* identity All Ka is Kha, All Kha is Ka. Or in modern logic all A is B, and all B is A will be true only when A and B are identical,**

ELEVENTH KHANDA

MANTRA 1

अथ हैनं गार्हपत्योऽनुशशास पृथिव्यग्निरन्नमादित्य इति य एष आदित्ये पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥१॥

अथ Atha, then (after the teaching by the three Fires conjointly) ह Ha, indeed एनम् Enam, him (Upakosala) गार्हपत्य The Garhapatya, Fire. अनुशशास Anu-śaśâsa, taught पृथिवी Prithivi, the earth The Vast The Lord called so because of His all-expansiveness अग्नि Agnih fire, the Leader of Body. अन्नम् Annam, food, the Eater, the Destroyer आदित्य Âdityah, the sun, the Eternal who exists from the beginning (âdi) Iti thus य Yah who एष Esah, this आदित्ये Âditye in the sun The Solar Logos पुरुष Purusah the spirit, the Lord possessing the six perfections दृश्यते Drisyate, is seen (by Divine or clairvoyant vision) स Sah He अहम् Aham I the Lord called Aham, or Supreme because He is not (*a*) inferior (ha=heya) and dwelling in the Garhapatya Fire अस्मि Asmi, I am The Lord called asmi="I AM" स Sah, that एव Eva, indeed अहम् Aham, I अस्मि Asmi, I am इति Iti, thus

1 After that the Gârhapatya Fire taught him "Brahman is Vast (prithivî), World Guide (agni), Destroyer (annam) and Eternal (âditya)" As subjective Antaryâmin (He is), the SPIRIT who is seen in the Solar Logos (by the illumined sage) He is the "SUPREME I AM," He indeed is the SUPREME I AM —283

MANTRA 2

स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकीभवति सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं भुञ्जामोऽस्मिंश्च लोकेऽमुष्मिंश्च य एतमेवं विद्वानुपास्ते ॥२॥

इत्येकादशः खण्डः ॥ ११ ॥

स Sa, he य Yah, who एतम् Etam, this, the all pervading aspect of Brahman as well as His antaryâmin aspect एवं Evam, thus विद्वान् Vidvân, knowing उपास्ते Upâste meditates अपहते Apahate, on the destruction पापकृत्याम् Papakrityam, the sinful deeds लोकी Loki dweller of God's world सर्वं आयु एति Sarvam âyur eti, attains life eternal ज्योक् जीवति Jyok Jivati, lives resplendent न Na not अस्य Asya his अवर पुरुषाः Inferior persons, servants क्षीयन्ते Ksiyante, perish वयं Vayam we (Fires) तं Tam, him (the Knower of this two fold Lord) उपभुञ्जाम Upa bhuñjâmah we guard We do not allow his servants to perish अस्मिन् Asmin, in this लोके Loke, world अमुष्मिन् Amusmin, in that च Cha, also

2. He who knowing this thus meditates on Him, his sins destroyed, becomes a dweller of the world of God, gets life eternal, lives resplendent, and his dependants do not perish, because we guard him in this world and in the other; who soever knowing this thus, meditates on Him.—234.

TWELFTH KHANḌA.

MANTRA 1

अथ हैनमन्वाहार्यपचनोऽनुशशासापो दिशो नक्षत्राणि चन्द्रमा इति य एष चन्द्रमसि पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥ १ ॥

Atha ha enam, then to him अन्वाहार्यपचन The Anvâhârya Fire. Anuśaśâsa, taught. आप Âpah the waters, the Protector of all (आ=All प=to protect). दिश: Diśah, the quarters; the Guide (deśina=director, the Teacher) नक्षत्र: Nakṣatrah, the stars: the Supreme King (na=not, kṣattra=king Who has no ruler above him) चन्द्रमा Chandramâh, the moon, the Delightful. The rest as above

1. Then the Anvâhârya Fire taught him:—"Brahman is the Protector of all, the Guide, the Supreme Ruler, the Joy Eternal." (As Self He is) the SPIRIT who is seen (by the illumined sage) in the Lunar Logos He is verily the "SUPREME I AM" He indeed is the SUPREME I AM.—284.

MANTRA 2.

स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकी भवति सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं भुञ्जामोऽस्मिꣳश्च लोकेऽमुष्मिꣳश्च य एतमेवं विद्वानुपास्ते ॥२॥

इति द्वादशः खण्डः ॥ १२ ॥

2 He who knowing Him thus, meditates on Him, his sins destroyed, becomes a dweller of the world of God, gets life eternal, lives respondent, and his dependants do not perish, because we guard him in this world and in the other, whoever knowing Him thus, meditates on Him.—285.

THIRTEENTH KHANDA.

MANTRA 1.

अथ हैनमाहवनीयोऽनुशशास प्राण आकाशो द्यौर्विद्युदिति य एष विद्युति पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥१॥

आहवनीय· The Âhavaniya, Fire प्राण Pranah, the breath, the Powerful. आकाश Âkâśah, the ether, the space, the All-pervading द्यौः Dyauh, the heaven, the Brilliant Shining One विद्युत् Vidyut, the lightning; the Conscious, the Knower

1 Then the Âhavanîya Fire taught him :—"Brahman is All-powerful, All-pervading, the Luminous, the Sentiency." (As Self, He is) the SPIRIT who is seen (by the illumined sage) in the Deva of lightning He is the "I AM." He indeed is the "I AM."—286.

MANTRA 2.

स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकीभवति सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं भुञ्जामोऽस्मिꣳश्च लोकेऽमुष्मिꣳश्च य एतमेवं विद्वानुपास्ते ॥२॥

इति त्रयोदशः खण्डः ॥ १३ ॥

2 He who knowing Him thus, meditates on Him, his sins destroyed, becomes a dweller of the world of God, gets life eternal, lives resplendent His dependents do not perish, because we guard him in this world, and in the other, whosoever knowing Him thus, meditates on Him —287.

FOURTEENTH KHANDA.

MANTRA 1.

ते होचुरुपकोसलैषा सोम्य तेऽस्मद्विद्यात्मविद्या चाचार्यस्तु ते गतिं वक्तेत्याजगाम हास्याचार्यस्तमाचार्योऽभ्युवादोपकोसल ३ इति ॥ १ ॥

ते Te, they (the Fires) ह Ha, then, having thus taught him conjointly and severally ऊचुः Ûchuh, said उपकोसल O Upakosala! एषा Esa, this सोम्य Somya, O friend! ते Te, to thee अस्मद्विद्या Asmad Vidyâ, the secret Doctrine of "I", the knowledge of the Antaryâmin (the Inner Ruler) च Cha, and आत्मविद्या Âtma-vidyâ, the doctrine about the "Âtman"—God as the Cosmic Agent, the All-pervading. The words "have been taught" should be supplied, to complete the sentence. Thou must know intellectually these two Vidyâs, as we have taught. The *practical* method of their realisation by meditation, will be taught to thee by thy teacher. आचार्यः Âchâryah, the teacher तु Tu, but, alone ते Te to thee गतिं Gatim, the method, the mode of meditation, and the goal वक्ता Vakta, will say. Iti, thus. आजगाम Âjagâma, arrived, came back ह Ha, in time आचार्यः Âchâryah, the teacher तं Tam, him आचार्यः Âchâryah, the teacher अभ्युवाद Abhyuvâda, said. उपकोसला३ Upakosala 3. Iti, thus.

1. Then they said "Friend Upakosala, (thus have we taught thee theoretically) the two doctrines about God, namely, that God is the "I" (the Inner Ruler of all souls) and that God is the "Âtman" (the All-pervading cosmic agent). But thy teacher alone will tell thee the (practical) mode (of realising this teaching)." In time his teacher came back, and said to him "Upakosala"!—288

MANTRA 2

भगव इति ह प्रतिशुश्राव ब्रह्मविद इव सोम्य ते मुखं भाति को नु त्वानुशशासेति को नुमानुशिष्याद्भो इतीहापेव निह्नुत इमे नूनमीदृशा अन्यादृशा इतीहाग्नीनभ्यूदे किं नु सोम्य किल तेऽवोचन्निति ॥ २ ॥

भगवः Bhagavah sir. Iti thus. Ha, an expletive. प्रतिशुश्राव Pratisusrâva, he replied. ब्रह्मविद् इव Brahma-vid iva, like a knower of Brahman. सोम्य Somya, friend. ते Te, thy. मुखम् Mukham, face. भाति Bhâti, shines. कः Kah, who. नु Nu, now a particle of interrogation. त्वा Tvâ, thee. अनुशशास Anusasâsa, has taught. Is it a human or a divine being? Iti, thus. कः Kah, what (man or asura). नु Nu, now. मा Mâ, me. अनुशिष्यात् Anusisyât, can teach. भो Bho, O Sir! Iti, thus. इहापि Ihâpi, the dwellers of *this* (iha) and of the *lower* (iva) planes; men and demons. व Va indeed. निह्नुतः Nihnutah hide. Both men and demons hide themselves before thee, are not capable of teaching in thy presence. The Devas alone have taught me. इमे Ime these (pointing to the fires), the presiding devas of these. नूनम् Nûnam, indeed, certainly. ईदृशा

Idriśah, like these (visible fires in their colour and brilliancy). अन्यादृशः Anyadṛśaḥ, but unlike these (fires, because they were endowed with an organised form, with hands, head, feet, &c) Iti, thus इह Iha, here (before his teacher) अग्नीन् Agnin, the fires, (as his teachers) अभ्युदे Abhyude, said (Upakosala). किं Kim, what. नु Nu, now सोम्य Somya, friend किल Kila, verily ते Te, to thee अवोचन् Avochan, they said Iti, thus

2. He answered "Sir" The teacher said: "Friend, thy countenance looks bright as that of a person inspired Now who has taught thee (a Deva or a lower entity)?" Upakosala said "What (lower entity) can dare teach me, Sir? Men and asuras hide themselves before thee The (presiding Devas of) these (fires) verily taught me They were (refulgent) like these, but unlike these (as they had hands, feet, &c)" Upakosala spoke about the Fires before his teacher The teacher said "What, my friend, have these Fires told you?"—289

MANTRA 3.

इदमिति ह प्रतिजज्ञे लोकान्वाव किल सोम्य तेऽवोचन्नहं तु ते तद्वक्ष्यामि यथा पुष्करपलाश आपो न श्लिष्यन्त एवमेवंविदि पापं कर्म न श्लिष्यत इति ब्रवीतु मे भगवानिति तस्मै होवाच ॥ ३ ॥

इति चतुर्दशः खण्डः ॥ १४ ॥

इदम् Idam, this Iti, thus ह Ha, indeed प्रतिजज्ञे Pratijajne, replied he Upakosala told him all that the Fires had taught him लोकान् Lokān, the worlds the supporters of all, namely (1) the Prāna, (2) the All-pervading Cosmic Brahman=क, (3) the Subjective Self, the Antaryāmin Brahman=ख वाव Vāva, verily These three certainly ought to be known किल Kila, indeed सोम्य Somya, Friend अवोचन् Avochan, they said These, of course, thou should *know*, but not meditate upon nor take as thy goals अहं Aham, I तु Tu, but ते Te, to thee. तत् Tat, that वक्ष्यामि Vakṣyāmi, will teach I will tell thee that who is to be meditated upon, and the path and the goal which is to be reached He praises the teaching that he is going to give यथा Yathā as पुष्कर पलाश Puskara (lotus) Palāśa (leaf) आप Apas, waters न Na, not श्लिष्यन्ते Ślisyante, cling to एवं Evam thus एवं Evam, thus एवंविदि Evamvidi, in (the person who) knows thus पापं Pāpam, the sinful कर्म Karma, deed न Na, not, श्लिष्यते Ślisyate, cling Iti, thus ब्रवीतु Bravitu, teach, tell मे Me, to me भगवान् Bhagvān, sir Iti, thus तस्मै Tasmai to him (to the teacher) ह Ha, indeed उवाच Uvacha, he said

ते Te, they (the Fires) ह Ha, then, having thus taught him conjointly and severally ऊचु Ûchuh, said उपकोसल O Upakosala! एषा Esa, this सोम्य Somya, O friend! ते Te, to thee अस्मद् विद्या Asmad Vidyâ, the secret Doctrine of "I", the knowledge of the Antaryamin (the Inner Ruler) च Cha, and आत्मविद्या Âtma-vidyâ, the doctrine about the "Âtman"—God as the Cosmic Agent, the All-pervading. The words "have been taught" should be supplied, to complete the sentence. Thou must know intellectually these two Vidyâs, as we have taught. The *practical* method of their realisation by meditation, will be taught to thee by thy teacher. आचार्य Âchâryah, the teacher तु Tu, but, alone ते Te to thee गतिम् Gatim, the method, the mode of meditation, and the goal वक्ता Vaktâ, will say. Iti, thus. आजगाम Âjagâma, arrived, came back ह Ha, in time आचार्य Âchâryah, the teacher तं Tam, him आचार्य Âchâryah the teacher अभ्युवाद Abhyuvâda, said उपकोसल ३ Upakosala 3 Iti, thus.

1. Then they said "Friend Upakosala, (thus have we taught thee theoretically) the two doctrines about God, namely, that God is the "I" (the Inner Ruler of all souls) and that God is the "Âtman" (the All-pervading cosmic agent). But thy teacher alone will tell thee the (practical) mode (of realising this teaching)." In time his teacher came back, and said to him "Upakosala" 1—288

MANTRA 2

भगव इति ह प्रतिशुश्राव ब्रह्मविद इव सोम्य ते मुखं भाति को नु त्वानुशशासेति को नुमानुशिष्याद्भो इतीहापेव निह्नुत इमे नूनमीदृशा अन्यादृशा इतीहाग्नीनभ्यूदे किं नु सोम्य किल तेऽवोचन्निति ॥ २ ॥

भगव Bhagavah sir. Iti, thus. Ha, an expletive. प्रतिशुश्राव Pratiśuśrava, he replied. ब्रह्मविद् इव Brahma-vid iva, like a knower of Brahman. सोम्य Somya, friend. ते Te thy. मुखम् Mukham, face. भाति Bhâti shines. कः Kah, who. नु Nu, now a particle of interrogation. त्वा Tva thee. अनुशशास Anuśaśâsa, has taught. Is it a human or a divine being? Iti, thus. कः Kah, what (man or asura). नु Nu, now. मा Ma, me. अनुशिष्यात् Anuśisyât, can teach. भो Bho, O Sir! Iti, thus. इहापे Ihâpe the dwellers of *this* (iha) and of the *lower* (ava) planes, men and demons. व Va indeed. निह्नुत Nihnutah hide. Both men and demons hide themselves before thee: are not capable of teaching in thy presence. The Devas alone have taught me. इमे Ime, these (pointing to the fires): the presiding devas of these. नूनम् Nûnam, indeed, certainly. ईदृशाः

MANTRA 2

एतꣳ संयद्वाम इत्याचक्षत एतꣳ हि सर्वाणि वामान्यभिसंयन्ति सर्वाण्येनं वामान्यभिसंयन्ति य एवं वेद ॥ २ ॥

एतम् Etam, this (Person in the Eye called Vâmana) संयद्वाम Samyadvâmah, the Samyadvâma इति Iti, thus आचक्षते Âchaksate say (the wise) एतम् Etam, to this हि Hi, because सर्वाणि Sarvâni all वामानि Vâmâni, blessings, beautiful things अभिसंयन्ति Abhisamyanti approach go towards, enter, Sarvâni all, enam, him, Vâmâni, beautiful things य Yah, who एवं Evam, thus वेद Veda knows

2 The wise call Him the Samyadvâma (the Most Beautiful), because all objects of beauty enter into Him All beautiful objects enter into Him who knows Him thus —292

MANTRA 3

एष उ एव वामनीरेष हि सर्वाणि वामानि नयति सर्वाणि वामानि नयति य एवं वेद ॥ ३ ॥

एष Esah, this उ U, indeed एव Eva, alone वामनी Vâmani, the giver of beauty called Vama नयति Nayati, lead causes to be obtained The word Vâmani is a compound of Vâma 'beauty,' and "ni" give He who gives beauty to all beautiful beings and objects, such as Laksmi, &c, is called Vamani—the Giver of Beauty

3 He verily is called Vâmani (the Giver of beauty) because He alone gives beauty to all He who knows Him thus gives beauty to all (beings inferior to himself) —293

MANTRA 4

एष उ एव भामनीरेष हि सर्वेषु लोकेषु भाति सर्वेषु लोकेषु भाति य एवं वेद ॥ ४ ॥

भामनि Bhâmanih, the Shining the Resplendent भाति Bhâti, shines सर्वेषु लोकेषु Sarvesu Lokesu, in all worlds

4 He is also Bhâmani (the Resplendent) for He shines in all worlds He who knows this thus, shines in all worlds—294

3. Upakosala answered: "This" (repeating *all* that the Fires had told him). The teacher said: "My friend, they have verily taught thee the knowledge about the World-supporters, but I shall tell thee (the goal, the path and the method of meditation) As water does not cling to a lotus leaf, so no sinful act clings to one who knows Him thus" He said: "Sir, tell me." He said then to him —290.

FIFTEENTH KHAṆḌA.

MANTRA १

य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तद्यद्यप्यस्मिन्सर्पिर्वोदकं वा सिञ्चन्ति वर्त्मनी एव गच्छति ॥ १ ॥

य Yah, who एष Esaḥ, this अन्तर् Antar, within अक्षिणि Aksini, (in) the eye पुरुषः Purusa, the spirit, the person दृश्यते Driśyate, is seen (through divine clairvoyant vision) एष Esah, this आत्मा Âtmâ, the Self (called Vamana) Iti, thus ह Ha, indeed उवाच Uvâcha, he said एतद् Etad, this अमृतं Amritam, the immortal, eternally free : His own nature अभयम् Abhayam, fearless एतद् Etad, this ब्रह्म Brahma the Brahman, the full of all Perfections एतस्मिन् In this (Lord) न Na, not किञ्चन Kiñchana, anything श्लिष्यति Ślisyati, clings The Lord is untainted and untaintable: free from all attachments तत् Tat, therefore यदि Yadi, if The Commentator Vedeśatirtha evidently reads यत् and explains it by *यस्मात् Because i e, because such an untaintable Person dwells in the eye.* अपि *Api*, even अस्मिन् in this (eye) सर्पिः *Sarpir*, butter वा Va, or उदकम् Udakam, water सिञ्चति Siñchati, any one drops वर्त्मनी Vartmani, on two sides एव Eva, indeed गच्छति Gachchhati it goes

1 (He said) This Person who is seen in the eye is the Self (called Vâmana) This is the Immortal, the Fearless This is Brahman Nothing clings to this Because (such a Person resides in the eye) therefore if any one drops melted butter or water on it, it runs away on both sides (and does not cling to the eye).—291

MANTRA 2

एतꣳ संयद्वाम इत्याचक्षत एतꣳ हि सर्वाणि वामान्यभि-
संयन्ति सर्वाण्येनं वामान्यभिसंयन्ति य एवं वेद ॥ २ ॥

एतम् Etam this (Person in the Eye called Vâmana) संयद्वाम Samyadvâmah, the Samyadvâma इति Iti, thus आचक्षते Âchakṣate, say (the wise) एतम् Etam, to this हि Hi, because सर्वाणि Sarvâṇi all वामानि Vâmâni, blessings, beautiful things अभिसंयन्ति Abhisamyanti, approach go towards, enter, Sarvâṇi all, enam, him, Vâmâni, beautiful things य Yah, who एवम् Evam, thus वेद Veda knows

2 The wise call Him the Samyadvâma (the Most Beautiful), because all objects of beauty enter into Him All beautiful objects enter into Him who knows Him thus —292

MANTRA 3

एष उ एव वामनीरेष हि सर्वाणि वामानि नयति सर्वाणि
वामानि नयति य एवं वेद ॥ ३ ॥

एषः Esah, this उ U, indeed एव Eva, alone वामनी Vâmani, the giver of beauty called Vâmani नयति Nayati, leads causes to be obtained The word Vâmani is a compound of Vâma ' beauty, and "ni give He who gives beauty to all beautiful beings and objects such as Lakṣmi, &c is called Vâmani—the Giver of Beauty

3 He verily is called Vâmani (the Giver of beauty) because He alone gives beauty to all He who knows Him thus gives beauty to all (beings inferior to himself) —293

MANTRA 4

एष उ एव भामनीरेष हि सर्वेषु लोकेषु भाति सर्वेषु
लोकेषु भाति य एवं वेद ॥ ४ ॥

भामनि Bhâmanih, the Shining, the Resplendent भाति Bhati shines सर्वेषु लोकेषु Sarvesu Lokesu, in all worlds

4 He is also Bhâmani (the Resplendent) for He shines in all worlds He who knows this thus, shines in all worlds—294

MANTRA 5

अथ यदु चैवास्मिञ्छव्यं कुर्वन्ति यदि च नार्चिषमेवाभि-
संभवन्त्यर्चिषोऽहरह्न आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षडुद-
ङ्ङेति मासाꣳस्तान्मासेभ्यः संवत्सरꣳ संवत्सरादादित्यमादित्या-
च्चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषो मानवः ॥ ५ ॥

अथ Atha, then, now यत् उ च Yat U Cha=Yadyapi, though, whether एव Eva, even अस्मिन् Asmin, on his (dying) On the death of such an Initiate शव्यम् Śavyam, death ceremonies, obsequies The rites regarding the Śava or the corpse कुर्वन्ति Kurvanti, (his kinsfolk) perform यद् उ च Yat U Cha or though or न Na, not On the dying of such wise one whether their people perform the obsequies or not, still they, through the grace of God, and His power, find their path illumined by the light of the heart, and through the Brahmanadi they pass out of the body and reach Archis अर्चिषम् Archisam the higher world called Archis (the plane of ether?) एव Eva even अभिसम्भवन्ति Abhisambhavanti, reach. The Archis plane is two fold—called the plane of Agni and the plane of Jyotis See the Gita Dwelling in this Archis world for a while, they proceed further to the Âtivâhika Vâyu Loka and thence to the Deva Loka presided over by the deity called Ahar, (the Day) अर्चिष Archisah from the Archis plane (the Ray-God) अहर् Ahar to the plane of Ahar (the Day God) अह्नः Ahnah, from the Ahar plane आपूर्यमाणपक्षम् Âpûryamâna paksam to the light plane presided over by the deity of the light half of the moon (the Fortnight God) Âpûryamâna paksât, from the Fortnightly plane यान् Yân, those which षड् मासान् Sad Mâsân six months उदङ् Udañ north एति Eti, goes (the sun) The plane of the six northern monthly ruling deity तान् Tân, them मासेभ्य Mâsebhyah, from the months संवत्सरम् Samvatsaram, to the plane presided over by the deity of the Year From the Year plane to the Lightning plane, then to the Varuna plâne, and then to the Prajâpati plane From this plane to the plane of the sun संवत्सरात् Sam vatsarât from the Year plane आदित्यम् Âdityâm, to the plane of the Sun आदित्यात् Âdityât, from the Sun plane चन्द्रमसम् Chandramasam, to the Moon plane चन्द्रमस Chandramasah, from the Moon plane after passing through the planes of Vaiśvânara, Indra and Dhruva विद्युत Vidyutam to the plane of Bhâratî (Saraswatî) called here Vidyut Then तत् पुरुष Tat purusah, her husband, her Lord (namely the Lord Vâyu—Brahmâ) मानव Mânavah, the servant of Manu, the beloved minister of the Lord Manu Manu is here the name of God—the Thinker The beloved of God is Vâyu (Christ) This is why Christ is called the son of Man—the son of Manu, the son of God

5 Now when such persons die, whether (their relations) perform their death ceremonies or not, they go to the

plane of the Ray, from the Ray-plane to the Day-plane, from the Day-plane to the Bright fortnightly plane, from the Bright-fortnightly plane to the Northern six monthly plane, from the Six monthly plane to the Annual plane, from the Annual plane to the Solar plane, from the Solar plane to the Lunar plane, from the Lunar plane to the plane of Sarasvatî, (from that they reach to the plane of the chief Vâyu) who is her Lord and beloved of God —295

MANTRA 6

स एनान्ब्रह्म गमयत्येष देवपथो ब्रह्मपथ एतेन प्रतिपद्यमाना इमं मानवमावर्तं नावर्तन्ते नावर्तन्ते ॥ ६ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

स Saḥ he (Vâyu, the Beloved of God) एनान् Enân, them, the souls of the wise who had reached Him, whether they belong to the class of Symbol-worshippers (Pratikâlambanas) or the non-symbol worshippers ब्रह्म Brahman, the Vâyu takes the souls of the non symbol worshippers to the Supreme Brahman, and the symbol-worshippers to the Kârya Brahman गमयति Gamayati, leads (Vâyu) एष Esah, this देवपथ Deva pathah, the path of the Devas, the path guarded by the Devas ब्रह्मपथ Brahma Pathah the Path leading to Brahman एतेन Etena, by this (path) खलु Khalu verily प्रतिपद्यमाना Pratipadyamânâh proceeding इमम् Imam this मानवमावर्तम् Mânavamâvartam, the Samsâra, the round of humanity न Na, not आवर्तन्ते Âvartante do return नावर्तन्ते Nâvartante do not return

6 He leads them to Brahman This is the path guarded by the Devas, the path that leads to Brahman Those who proceed on that path, do not return to this round of humanity, yea they do not return —297

MADHWA'S COMMENTARY

Note —All the Fires jointly thus taught Upakosala the knowledge about the Para and the Apara Brahman in a general and collective way In the subsequent three Khandas each Fire teaches separately and Brahman is described in detail each Fire teaching one aspect of Brahman Thus the Gârhapatya fire says Earth (Prithivi) fire (Agni) food (Annam) and the sun (Aditya) are my (forms) The person that is seen in the sun, I (Aham) am (Asmi) he Now this verse in its literal meaning as given above conveys altogether a wrong notion The words Prithivî &c do not mean here Earth etc, but they are names of the Lord Primarily like every word they denote certain attributes of the Lord, secondarily they have come to be applied to earth fire &c Similarly Aham Asmi does not mean I am but it is also a name of God Similarly in Khanda 12 the Anvâhârya fire teaches about Apas (waters), Disah (quarters), Naksatra (stars) and

Chandra (moon) These words Âpas &c do not mean here "waters" &c but are also the names of the Lord The Âhavanîya fire teaches in khanda thirteenth about prâna, âkâsa dyau, vidyut They also are names of the Lord, and do not mean the breath the ether, the heaven the lightning The commentator shows this by quoting an authority

Thus it is in the Tattva Samhitâ —

"The Lord Visnu is called Prithivî because of His *expansiveness* (prithu=expanse) He is called Agni similarly, because He is the *Leader* (netri) of the *Body* (agra=body microcosmic and macrocosmic) He is called Annam, because He always is the *Eater* (atri=eater, destroyer) He is called Âditya because He exists from *beginning* (Âdi=beginning)"

Note —The force of the affix tyap in adityap is that of 'existing'

He is similarly called Âpas, because He *protects* (Pa=to protect) all *fully* (Â=fully) He is also called Dis because He *directs* (desana=directing, guiding) all He is called Naksatra, because He has *no* (na=no) *ruler* (Ksatra=ruler, king) over Him (He is the Supreme King) He is called Chandramas, because He is bliss (chand=to be happy) He is called Prâna, because His form is *power* (prâna=power) He is called Âkâsa, because He fills all (â=all, kâsa= to fill, to pervade) He is called Dyau, because His form is Luminous (div=to shine) He is called Vidyut, because He knows (vid=to know) all

Note —The commentator next takes up the sentences 'that which is in the Sun,' 'that which is in the Moon' and 'that which is in the Lightning' and shows that they do not establish the identity of the three fires Gârhapatya &c with the Purusa in the Sun &c, as has been taken by Sankara

'He who is in the Sun, the Moon and the Lightning, is the Supreme Hari, bearing those names (of Surya, Chandra and Vidyut) He is called Aham, because He is the Supreme (a=not, ham=heyam inferior) He dwells (as the Antaryamin) in the Garhapatya &c Thus it is in the Tattva Samhita'

Note —But may not the Sruti be explained as establishing the identity of the Jivas in the Gârhapatya &c with the Jivas in the Sun &c? That is the Jiva in the Gârhapatya Fire is the same as the Jiva in the sun the Jiva in the Anvaharya Fire is the same as the Jiva in the moon and so on To this the Commentator says —

If the view be taken that the Sruti (intends to) establish the identity of the Jiva (in the fire and the sun &c), then the separate mention of the Purusa *in* the Sun the Purusa *in* the Moon the Purusa *in* the Lightning (all the three used in the Locative case ya esa aditye purusah &c) would not be appropriate, (but the nominative case would have been used—the Purusa who is the sun, the Purusa who is the moon, the Purusa who is the lightning)

Note—The Locative case would establish only the identity of the Purusa *in* the sun &c, but not of the Purusa who is the sun &c But if the words aditya &c be taken here as meaning the physical orbs of the sun, moon &c, then the principal meaning of these words has to be needlessly given up These words âditya &c, denote *conscious* beings and not the vehicles in which they manifest But it may be said the phrase aditye purusa means Brahman who is in the Jiva called âditya and the Śruti intends to establish the identity of the Jiva and Brahman Then also arises this difficulty in the Śruti we find âditya chandra &c, mentioned in the nominative case also showing that they refer to separate things Therefore the Commentator says —

(The Śruti first says) ' Prithivi, agni, annam, âdityah (IV-11-1), and again further on it says "ya eṣa aditye puruṣah driśyate (IV-11 1), thus the object denoted by the word âdityah must be separate from the object denoted by the phrase "the Puruṣa *in* the âditya ' for the meaning of the word âdityah in the nominative case cannot be the same as that in the Locative They must refer to two distinct objects (The construction of the Mantra necessarily leads to this interpretation)

Note—In fact the word âdityah used in this verse in the nominative case must denote a being different from that referred to in aditye in the locative case The two cannot be one Therefore the being referred to in the first part of the mantra is not referred to in the second part of the same If aditya (nominative) means God then aditye (locative) cannot mean God (for then it would be absurd to say the Puruṣa in God) In fact we are obliged to take the words âditya chandra and vidyut in two senses though occuring in one and the same sentence Thus in Mantra 1 of Khanda 11 the word aditya occurs twice first in the nominative case (in the phrase पृथिव्यग्निरन्नमादित्य) and again in the locative case (in the phrase य एष आदित्ये पुरुष) The first aditya is explained as being the name of the Supreme Brahman the second as the name of the Solar Logos (a Jiva) in which dwells the Brahman Similarly in Mantra 1 of Khanda 12 and Mantra 1 of Khanda 13, where words chandramas and vidyut are similarly used The general rule of interpretation is that if one and the same word occurs twice in the same sentence one meaning alone is to be given to it in both places *unless there be some indication to the contrary* Here we have given two different meanings to one and the same word—because there is such a contrary indication in the difference of the cases in which those words are used one being in the nominative case the other being in the locative case Hence the Commentator says —

Therefore it does not establish identity (either of two Jivas or of the Jiva and Brahman)

Note—Therefore the phrase Soham asmi of this mantra does not establish identity, because of *the absurdity to which that interpretation would lead* The phrase therefore is an exclamation by the Lord as Inner Ruler (Antaryâmin) and He says I am the same Aham the Supreme I am free from all limitations Therefore the commentator says —

The Phrase sa eva aham asmi I am He indeed is used to express the absence of all differences with regard to the Antaryâmin Lord

The Antaryâmin within the Solar Logos and the Antaryâmin within the Gârhapatya Fire is one and the same Lord without the slightest difference. Two phrases are used in Mantra 1 of the Khandas 11, 12 and 13 —Namely (1) so ham asmi, (2) sa eva aham asmi,

The first phrase (so ham asmi) declares the indentity of the Ântaryâmin in the Solar Logos with the Ântaryâmin in the Gârhapatya Fire. The second phrase (sa eva aham asmi) emphasises this identity, declaring there is not the slighest shade of difference between these two Ântaryâmins. But would not the first phrase (so ham asmi) which is in a very emphatic form be sufficient to indicate absolute identity; what is the necessity of the second phrase (sa eva aham asmi)? To this the Commentator replies —

Though the first phrase "so'ham asmi" was sufficient to denote identity, yet the second phrase denotes something more (it is not merely identical, but *absolutely* identical, without the slightest difference)

Moreover the phrases like 'so ham asmi' never denote the identity of the Jiva and Brahman but declare the identity of the Ântaryâmin in all Jivas. He alone is entitled to say 'I am'. All Jivas have consciousness because He has uttered in the beginning 'I am I'. The Commentator again quotes the Sama Samhita in support of this view.

The words aham "I," asmi "I am,' and the rest are primarily applicable to the Ântaryamin alone (the God as the Inner Guide of all Souls). They secondarily apply to the Jivas, because every Jiva is in (indissoluble) relation with the Ântaryâmin (the Highest Self of all). Therefore these words (aham 'I' asmi "I am") &c, found in the Vedas denote the Lord Hari (alone) in His aspect as Ântaryâmin.

'The Lord Janârdana (has two aspects) one the All pervading (cosmological) the other the Self or Âtman aspect (Psychological). This second— the Self dwelling within all souls—is denoted by the words like "I 'I am' &c. Thus the Fires taught Upakosala these two aspects of Viṣṇu.' Thus it is in Sama Samhita.

The Phrase na asya apara purusâh ksiyante (Mantra 2 Khanda 11) is explained by Sankara as meaning his lower generations—i e descendants perish not. The word apara-purusah does not mean descendants but servants.

He never loses his servants—i e he has always servants to help him. This is the meaning of the words "na asya apara &c."

The Phrase 'loki bhavati' of the same mantra (IV 11-2) means "he goes to the worlds of the Lord (i e to Vaikuntha &c)

(When Satyakâma returns from his journey he finds Upakosala shining with inspiration and he asks him who has taught him. Upakosala uses the words ho nu mi nunisyâd iho iti. And then are used the words ihâ vera nihnute. They are taken to mean by Sankara: he conceals the fact as it were. It is not a very happy rendering as it imputes to Upakosala a very ignoble motive. Madhva gives the following explanation)

The word ihave is a compound of two words iha and ava इह+अव=इहावे (in the dual) इह means 'here, in the physical world, the mortal world. It means the dwellers of the physical plane. अव means 'lower the dwellers of the lower planes. इहावे thus means 'men and asuras (asuras are dwellers of the lower planes like patala &c). The whole sentence is इहावे व निह्नुवः, it means 'the men and demons verily hide themselves before

you Sir, (for they cannot teach in your presence) They are not capable of teaching Therefore (mean and demon being excluded) Devas alone have taught me' This is what Upakosala meant

The word न in the above means एव or alone The phrase इत्था अन्यादृशा is used in Mantra 2 of Khanda 14 According to Sankara it is translated Are these fires other than fires? This interpretation imputes the motive of concealment to Upakosala—a very unworthy motive Their real meaning is given by Madhva —

ईदृश "like these"—the Devas who taught me were shining ones like these material fires their colour being fiery and shining अन्यादृश "unlike these"—the Devas however were unlike these physical fires because they had hands, feet, &c

This is of course a far better explanation than that of Sankara He says the meaning is that Upakosala does not actually conceal the fact nor does he plainly give out what the fires had told him Upakosala says These fires being tended by me explained it to me and hence on seeing you these are trembling with fear as it were now, though they were quite unlike this before —with this in view he pointed to the fires hinting as it were, at what he meant

This explanation not only implies that Upakosala had a guilty conscience because he was taught by the fires but that the fires themselves who are Devas were afraid of a human being Satyakama who belonged to the class of Risis only The fires being Devas belong to a higher order than Satyakama a Risi and a Deva always has a *right* to teach, where a Risi may teach though the inverse of this proposition would not be true

The Commentator now gives a reason why the words *Prithivi &c* are names of God

Because the God has all names like those of Chandra &c, (therefore the words Prithivi &c are names of God In the Rig Veda it is said "Who alone has *all* the names which separately belong to each Deva'—which proves that to Viṣṇu belongs all the names

MADHVA'S COMMENTARY (*to 15th Khanda.*)

Note—This Khanda shows first that the Lord has His residence in the eye. Since nothing can taint the Lord the eye (the residence of the Lord) acquires something of this divine attribute of untaintability

Thus it is in the Mahā Kurma —

"The untaintability of the eye is the result of its being the residence of the untaintable Lord (Such is the glory of the Lord) that by being His residence the eye has become untaintable among all things Adoration therefore to that Lord called Vāmana the Supreme Self

Note—The picture on the retina is certainly very small—a mere miniature only—a dwarf (which is also a meaning of the word Vāmana) But it has within it the whole universe. The [illegible] the world is de[illegible] but the miniature image of the world on the retina [illegible] wonder the R[illegible] took this as one of the greatest glories of the Creator The story of the Dwarf Incarnation is partly based upon this fact.

The Commentator next explains the phrase Mānavam Avartam of Mantra 6. The word mānava does not mean appertaining to Manu as explained by Sankara, but has its ordinary meaning of "human

The phrase "Mânavam Âvartam" is a compound term, and means "the place where men (Mânavâh) whirl (avartante, constantly come and go)" The ordinary compound would have been Mânavâvartam, the म in the text is a Vedic archaism

The knowers of this Vidyâ do not come back to this whirl of humanity (i e, to this Samsâra) As it is said —"He who knows the Vâmana residing in the eyes, is not born again He becomes freed from this Samsâra so difficult to cross, and quickly attains the Lord Vâmana"

SIXTEENTH KHANDA.

MANTRA 1

एष ह वै यज्ञो योऽयं पवत एष ह यन्निदꣳ सर्वं पुनाति यदेष यन्निदꣳ सर्वं पुनाति तस्मादेष एव यज्ञस्तस्य मनश्च वाक्च वर्तनी ॥ १ ॥

एष Esah this ह Ha, indeed, वै Vai, verily यज्ञ Yajñah, the sacrifice, the sanctifier, य Yah who, the Great Vayu अयम् Ayam, this पवते Pavate, purifies, एष Esah, this (Vayu) यन् Yan, moving, passing इदम् Idam, this सर्वम् Sarvam, all पुनाति Punâti, purifies यत् Yat, because एष Esah this, Yan Idam Sarvam Punâti, moving purifies all this तस्मात् Tasmât, therefore एष Esah, this एव Eva, alone यज्ञ Yajñah, the Sanctifier the Redeemer तस्य Tasya, his मन Manah, the mind, वाक् Vâk the speech वर्तनी Vartani, the two feet, (the instrument of walk, vart 'to walk, to move')

1 Verily, he who purifies (Vâyu) is called the Sanctifier for he, by his vibrations, purifies everything Because he vibrating purifies everything, therefore he is called the Yajña (the vibratory-purifier) His (Vâyu's) two feet are the mind and the speech (of the holy priests) —297

MANTRA 2

तयोरन्यतरां मनसा सꣳस्करोति ब्रह्मा वाचा होताध्वर्युरुद्गातान्यतराꣳस यत्रोपाकृते प्रातरनुवाके पुरा परिधानीयाया ब्रह्मा व्यपवदति ॥ २ ॥

तयो Tayoh, of these two (feet) अन्यतराम् Anyataram, the one, i e, the right foot मनसा Manasâ with mind by mental activity and by keeping silent संस्करोति Samskaroti, worships ब्रह्मा Brahmâ, the Brahmâ priest, वाचा Vâchâ,

by speech, by the recitation of the mantras. होता Hota, the Hotṛi priest. अध्वर्युः Adhvaryuh the Adhvaryu priest. उद्गाता Udgâtâ, the Udgâtṛi priest अन्यतराम् Anyatarâm, the other (foot, the left foot) स Sa, he (the Brahma priest). यत्र Yatra, when उपाकृते Upâkṛite, being commenced (case absolute) प्रातरनुवाके Prâtaranuvâke, the Prâtaranuvâk-ceremony (case absolute) पुरा Purâ, before परिधानीयायाः Paridhâniyâyâh, of the Paridhâniya hymns: the Japa of these Riks marks the end of the rite ब्रह्मा Brahmâ, the Brahmâ priest व्यपवदति Vyapavadati, utters speech

2. The Brahman priest worships one of them (the right foot) with his mind; the Hotṛi, the Adhvaryu and the Udgâtri priests worship the other with words. When the Brahman priest, after the Prâtaranuvâka ceremony has begun, but before the mental recitation (japa) of the Paridhâniyâ Ṛiks utters speech —298

MANTRA 3.

अन्यतरामेव वर्तनिꣳ सꣳस्कुर्वन्ति हीयतेऽन्यतरा स यथैकपाद्व्रजन्रथो वैकेन चक्रेण वर्तमानो रिष्यत्येवमस्य यज्ञो रिष्यति यज्ञꣳ रिष्यन्तं यजमानोऽनुरिष्यति स इष्ट्वा पापीयान्भवति ॥३॥

अन्यतराम् Anyataram, the other (the left foot) एव Eva, only वर्तनिम् Vartanim, the foot संस्कुर्वन्ति Samskurvanti, perfect worship (the Hotṛi priests). हीयते Hiyate, is lost, is injured because one part of sacrifice is omitted अन्यतरा Anyatara, the other (the right foot) स Sa, that, यथा Yatha as एकपात् Ekapât, etc. the one-footed person व्रजन् Vrajan, moving, walking (is injured) रथ Rathah, a carriage एकेन चक्रेण Ekena Chakreṇa, by one wheel वर्तमान Vartamânah, going रिष्यति Risyati, is injured एव Evam, thus अस्य Asya, his यज्ञः Yajñah, the sacrifice Risyati, is injured Yajñam Risyantam, the sacrifice being injured, यजमान Yajamânah, the performer of the sacrifice अनुरिष्यति Anurisyati, is injured as a consequence स Sa, he इष्ट्वा Istvâ, by having sacrificed पापीयान् Papiyân, a more sinner, a worse भवति Bhavati, becomes

3 Then (the Hotṛi and the others) perfect only the left foot, and the right foot is injured As a person, walking on one foot is injured, or as a carriage moving on one wheel is injured, thus his sacrifice is injured The sacrifice being injured, the sacrificer is consequently injured He having sacrificed becomes a greater sinner.—299.

MANTRA 4

अथ यत्रोपाकृते प्रातरनुवाकेन पुरा परिधानीयाया ब्रह्मा व्यपवदत्युभे एव वर्तनी संस्कुर्वन्ति न हीयतेऽन्यतरा ॥४॥

अथ Atha, now, then · therefore यत्र Yatra, when Upâkrite prâtar anuvâke, the Prâtaranuvâka ceremony having commenced Purâ Paridhânîyâyâh, before (the silent recitation) of the Paridhânîya Riks Brahmâ, the Brahmâ priest न Na, not व्यपवदति Vyapavadati, utters speech उभे Ubhe, oth, एव Eva, indeed, Vartani, the feet, संस्कुर्वन्ति Samskurvanti, they (the priest) make perfect न Na, not, हीयते Hîyate, is injured, अन्यतरा, Anyatarâ, the other

4 Therefore, when after the Prâtaranuvâka ceremony has commenced, and before the silent recitation of the Paridhânîyâ Riks, the Brahmâ priest does not speak, then the priests make perfect both the feet, and neither of them is injured.—300.

MANTRA 5

स यथोभयपाद्व्रजन्रथो वोभाभ्यां चक्राभ्यां वर्तमानः प्रतितिष्ठत्येवमस्य यज्ञः प्रतितिष्ठति यज्ञं प्रतितिष्ठन्तं यजमानोऽनु प्रतितिष्ठति स इष्ट्वा श्रेयान्भवति ॥ ५ ॥

इति षोडशः खण्डः ॥ १६ ॥

स Sa he यथा Yatha, as, उभयपात् Ubhayapât, a person with two feet whole व्रजन् Vrajan, walking रथ Rathah a carriage वा Vâ, or उभाभ्याम् चक्राभ्याम् Ubhâbhyam Chakrâbhyam, by both wheels. Vartamânah, going प्रतितिष्ठति Pratitisthati, gets on, is firmly established Evam, thus Asya, his, Yajñah, the sacrifice Pratitisthati, gets on Yajñam Pratitisthantam, the sacrifice, getting on Yajamânah, the sacrificer, Anu, consequently Pratitisthati, gets on. Sah, he, Istva, having sacrificed श्रेयान् Sreyân, holier, better Bhavati, becomes

5 As a man walking on two legs or a carriage moving on two wheels stands firm, so his sacrifice stands firm; and the sacrifice being well inaugurated, the sacrificer gets on, yes, having sacrificed, he becomes better —301

MADHVA'S COMMENTARY

The knowledge about the Apara Brahman,—the Christ—has been taught in the previous Khandas beginning with "Vâyu is verily the Destroyer, &c,"—"Prâna is Brahman." The present Khanda also deals with the same subject, and describes another method (vidyâ) of meditation on the Vâyu.

Now Yajña is a word which means generally "the rites &c, performed in a sacrifice. In other words it means ordinarily a sacrifice. But the very first mantra of this Khanda gives another meaning of this word Yajña means the purifier also not only a sacrifice but a sacrifier. Yajña thus is the name of Vâyu—the Redeemer, the Sacrifice. The Commentator shows this.

The Vâyu (the Christ) is the presiding deity of sacrifice, and is named also the sacrifice, and dwells in sacrifice.

It is in sacrifice and service that the Christ dwells. He is called the Priya bhritya or the beloved servant of God.

The word Yajña when meaning the purifier is derived from √ jña, 'to be pure'. यत्+ज्ञ=यज्ञ ॥ यत् is the present participle of √ या to move. He who moving (यत्) purifies (Jña)—He who by his passing purifies. The Commentator shows this as the Great Pass on.

Because he purifies by his passing, he is called Yajña, which is derived from the root jña 'to be pure', and yan "passing" 'moving along". Hence the Vâyu is called Yajña or the Purifier by-moving.

He has two feet, which have their foot stools in the speech and the mind (of the holy). His right foot rests in the mind, and the priest called Brahmâ (constantly) worships this foot. His left foot rests in the speech, and the three other priests the Hotri, &c, worship it.

(Brahmâ priest worships the foot resting in mind therefore his prayer is mental and not uttered. In a sacrifice, he sits *silent* and mentally enacts the whole sacrifice. He must not speak.)

Therefore from the commencement of the matin chant (Prâtar anuvâka) till the final recitation of Ârati (Paridhânîyâ) (he must keep silence, and worship silently). If Brahmâ utters speech (during this period) he causes the loss of one foot of sacrifice. The Vâyu is the sacrifice, and his symbolical sacrificial feet are the mind and the speech. Therefore, let Brahmâ become a muni (silent sage), meditating on the Vâyu and the Lord Hari.

The external sacrifice being a symbol of the Vâyu. If the Brahmâ priest speaks he injures, as if it were a foot of the Vâyu makes the Vâyu lame—makes the sacrifice imperfect. In an act of sacrifice—any occult rite—every priest must perform *strictly* to the latter the duty appertaining to his office. The duty of the Brahmâ priest is that of a Silent Watcher, he must not speak otherwise he *imperils* the whole ceremony.

Seventeenth Khanda

Mantra 1

प्रजापतिर्लोकानभ्यतपत्तेषां तप्यमानानाँ रसान्प्रावृहदग्निं पृथिव्या वायुमन्तरिक्षादादित्यं दिवः ॥ १ ॥

प्रजापति Prajâpati the Lord of creatures, the Lord Visnu लोकान् Lokân, the worlds, the physical the astral and the mental and the devas presiding over them अभ्यतपद् Abhyatapat, brooded over He cogitated 'are these the essence or the essence is something more subtle than these Devas' तेषाम् Tesâm, of them (the worlds) तप्यमानानाम् Tapyamânânam, so brooded over रसान् Rasân, essence something more refined प्राबृहद् Prâbrihat, he squeezed out, distilled Knew as the final conclusion अग्निम् Agnim, the Fire पृथिव्या Prithivyâ, from the earth or the Physical Plane Deva from the goddess of earth वायुम् Vâyum, the lower Vâyu, the breath in the nose अन्तरिक्षात् Antariksât, from the intermediate plane, आदित्यम् Âdityam, the sun दिवः Divah, from the Heaven

1 The Lord of creatures brooded over the world-lords, and from them thus brooded on He extracted their essences, Agni from the (goodess of) earth, Vâyu from the (god of the) intermediate plane and Âditya from the (god of) the heaven plane —302

MANTRA 2

स एतास्तिस्रो देवता अभ्यतपत्तासां तप्यमानानाꣳ रसा-न्प्रावृहदग्नेर्ऋचो वायोर्यजूꣳषि सामान्यादित्यात् ॥ २ ॥

स Sah, He, the Lord called Prajâpati एताः Etâh, these तिस्रः Tisrah, three देवता Devatâh, the shining ones अभ्यतपत् Abhyatapat brooded over distilled तासाम् Tâsâm, of them तप्यमानानाम् Tapyamânanâm, being brooded on रसान् Rasân, the essences, Prâbrihat extracted, squeezed out अग्नेः Agneh, from Agni ऋचः Richah the laws of the physical plane, the Rik laws Brahmâ, the Lord of the Riks वायोः Vâyoh from Vâyu, यजूंषि Yajumsi, the Yajus laws, the laws of the astral plane Śiva the Lord of the Yajus आदित्यात् Âdityât, from Aditya सामानि Sâmâni the Sâman laws the laws of the worlds of harmony, i e of the five higher planes beginning with Svar or heaven Vâyu (the Christ) the Lord of the higher planes

2 He brooded over these three devatas, and from them thus brooded on, He extracted their essences,—(Brahmâ the Lord of) the Riks from Agni, (Śiva the Lord of) the Yajusas from the (lower) Vâyu, and (the Chief Vâyu the Lord of) the Sâmans from Aditya —303

MANTRA 3

स एतां त्रयीं विद्यामभ्यतपत्तस्यास्तप्यमानाया रसान् प्रावृहद्भूरित्यृग्भ्यो भुवरिति यजुर्भ्यः स्वरिति सामभ्यः ॥३॥

स Sah He एताम् Etâm, these त्रयीम् विद्याम् Travîm vidyâm, the lords of the three Vedas Abhyatapat, brooded over Tasyâh tapyâmânâyâh râsân prâbrihat from them brooded on he extracted the essence भूः इति Bhûh iti, Bhûh thus The Boar called Bhûḥ ऋग्भ्य Rigbhyah, from (Brahmâ the Lord of) the Riks भुव इति Bhuvah iti, Bhuvah thus The Man-Lion called Bhuvah यजुर्भ्य Yajurbhyah, from (Śiva the Lord of) the Yajusas स्वर् इति Svar iti Śvah thus Kapila called Svar. सामभ्य Sâmabhyah from (Vâyu the Lord of) the Sâmans

3 He brooded over the deities of the threefold knowledge, and from them thus brooded on, he extracted their essences, Bhûḥ from (the lord of) the Riks, Bhuvah from (the lord of) the Yajusas, and Svar from (the lord of) the Sâmans —304

MANTRA 4

तद्यद्यृक्तो रिष्येद्भूः स्वाहेति गार्हपत्ये जुहुयादृचामेव तद्रसेनर्चां वीर्येणर्चां यज्ञस्य विरिष्टꣳ संदधाति ॥ ४ ॥

तत् Tat therefore यत् Yat, if ऋक्त Riktah through the Rik on account of the Rik रिष्येत् Risyet, is injured If the sacrifice is injured भूः स्वाहा इति Bhûḥ svâhâ iti, "Bhûh Svâhâ गार्हपत्ये Garhapatye in the Gârhapatya fire जुहुयात् Juhuyât, let him (Brahmâ) offer The Brahmâ priest should offer a libation to the Lord in the Gârhapatya fire with the words Bhuh Svâhâ meditating on the Boar manifestation ऋचाम् Richâm (of the Four faced Brahmâ the Lord) of the Riks एव Eva, even तत् Tat then रसेन rasena from the essence ऋचाम् Richâm, from the Riks वीर्येण Vîryena from the powerful (Boar) from the grace of the Boar ऋचाम् यज्ञस्य Richâm Yajñasya of the Riks of the sacrifice विरिष्टम् Viristim, injury संदधाति Samdadhâti, he (Brahmâ priest) cures

4 Therefore if the sacrifice is defective from the Rik side, let the Brahmâ priest offer a libation in the Gârhapatya fire, saying, Bhuh Svâhâ Thus he cures through the essence of (Brahmâ the Lord of) the Riks, and through the grace (of the Boar the Overlord of) the Riks, any defect in the sacrifice on account of the Riks —305

MANTRA 5

अथ यदि यजुष्टो रिष्येद्भुवः स्वाहेति दक्षिणाग्नौ जुहुयाद्यजुषामेव तद्रसेन यजुषां वीर्येण यजुषां यज्ञस्य विरिष्टꣳ संदधाति ॥५॥

अथ Atha now Yadi if यजुष्ट Yajustah through the Yajus Risyeta, is injured भुव स्वाहा Bhuvah Svâhâ Iti, thus दक्षिणाग्नौ Daksinâgnau, in the Daksina fire. Juhuyât, let him offer a libation यजुषाम् एव तत् रसेन Yajusâm eva tat rasena,

then even through the essence of Śiva the Lord of the Yajus laws यजुषाम् वीर्येण Yajusâm Viryena, through the grace of (the Man-Lion the Over-lord) of Yajus यजुषाम् Yajusâm, of the Yajus यज्ञस्य Yajñasya, of the sacrifice Viristim Sandadhâti, he cures the defect

5. Therefore if the sacrifice is defective from the Yajus side, let him offer a libation in the Dakṣiṇa fire, saying, Bhuvaḥ Svâhâ Thus he cures through the essence of (Śiva the Lord of) the Yajus, and through the grace of (the Man-Lion the Over-lord of) the Yajus, (any) defect in the sacrifice on account of the Yajus.—306.

MANTRA 6

अथ यदि सामतो रिष्येत्स्वः स्वाहेत्याहवनीये जुहुयात्साम्नामेव तद्रसेन साम्नां वीर्येण साम्नां यज्ञस्य विरिष्टꣳ संदधाति ॥६॥

Atha, now Yadi, if सामत Sâmatah, on account of the Sâman Risyeta, is injured स्व स्वाहा Svah Svâhâ, iti thus आहवनीये Âhavanîye in the Âhavanîya fire Juhuyât, let him offer a libation साम्नाम् एव तद्रसेन Sâmnâm eva tad rasena, through the essence of Vâyu the Lord of the Sâmans, साम्नाम् वीर्येण Sâmnâm Viryena through the grace of Kapila the Over-lord of Sâmans. Sâmnâm Yajñasya viristim sandadhâti, he cures the defect of the sacrifice arising from the Sâman.

6 Now if the sacrifice is defective from the side of the Sâman, let him offer a libation in the Âhavanîya fire, saying Svaḥ Svâhâ Thus he cures through the essence of (Vâyu the lord of) the Sâmans, and through the grace of (Kapila the Over-lord of) the Sâmans (any) defect in the sacrifice on account of the Sâmans —307

Note — The Kapila mentioned here is an incarnation of Visnu, and should not be confounded with the founder of the atheistic Sânkhya The Lord as Kapila showed out the type of the highest Man, the Lord as Nṛisimha (Man-Lion) showed out the type of the highest astral entity, and he as Varaha (the Boar) is the type of the highest animal or the physical type Bhûh, Bhuvah and Svah represent the three planes, as well as typify the highest types of organised beings peculiar to those planes

MANTRA 7

तद्यथा लवणेन सुवर्णꣳ संदध्यात्सुवर्णेन रजतꣳ रजतेन त्रपु त्रपुणा सीसꣳ सीसेन लोहं लोहेन दारु दारु चर्मणा ॥७॥

तत् Tat, that यथा Yathâ, as लवणेन Lavaṇena with the salt with the borax सुवर्णम् Suvarṇam, the gold. संदध्यात् Sandadhyât, (a goldsmith) may cure सुवर्णेन

Suvarnena, with gold रजत Rajatam, the silver Rajatena, with silver त्रपु Trapu, tin Trapuna, with tin सीस Sisam the lead Sisena, with lead लोह Loham, the iron Lohena, with the iron दारु Daruh the wood दारु Daruh, the wood चर्मणा Charmana, with leather

7 As (the goldsmith) cures (softens, or removes the impurities of) gold by means of borax, and silver by means of gold, and tin by means of silver, and lead by means of tin, and iron by means of lead, and wood by means of iron, or also by means of leather —308

MANTRA 8

एवमेषां लोकानामासां देवतानामस्यास्त्रय्या विद्याया वीर्येण यज्ञस्य विरिष्टꣳ संदधाति भेषजकृतो ह वा एष यज्ञो यत्रैवंविद्ब्रह्मा भवति ॥ ८ ॥

एवं Evam, thus एषाम् Esâm, of these लोकानाम् Lokanâm of the worlds, the physical astral &c आसाम् Âsâm, of those देवतानाम् Devatânâm, of the Devas, Agni &c अस्याः Asyâh, of this त्रय्याः Trayyâh of the threefold विद्यायाः Vidyâyâh of the knowledge, i e Brahmâ, Śiva and Vâyu वीर्येण Viryena, by the Powerful, by the Best having the names of Bhûh &c, by the Lord, by the grace of the Lord of the Almighty यज्ञस्य विरिष्टम् संदधाति Yajñasya Viristim Sandadhâti, (The Brahmâ priest) cures the defect of the sacrifice भेषजकृत Bhesaja Kritah, performed by a physician, well done ह वै Ha vai, indeed Esa Yajñah yatra evam-vid Brahmâ bhavati this sacrifice, where there is a Brahmâ priest who knows thus

8 Thus does (the Brahmâ priest) cure the defect of the sacrifice by means of these World-lords, by these Devatâs, by means of the Lords of the threefold knowledge, and by the grace of the Almighty That sacrifice is well-done where there is a Brahmâ priest who knows thus —309

MANTRA 9 AND 10

एष ह वा उदक्प्रवणो यज्ञो यत्रैवंविद्ब्रह्मा भवत्येवंविदꣳ ह वा एषा ब्रह्माणमनु गाथा यतो यत आवर्तते तत्तद्गच्छति ॥९॥

मानवो ब्रह्मैवैक ऋत्विक्कुरूनश्वाभिरक्षत्येवंविद्ध वै ब्रह्मा यज्ञं यजमानꣳ सर्वाꣳश्चर्त्विजोऽभिरक्षति तस्मादेवंविदमेव ब्रह्माणं कुर्वीत नानेवंविदं नानेवंविदम् ॥ १० ॥

इति सप्तदशः खण्डः ॥ १७ ॥ इति चतुर्थः प्रपाठकः ॥ ४ ॥

एष Esaḥ, this ह वै Ha vai, indeed उदक् प्रवण Udak-pravanah, inclined towards the north, going towards the higher world, carrying the sacrifice to the udak or the higher planes यज्ञ Yajñah, the sacrifice. Yatra, where. Evam vit, thus knowing. Brahmâ, the Brahmâ priest Bhavati, is. Evam-vidam about, thus knowing Ha vai, indeed Esa gâthâ, this gâthâ. Brahmânam, the Brahmâ priest Anu, regarding यतः यतः Yatah, Yatah, from what what, from whatsoever place, owing to the defect of the sacrifice आवर्तते Âvartate, falls back. तत् तत् Tat, tat, there there, thither. गच्छति Gachchhati, goes (through the help of Brahmâ priest) मानव Mânavah, the man, the devotee, the sacrificer ब्रह्मा Brahmâ, the Brahmâ priest. एव Eva, alone. एक Eka, one. ऋत्विक् Ritvik, the priest कुरून् Kurûn, the performers, the sacrificer and the other priests अश्वा Aśvâ, the quick-witted आशु Quick, plus वा Va, wit Âśu+va=aśva, quick-witted अभिरक्षति Abhiraksati, thoroughly protects एवंविद् Evam vid, thus knowing ह वै Ha vai, verily, indeed ब्रह्मा Brahmâ, the Brahmâ priest यज्ञ Yajñam, the sacrifice यजमानम् Yajamânam, the sacrificer. सर्वान् च ऋत्विज Sarvân cha ritvijah, and all the priests अभिरक्षति Abhiraksati, protects. तस्मात् Tasmât, therefore Evam-vidam eva thus knowing alone Brahmânam, the Brahmâ. कुर्वीत Kurvita, appoint न Na, not. अनेवंविदम् An-evam-vidam, not thus knowing

9 & 10. That sacrifice verily is upward carrying in which there is a Brahmâ priest who knows thus And with regard to such a Brahmâ priest there is the following Gâthâ.—

"From wherever it falls back, thither (through the help of such Brahmâ) goes the man The Brahmâ alone is the One priest He the quick-witted saves all the other performers (of sacrifice)"

A Brahmâ priest who knows this saves the sacrifice, the sacrificer and all the other priests Therefore, let a man make him who knows this his Brahmâ priest, not one who does not know it, who does not know it —310, 311.

MADHVA'S COMMENTARY.

If the sacrificial priests Brahmâ &c break the rule of their office, thus if the Brahmâ speaks, during the performance of the sacrifice or the Hotri &c fail to recite Mantras, or recite them wrongly, the sacrifice is imperfect To complete it, the Vyâhriti Homa is enjoined as a penance This is done by offering oblations in the fire, reciting the Mantras Om Bhûh Svâhâ, Om Bhuvah Svâhâ, Om Svah Svâhâ The present Khanda glorifies these Vyâhrities, and shows why they are so efficacious.

Thus it is in the same —"The essences of the three worlds (the Earth, the Intermediate Region, and the Heaven), are the Fire (Agni Deva), the Lower Vâyu (the Deva of Passion &c), and the Sun (the Deva of Mind),

"Brahma the presiding deity of the Rig Veda (the physical sciences) is said to be the essence of Agni, while Hara (Śiva) the presiding deity of the Yajur Veda (the science of the Astral plane) is the essence of the Lower Vayu, while the chief Vâyu the presiding deity of the Sama Veda (the science of the mental Plane and Harmony) is said to be the essence of Sûrya. The essence of Brahmâ is Bhûh and (the Lord Viṣnu as) the Varâha Incarnation, the essence of Śiva is Bhuvah (the Lord Visnu as) the Simha Incarnation, the Essence of Vayu is Svah (the Lord Visnu as) the Kapila Incarnation.

(In fact Bhûh Bhuvah and Svah are the names of the three incarnations of the Lord—namely the Boar, the Man Lion and Kapila.)

"The Brahmâ priest, knowing thus (that the three Vyâhritis Bhûh etc. are the names of the Lord) should protect from injury all the priests by offering oblations in the fire with the Vyâhritis because (they are the names of the Lord). Let every Brahma priest be thus knowing." Thus it is in the same (book already quoted).

The phrase udak pravanah in mantra 9 means "inclined upwards, 'going to the higher worlds."

The commentator next explains the gâthâ given in that mantra namely यतो यत आवर्तते तत् तद् गच्छति मानवो ब्रह्मैवर्त्विक् कुरून् अश्वाभि रक्षति. He first takes up the phrase yato yata âvartate tat tad gachchhati mânavah.

Owing to faulty performance of a sacrifice from whatever particular place one comes back (unsuccessful) to that very place he goes with (the help of a) Brahma priest who knows this (Vyâhriti Homa).

Note. The particular position aimed at by the sacrifice becomes lost owing to the wrong performance of the rite. This defect however is remedied by the learned Brahmâ priest.

That Brahma alone is the one priest who protects the actors (Kurûn= performers of a sacrifice, the sacrificer as well as the other officiating priests).

The "aśvâ is the quick intelligenced" the intuitional person.' (It does not mean 'a mare' here).

The word aśva is derived from the root vâ 'to go', with the prefix aśu quick. It therefore means the quick moving. The word going always has the secondary meaning of understanding also (gati=avagati). 'The quick moving = the quick understanding.'

Says an objecter आशु+वा=आशुवा and not अश्वा. How do you shorten the आ into अ and elide the उ of शु? To answer this the Commentator quotes the following Sûtra —

'There is optionally the elision of the long vowel of the visarga, and the rest.' It is by applying this sûtra that the long vowel is shortened, and the उ is elided and thus we get the noun अश्वा meaning "the quick intelligenced, 'the wise.

FIFTH ADHYÂYA

FIRST KHANDA.

MANTRA 1

ॐ यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च ह वै श्रेष्ठश्च भवति प्राणो वाव ज्येष्ठश्च श्रेष्ठश्च ॥ १ ॥

यः Yah, who. ह Ha वै Vai, expletives. ज्येष्ठम् Jyestham, the oldest च Cha, and श्रेष्ठम् Srestham, the best च Cha, and वेद Veda, knows ज्येष्ठ Jyesthah, the oldest. श्रेष्ठ Sresthah, best भवति Bhavati, becomes. प्राणः Prāṇah, the Prâṇa, the Principal Prâṇa

Note—In subsequent parts, words like च, ह, वै, will not be translated Similarly words which occur several times, in the same or connected mantras, will be translated only once.

1 He who knows verily the Oldest and the Best becomes himself the oldest and the best (among his peers) The Chief Prâṇa is indeed the Oldest and the Best—312

Note—This praises the Prâṇa and Knowledge of Prâṇa (the Christ), thus showing that Prâṇic Knowledge is very essential

MANTRA 2

यो ह वै वसिष्ठं वेद वसिष्ठो ह स्वानां भवति वाग्वाव वसिष्ठः ॥ २ ॥

यः Yah, who Ha, vai वसिष्ठम् Vasistham, the best of the dwellers or residents Veda, knows स्वानाम् Svānām, among his own people वाक् Vāk, the speech, the Agni.

2 He who verily knows the Best of the Dwellers, becomes himself the best of the residents among his own people. (The Prâṇa working through) Agni is indeed the Best of the Dwellers—313

Note—By speech is meant the Prâṇa as indwelling in Speech, i e, in Agni the god of speech

MANTRA 3

यो ह वै प्रतिष्ठां वेद प्रति ह तिष्ठत्यस्मिंश्च लोकेऽमुष्मिंश्च चक्षुर्वाव प्रतिष्ठा ॥ ३ ॥

प्रतिष्ठाम् Pratisthâm the firm support or firm rest प्रति तिष्ठति Prati Tisthati, becomes firm, remains firm अस्मिन् लोके Asmin Loke, in this world अमुष्मिन् Amusmin, in that (world) the next world चक्षुः Chaksuh, the eye, the Sun, the presiding deity of the eye

Note —By eye is meant the Prâna as indwelling in the eye i e in Sûrya the Deva of the eye

3 He who knows the Firm Stay, stays firmly (as he desires, either) in this world or in the next (The Prâna working through) the Sûrya is indeed the Firm Stay —314

MANTRA 4

यो ह वै संपदं वेद सꣳहास्मै कामाः पद्यन्ते दैवाश्च मानुषाश्च श्रोत्रं वाव संपत् ॥ ४ ॥

संपदम् Sampadam, success अस्मै Asmai, to him कामाः Kâmâh, desires, objects of desire संपद्यन्ते Sampadyante, succeed दैवाः Daivâh the divine, मानुषाः Mânusâh, the human श्रोत्रम् Srotram the ear Indra the god of ear

4 He who knows the Success, succeeds in (getting all) his desires, both divine and human The (Prâna working through) Indra indeed is the success —315

MANTRA 5

यो ह वा आयतनं वेदायतनꣳह स्वानां भवति मनो ह वा आयतनम् ॥ ५ ॥

आयतनम् Âyatanam, the home, the refuge स्वानाम् Svânâm, to his people मनस् Manas, the mind, Rudra

5 He who verily knows the Refuge, becomes a refuge of his people (The Prâna working through) Rudra is indeed the Refuge —316

MANTRA 6

अथ ह प्राणा अहꣳश्रेयसि व्यूदिरेऽहꣳ श्रेयानस्म्यहꣳ श्रेयानस्मीति ॥ ६ ॥

अथ Atha, now प्राणाः Prânâh the senses the devas of the senses अहं श्रेयसि Aham Sreyasi, in (the matter of) I the better namely, as regards who was the best व्यूदिरे Vyûdire, quarrelled अहम् Aham, I श्रेयान् Sreyân, better, अस्मि Asmi, am

6 The (devas of the) senses quarrelled together as to who was the best, saying, 'I am the best, I am the best'—317

MANTRA 7

ते ह प्राणाः प्रजापतिं पितरमेत्योचुर्भगवन्को नः श्रेष्ठ इति तान्होवाच यस्मिन्व उत्क्रान्ते शरीरं पापिष्ठतरमिव दृश्येत स वः श्रेष्ठ इति ॥ ७ ॥

ते Te, they. प्राणाः Prāṇāh, the sense devas प्रजापतिम् Prajāpatim, to the Lord of creatures Nārāyana. पितरम् Pitaram, the Father. एत्य Etya, going. ऊचुः Ūchuh, said भगवन् Bhagavan, Sir, Lord. कः Kah, who. नः Nah, amongst us. श्रेष्ठः Śresthah, the best इति Iti, thus तान् Tān, them. उवाच Uvācha, he said. यस्मिन् Yasmin, in whom, on whose. वै Vai, verily. उत्क्रान्ते Utkrānte, on departure. इदम् Idam, this शरीरं Sarīram, body, the Brahmā's body. पापिष्ठतरम् Pāpisthataram, worse than the worst, like a corpse. इव Iva, like. दृश्येत Driśyeta, is seen, may seem. स Sa, he. वः Vah, among you श्रेष्ठः Śresthah, the best.

7. The (devas of the) senses went to God the Father, and said, "Lord! who is the best of us?" He said to them, "He, by whose departure this body (of Brahmâ) would seem like a corpse, he is the best of you" —318

Note —The experiment is performed on the First Male—Brahma the Adam Kadmon—the Paradigmatic Man

MANTRA 8

सा ह वागुच्चक्राम सा संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते मज्जीवितुमिति यथा कला अवदन्तः प्राणन्तः प्राणेन पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रविवेश ह वाक् ॥ ८ ॥

सा Sa, she Ha. वाक् Vak, the Speech. Agni उच्चक्राम Uchchakrāma, went away, departed. सा Sa, she. संवत्सरम् Samvatsaram, for a year प्रोष्य Prosya, being absent, having sojourned पर्येत्य Paryetya returning, coming round; going round (to other prānas who were in the body) उवाच Uvācha, said कथम् Katham, how अशकत Aśakata, have you been able ऋते Rite, without मत् Mat, me जीवितुम् Jivitum, to live इति Iti, thus यथा Yathā, as. अकला Akalāh, the mute अवदन्त Avadantah, not speaking प्राणन्त Prānantah, breathing प्राणेन Prānena, with the breath पश्यन्त Paśyantah, seeing चक्षुषा Chaksusāh, with the eye शृण्वन्त Śrinvantah, hearing श्रोत्रेण Śrotrena, with the ear. ध्यायन्त Dhyāyantah, thinking मनसा Manasā, with the brain. एव Evam, thus. Iti प्रविवेश Praviveśa, entered (into that body) ह Ha, then वाक् Vāk, the speech

8 Then the (deva of) Speech went out, and remaining absent for a year (came back and) going round (to the other

prâṇas) said "How did you manage to live without me?" (They said): "As mute people do not speak, but breathe with the lungs, see with the eye, hear with the ear, think with the brain. Thus we lived" Then the Speech (knowing that he was not the best) re-entered that body.—319.

MANTRA 9

चक्षुर्होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते मज्जीवितुमिति यथान्धा अपश्यन्तः प्राणन्तः प्राणेन वदन्तो वाचा शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रविवेश ह चक्षुः ॥ ९

चक्षुः Chaksuh, the eye, the deva of the eye Ha &c the same as in the last अन्धा Andhâh, the blind अपश्यन्त Apaśyantah, not seeing वदन्तः Vadantah, speaking वाचा Vâchâ, with the speech.

9 Then the (deva of) Sight went out, and remaining absent for a year, (came back and) going round (to the other senses) said "How did you manage to live without me?" They replied 'As blind people do not see, but breathe with the organ of breathing, speak with the organ of speech, hear with the ear, think with the mind Thus we lived." Then the Sight re-entered the body —320

MANTRA 10

श्रोत्रंहोच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते मज्जीवितुमिति यथा बधिरा अशृण्वन्तः प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा ध्यायन्तो मनसैवमिति प्रविवेश ह श्रोत्रम् ॥ १० ॥

श्रोत्रम् Śrotrâm, the ear hearing the god of hearing. बधिरा. Badhirâh, the deaf. अशृण्वन्तः Aśriṇvantah, not hearing

10 Then the (deva of) Hearing went out, and remaining absent for a year, (came back and) going round to the other senses, said "How did you manage to live without me?" They replied 'As deaf people do not hear, but breathe with the organ of breathing, speak with the organ of speech, see with the eye, think with the mind Thus we lived." Then the Hearing re-entered the body —321.

MANTRA 11

मनो होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकततें मज्जीवितुमिति यथा बाला अमनसः प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेणैवमिति प्रविवेश ह मनः ॥ ११ ॥

मनस् Manas, the mind. The Deva of mind बालाः Balâh, children under six months अमनसः Amanasah, mindless: without the functioning of the Rudra-presided mind, though the Prânic mind, is active

11 Then the (deva of) Mind went out and remaining absent for a year, came back and going round to the other senses, said: "How did you manage to live without me?" They replied:—"As children, do not think but breathe with the organ of breath, speak with the organ of speech, see with the eye, hear with the ear. Thus we lived." Then the Mind re-entered the body —322.

MANTRA 12

अथ ह प्राण उच्चिक्रमिषन्स यथासुहयः पड्वीशशंकून्संखिदेदेव मितरान्प्राणान्समखिदत्तंहाभि समेत्योचुर्भगवन्नेधि त्वं नः श्रेष्ठोऽसि मोत्क्रमीरिति ॥ १२ ॥

अथ Atha, now ह Ha, then, when the inferiority of all was thus proved प्राण. Pranah, the Chief Breath. उच्चिक्रमिषन् Uchchikramisan, wishing to go out स Sa, he. यथा Yatha, as सुहय Suhayah, a spirited horse पड्वीश Patvîśa, the controller (isa) of the clever (paṭu) *i.e.*, the restrainer of the spirited animal, *i.e.*, the tether-pegs Max Müller translates padvîśa by fetter शङ्कून् Sañkûn, the pegs (to which his feet are tethered) संखिदेत् Sahkhidet, might tear up (when some one trying to test him, rides on him and whips him). एव Evam, thus इतरान् Itaran, the others प्राणान् Pranân, the senses समखिदत् Samakhidat, tore up तं Tam, him (the Chief Prana) ह Ha then अभिसमेत्य Abhisametya, coming round (to him) ऊचुः Ûchuh, said भगवन् Bhagavan, Sir, Lord एधि Edhi, be ye (great) त्वं Tvam, thou. नः Nah, amongst us श्रेष्ठ Śresthah, the Best असि Asi, art मा Mâ do not उत्क्रमीः Utkramih, go out (of this body)

12 Now the Chief Breath wanted to go out, as a spirited horse tears up the strong pegs (to which he is tethered), thus he tore up the other sense-devas (from their

seats). Then they came round to him and said :—"Lord, be thou (ever great). Thou art the best amongst us Do not depart from this body."—323.

MANTRA 13

अथ हैनं वागुवाच यदहं वसिष्ठोऽस्मि त्वं तद्वसिष्ठोऽसीत्यथ हैनं चक्षुरुवाच यदहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठासीति ॥ १३ ॥

अथ Atha, then ह Ha एनम् Enam, to him (the Chief Prâṇa). वाक् Vâk, speech. उवाच Uvâcha, said यत् Yat, what, if. अहम् Aham, I वसिष्ठ Vasisṭhah : the best of the dwellers. त्वम् Tvam, thou तत् Tat, that, Vasisthah. असि Asi, art thou Iti, thus. चक्षु Chaksuh, the sight प्रतिष्ठा Pratisthâ, the firm stay

13 Then the Speech (Agni) said to him : "What makes me the best of the Dwellers is Thy power because Thou art the Best of the Dwellers" Then the Sight (Sûrya) said to him —"What makes me the firm stay, is Thy power, because Thou art the Best Stay."—324.

MANTRA 14.

अथ हैनꣳ श्रोत्रमुवाच यदहꣳ संपदास्मि त्वं तत्संपदसीत्यथ हैनं मन उवाच यदहमायतनमास्मि त्वं तदायतनमसीति ॥१४॥

श्रोत्रम् Śrotram, Hearing, Indra. सम्पद् Sampad, Success मनस् Manas, Mind, आयतनम् Ayatanam, the refuge.

14 Then the Hearing (Indra) said to him : "What makes me the Successful, is Thy power; for Thou art the Successful" Then the Mind (Rudra) said to him :—"What makes me the Refuge, is thy power, for thou art the Refuge"—325.

MANTRA 15.

न वै वाचो न चक्षूꣳषि न श्रोत्राणि न मनाꣳसीत्याचक्षते प्राणा इत्येवाचक्षते प्राणो ह्येवैतानि सर्वाणि भवन्ति ॥ १५ ॥

इति प्रथमः खण्डः ॥ १ ॥

न Na, not. वै Vai, verily वाच Vâchah, the speeches Na, not. चक्षूंषि Chaksumsi, the sights Na, not श्रोत्राणि Śrotrâṇi, the Hearings Na, not मनांसि Manamsi, the minds इति Iti, thus. आचक्षते Âchaksate, say the wise. The wise do not say ' the Speeches or Sights or Hearings or Mind ; they say

Prânas." They use the general word Prâṇa to represent the activity of all the senses: for they know that it is Prâna that controls and works through all the senses प्राणा. Prâṇah, the Prâṇas इति Iti, thus एव Eva, even. आचक्षते Âchaksate, they say. प्राण. Prâṇah, the Prâna हि Hi, because, therefore एव Eva, even. एतानि Etâni, these; सर्वाणि Sarvâni, all. भवन्ति Bhavanti, are.

15. The wise do not call them the Speeches, the Sights the Hearings, the Minds; but they call them Prâṇas. The Prâṇa verily is all these.—326.

SECOND KHANDA.

MANTRA 1.

स होवाच किं मेऽन्नं भविष्यतीति यत्किंचिदिदमा श्वभ्य आ शकुनिभ्य इति होचुस्तद्वा एतदनस्यान्नमनो ह वै नाम प्रत्यक्षं न ह वा एवंविदि किंचनानन्नं भवतीति ॥ १ ॥

स Sa, he (the Chief Prâna). ह Ha उवाच Uvâcha, said किं Kim, what. मे Me, for me अन्नम् Annam, food भविष्यति Bhavisyati, will be इति Iti, thus. यत् Yat, what किंचित् Kimchit, soever इदम् Idam, this. आ Â from, up to. श्वभ्य Svabhyah, to the dogs. आ Â, up to शकुनिभ्य Sakunibhyah, the birds. इति Iti thus Ha ऊचुः Ûchuh, they said. तत् Tat, that वै Vai, verily. एतत् Etat, this अनस्य Anasya, of the Ana: the Chief Prâṇa. अन्नम् Annam, the food अनः Anah, the Ana, the Chief Prana, ह वै Ha vai, नाम Nâma, indeed प्रत्यक्षम् Pratyaksam, in every (prati) sense (aksa) He dwells in all the senses, therefore Prâṇa is called Pratyaksa "in every sense" Na, not. ह Ha, verily. वै Vai, indeed. एवंविदि Evamvidi, to one who knows thus किंचन Kiñchana, anything, (that the Prâna is All-Eater) अनन्नम् An-annam, non-food. भवति Bhavati, becomes This primarily applies to Rudra, who is the best knower of Prâṇa, and hence the All-Eater, namely the great Destroyer.

1. Prâṇa said· "What shall be my food?" They answered: "All that there exists even unto dogs and birds." Therefore this is food for Ana Ana is verily called the Pratyakṣa (the dweller in all the senses) To him who knows Ana thus, there is nothing that is not food.—327.

Note—Prâna said "Your praises, O Devas! are not sufficient You must make Pûjâ to me with food and drink also. Now what is the food that you are going to offer to me?" Devas said· "What food can we offer thee to whom every breathing thing is food? Every being down to dogs and birds are thy food. All animals are food of the Ana—the breather."

MANTRA 2

स होवाच किं मे वासो भविष्यतीत्याप इति होचुस्तस्माद्वा एतदशिष्यन्तः पुरस्ताच्चोपरिष्टाच्चाद्भिः परिदधति लम्भुको ह वासो भवत्यनग्नो ह भवति ॥ २ ॥

स Sa, he उवाच Uvâcha, said किं Kim, what मे Me, for me वास Vâsah, dress भविष्यति Bhavisyati shall be इति Iti, thus आप Âpah water (drink by all living beings) इति Iti, thus ह Ha ऊचु Ûchuh, they said तस्मात् Tasmât, therefore because the waters are the dress of Prâna वै Vai verily एतत् Etat, this *food* अशिष्यन्त Aśisyantah, when eating, when they go to eat and when they finish eating पुरस्तात् Purastât before Cha, and उपरिष्टात् Uparistât, after अद्भि Adbhih with waters परिदधति Paridadhati they surround they dress, they clothe लम्भुक Lambhukah obtainer, gainer Ha, indeed वास Vâsah, of (heavenly) garment भवति Bhavati becomes अनग्न Ânagnah, not naked Ha Bhavati becomes

2 He said "What shall be my dress?" They answered "All the waters that animals drink" Therefore when the wise people are going to eat food, they surround it before and after with water (A person who thus sips water thinking that it is the dress of Prâna) gains divine dress and is never naked (here or hereafter) —328

Note —Because all the waters drunk by living beings go to clothe the Prâna therefore, those learned in Sacred Scriptures consciously clothe the Prâna by the process of Âposana It is sipping a small quantity of water before commencing to eat and similarly when one finishes eating The process is called Âposana or gandûsa

MANTRA 3

तद्धैतत्सत्यकामो जाबालो गोश्रुतये वैयाघ्रपद्यायोक्त्वोवाच यद्यप्येनच्छुष्काय स्थाणवे ब्रूयाज्जायेरन्नेवास्मिञ्छाखाः प्ररोहेयुः पलाशानीति ॥ ३ ॥

तत् Tat, that ह Ha एतत् Etat, this science of Prâna सत्यकाम जाबाल Satyakâmah Jâbâlah गोश्रुतये Gośrutaye to Gośruti वैयाघ्रपद्याय Vaiyâghrapadyâya, son of Vyâghrapâda उक्त्वा Uktvâ having said उवाच Uvâcha said *i e* told its fruit thus यदि Yadi if अपि Api, even एतत् Etat, this (science of Prâna) शुष्काय Suskâya, to the dry स्थाणवे Sthânave, to the post, stick ब्रूयात् Brûyât, (one) may tell जायेरन् Jâyeran would sprout up, grow एव Eva, even अस्मिन् Asmin, in it शाखा Sâkhâh branches प्ररोहेयु Praroheyuh, would spring up पलाशानि Palâśâni, leaves. Iti thus,

3 Satyakâma Jâbâla having taught this (occult science) to Gosruti son of Vyâghrapada, said —"If one were to tell this science to a dry stick even, verily there would grow in it branches, and spring out leaves"—329

Note Even a dry as-dust philosopher on learning this science of Christ love becomes rejuvenated—such is the life-giving power of the Prâna—the Lord of Life

MANTRA 4

अथ यदि महज्जिगमिषेदमावास्यायां दीक्षित्वा पौर्णमास्यां रात्रौ सर्वौषधस्य मन्थं दधिमधुनोरुपमथ्य ज्येष्ठाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत् ॥ ४ ॥

अथ Atha now यदि Yadi if महत् Mahat, greatness (as regards this visible or invisible world) जिगमिषेत् Jigamiset wishes to obtain अमावास्यायाम् Amâvâsyâyam, on the day of the new moon दीक्षित्वा Diksitvâ, performing preparatory rite (for a fortnight, such as living on spare diet of milk &c keeping vows etc) पौर्णमास्यां रात्रौ Paurnamasyam râtrau on the night of the full moon सर्वौषधस्य Sarvausadhasya, of all herbs i e of the ten kinds of grain, rice barley &c मन्थम् Mantham, paste powder mash दधि-मधुनो Dadhi madhunoh, in curd and honey उपमथ्य Upamathya stirring, mixing ज्येष्ठाय श्रेष्ठाय स्वाहा Jyesthâya śresthaya svaha, with the mantra 'Svaha to the oldest and the best' Iti, thus अग्नौ Agnau, in the fire आज्यस्य Âjyasya of the ghee the paste refined with ghee हुत्वा Hutva having offered as oblation मन्थे Manthe, in the paste संपातम् Sampâtam throwing अवनयेत् Avanayet, let him do

4 Now if one wishes to obtain greatness, let him commence the preparatory rite on the day of the new moon (and having kept the rules for a fortnight) prepare on the night of the full moon a paste of the ten kinds of grains, and mixing it with curd, honey and ghee, offer it into the fire reciting "Svâhâ to the Oldest and the Best" After that let him (scrape the mixture sticking to the ladle), and throw it into (the vessel containing) the paste —330

Note—The offering is called mantha (to stir to churn) because first a flour is made of ten kinds of corn rice barley &c (technically called sarvausadha) and then it is mixed with curd and honey and well stirred The churning ceases when the paste rises becomes spongy Then ghee is poured into it Taking a ladle (sruva) full of this mixture it is offered into the fire with the mantra Om Jyesthâya Śresthâya Svahâ Then the ladle is cleansed and the mixture in it put into the vessel containing the paste Similarly four other oblations are thrown into the fire with four mantras as given below

MANTRA 5

वसिष्ठाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत्प्रतिष्ठायै स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत्संपदे स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेदायतनाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत् ॥ ५ ॥

वसिष्ठाय स्वाहा Vasisthaya Svaha "Svâhâ, to the best of the settlers." Iti agnau, thus in fire Âjyasya, hutvâ, having offered the paste mixed with ghee Manthe sampâtam avanayet, let him throw the remains sticking to the ladle into the vessel containing the paste Similarly offerings are to be made to Pratistha, to Sampad, and to Âyatana

5 In the same manner let him offer the mixture to the fire, saying "Svâhâ to the Best of the Dwellers" After that let him throw the ladle-scraping into the mantha-vessel. In the same manner let him offer the mixture to the fire, saying "Svâhâ to the Firm Stay." After that let him throw the ladle-scraping into the mantha-vessel. In the same manner let him offer the mixture to the fire saying "Svâhâ to Success" After that let him throw the ladle-scraping into the paste-vessel. In the same manner let him offer the mixture to the fire saying "Svâhâ to the Refuge." After that let him throw the ladle-scraping in to the mantha-vessel —331.

Note—There are *five* oblations to be given into the fire. This would show the quantity of paste to be prepared The paste which remains after this *homa*, is to be eaten by the sacrificer with the mantras next given.

MANTRA 6

अथ प्रतिसृप्याञ्जलौ मन्थमाधाय जपत्यमो नामास्यमा हि ते सर्वमिदꣳस हि ज्येष्ठः श्रेष्ठो राजाधिपतिः स मा ज्यैष्ठ्यꣳराज्यमाधिपत्यं गमयत्वहमेवेदꣳ सर्वमसानीति ॥ ६ ॥

अथ Atha, then after the homa प्रतिसृप्य Pratisripya, throwing a *little* (of the remaining paste into the fire) अञ्जलौ Añjalau, in the hands in the hollow of the hands. मन्थम Mantham, the paste आधाय Âdhaya, placing. जपति Japati, he recites, let him recite (and bow to the Deity of Sacrifice) saying अम Amah, Ama, नाम असि Nâma asi, thou art by name अमः Amâh, immeasurable, infinite.

हि Hi, because ते Te thy सर्वं Sarvam, all इदम् Idam this The whole of this universe is no measure of thee Or अमा हि ते सर्व इदम् may mean ' all this verily dwells with thee In this sense अमा does not mean ' measureless ' but 'those who dwell together ' those who are close together स Sah, he the Chief Prāṇa हि Hi, because ज्येष्ठ Jyesthah, the oldest in age श्रेष्ठ Śresthah the best (in qualities) राजा Rājā the king the delight giver अधिपति Adhipatih, the over-lord, sovereign, the great protector स Sa, he मा Ma, me ज्यैष्ठ्यम् Jyaisthyam, the condition of being the oldest श्रैष्ठ्यम् Śraisthyam, the state of being the best राज्यम् Rājyam, royalty आधिपत्यम् Ādhipatyam, sovereignty गमयति Gamayati, make, carry, may he lead to give अहम् Aham I एव Eva, indeed इदम् Idam, this सर्वम् Sarvam, all असानि Asāni, may I bring under control, may I become

6 Then throwing a little (paste into the fire), he places the rest in the hollow of his palm, and recites "Thou (Prāṇa) art named Ama (Measureless) because all this is no measure of thee Because thou art the oldest, the best, the king, the sovereign, lead me to the state of becoming the oldest, the best, the king, the sovereign (among my peers) May I become (or control) all this "—332

MANTRA 7

अथ खल्वेतयर्चा पच्छ आचामति तत्सवितुर्वृणीमह इत्याचामति वयं देवस्य भोजनमित्याचामति श्रेष्ठꣳ सर्वधातममित्याचामति तुरं भगस्य धीमहीति सर्वं पिबति ॥ ७ ॥

अथ Then after finishing the above japa खलु Khalu, indeed एतया Etayā, with the following ऋचा Richa, with the rik पच्छ Pachchhah at every line of the stanza at the end of each Pada of the stanza आचामति Āchāmati he swallows let him swallow the paste तत् सवितु वृणीमहे Tat Savituh Vrinimahe, we obtain from the Creator Iti thus Āchāmati may he swallow वयम् Vayam, we देवस्य Devasya from the God भोजनम् Bhojanam protection and pleasure Iti Āchāmati श्रेष्ठम् Śresthām the best सर्वधातमम् Sarvadhātamam the greatest of the supporters of all Iti Āchāmati तुरं Turam the swift the servant भगस्य Bhagasya of the Lord धीमहि Dhīmahi we meditate Iti thus सर्वम् Sarvam, the whole पिबति Pibati he drinks let him drink

7 Then let him swallow the mantha paste reciting this Rik stanza —"We obtain from the Creator"—here he swallows one mouthful , " We from God, protection and pleasure,"—here he swallows, " On the best and all-supporting,—

here he swallows, "The servant of the Lord, we meditate"—here he drinks all —333

Note—The whole stanza runs thus —"We obtain from God the Creator, all protection and pleasure We meditate on the best and all supporting servant of the Lord" The servant of the Lord of course, is Prana (the Christ)

MANTRA 8.

निर्णिज्य कंसं चमसं वा पश्चादग्नेः संविशति चर्मणि वा स्थण्डिले वा वाचंयमोऽप्रसाहः स यदि स्त्रियं पश्येत्समृद्धं कर्मेति विद्यात् ॥ ८ ॥

निर्णिज्य *Nirnijya*, *having cleansed, having washed.* कंसम् *Kamsam*, made of bell-metal. चमसम् Chamasam, made of udumbara wood. The vessel in which mantha is kept should be either of bell-metal or of wood (udumbara). This vessel should be now cleansed वा Vâ, or पश्चात् Paśchât, behind अग्नेः Agneh, of fire संविशति Samviśati he sits down let him sit down चर्मणि Charmani, on a skin वा or स्थण्डिले वा Sthandile vâ, or on the bare ground वाचंयम Vâchamyamah, with speech-controlled without speaking. अप्रसाहः Aprasâhah, without making any effort Without being accompanied by his wife स Sa, he (sacrificer). यदि Yadi, if स्त्रियम् Striyam, a woman पश्येत् Paśyet, he may see (in dreams) समृद्धम् Samriddham, has succeeded. कर्म Karma, the rite the sacrifice. इति, thus विद्यात् Vidyât let him know (as a sign)

8 Then having washed the mantha vessel, which should be either of bell-metal or of wood, let him lie down behind the fire, on a skin or on the bare ground, silently and singly If in his dreams he sees a woman, let him know this as an omen that his sacrifice has been successful —334

MANTRA 9

तदेष श्लोकः ॥ यदा कर्मसु काम्येषु स्त्रियꣳ स्वप्नेषु पश्यति ॥ समृद्धिं तत्र जानीयात्तस्मिन्स्वप्ननिदर्शने तस्मिन्स्वप्ननिदर्शने ॥९॥

इति द्वितीयः खण्डः ॥ २ ॥

तत् Tat on this एषः Eshah this श्लोकः Ślokah this verse यदा Yadâ when, कर्मसु Karmasu, in rite in sacrifice काम्येषु Kâmyeshu (which are Kâmyas, optional performed with the object of attaining any desire स्त्रियम् Striyam, a woman स्वप्नेषु Svapneshu in dreams पश्यति Paśyati, he sees समृद्धिम् Samriddhim, success तत्र Tatra then जानीयात् Jânîyât let him know तस्मिन् Tasmin, in that स्वप्न निदर्शने Svapna nidarśane in dream vision

9 On this there is the following verse —"If in Kâmya sacrifices, he sees a woman in his dreams. then let

him know this bodes success—this vision shown him in a dream, this vision shown him in a dream."—335

MADHVA'S COMMENTARY

Note.—In the Fourth Adhyâya was described the teaching about Brahman under the heading of Para Brahma Vidyâ, and also the teaching about Vâyu under the title of Apara Brahma Vidyâ. This Adhyâya deals with the same topic, and shows that the aspirant after salvation must get the grace of Vâyu, for without His grace release is not possible. Hence the glorification of Vâyu (Christ) in the first two Khandas. It may be called the Vâyu Vidyâ. Hence the Commentator quotes an authority to prove the greatness of Vâyu, and to explain this Khanda.

It is thus in the Prabhâva:—"He who knows that the Vâyu is the Best and the Oldest of all the Devas, becomes on attaining mukti the best and the oldest among his equals.

"He who knows the Vâyu as the Best of the Dwellers (Vasistha) becomes best among those who dwell near him. He who knows Him as the firm rest (Pratistha=stable), stays firmly in any one place that he may choose to stay in. (That is he can dwell in *any* place that he likes, and dwell there permanently if so inclined.) He who knows Him as success, gets all successes, and he who knows Him as the home, gets home."

Thus the Vâyu is the best, the oldest, the most neighbourly, the firmest, the richest and the Abode of all.

"The Great Vâyu Himself is alone the Best, the Oldest, the most neighbourly, the most firm, the successful, the Abode. It is through His grace and figuratively only that Agni is called the most neighbourly, or that the Sun god is called the most firm or that Indra is called the successful, or that Rudra is called the Abode." Thus it is in the Prabhâva.

The Commentator next explains the word pratyaksa in the phrase Ato ha nâma pratyaksam. The word here does not mean "that which is the object of perception but that which is in every sense (prati+aksa) that which is the real agent in all the sense activities.

Thus Prâna alone performs all the functions of every sense, by taking up its residence in them (*i e*, it works them from within) and it is separate also from every sense. (Even without the help of the separate sense, Prâna alone could have performed all that they do.) But though He is so able, yet it is His will that He works through the senses (in adult ordinary beings). In infants under six months, all the separate functions of the separate senses are performed by (this Universal Sense) Prâna alone through the manas: hence there is no memory of that period.

Mind is under Rudra. But in an infant under six months Rudra does not take possession of the mind. Hence all psychic activities are performed during that period by Prana alone. Consequently there is no memory, for the ordinary Rudra dominated mind does not enter in those activities.

"Similarly in the state of Turîya (the Trance and Release) all perceptions take place through Prâna alone (and not through different senses)

[In the state of Mukti the Sense Devas vanish It is through this Universal Sensory Prâna that all sense functions are then performed Thus the examples of the infant and of the Released show how Prana performs all sense functions without the senses Next arises the question since the Rudra controlled mind is not in Mukti how does the man remember the world experiences in that state The organ of memory is not there but memory still is active]

"The memory however (is retained) there (in Release) by controlling the Prâna

(Prâna being the store house of all memories all memories are recovered in Mukti by controlling this Prâna But how can any man control Prana who is the highest Being in the universe next to God? To this the Commentator answers)

"The phrase 'controlling the Prâna' means getting His grace by entire devotion to Him When Prana is thus controlled, (i e becomes gracious) the manas is controlled, and consequently all the senses" Thus it is in the same

[This explains the memory of the Muktas and telergy and other sense activities of persons in a state of trance or catalepsy]

The Prana or Ana (as it is styled in this Upanisad passage) is called Pratyaksa because He is in all the sense organs The word Pratyaksa would thus mean the Universal Sensory

Note —In the state of Mukti the Jiva is in his highest vehicle called the Svarûpa indriya all other vehicles drop down before Mukti is reached This Svarûpa indriya is the body of the Christ or Prana It is through it that the Prâna works no lower devas can work through this Svarûpa deha But the Mukta is one who has obtained the grace of Prâna and hence through Prana recovers all his memories of past lives

The Sruti next says that he who knows Prâna thus to him everything is an object of food—he can eat everything This is *prima facie* a paradox for man can never eat everything The man therefore could not have been referred to in this Sruti passage

Rudra is said to be the only person capable of having the full knowledge of Prana principally therefore he is the real All eater other persons can know Prana partially only according to their capacities, more or less and so secondarily they are said to be also all eaters' (Ibid)

The Sruti next mentions that food and garment are given to the Prâna by the Devas Was Prana without food or dress before and does he depend upon the Devas for his food and clothing? To this it is answered the Lord had all these but it is offered to him in the same sense as offerings given to the Lord to whom belongs everything The offering given to the Lord marks the love of the giver not that the thing given did not belong to the Lord from before

'As to Visnu belongs all food and raiment and He is Independent of all but men offer to Him pûja with these because they stand in need of His help, and not that He has any need of these offerings, so the Devas

in ancient time offered food and raiment to the Prâna" Thus it is in Karmânupûrvî

The Śruti (mantra 2 khanda 2) says Therefore wise people when they are going to eat food surround their food before and after with water He then gains a dress and is no longer naked This *prima facie* would mean that a man who performs the Âpośana ceremony at the time of eating, will get a dress in this life That is not the meaning

"A person who drinks water both before commencing to take food and after finishing it, with the notion that such water forms the covering of the Prâna, surely gets divine dress in Heaven and in Release' Thus it is in the Prabhañjana

The Śruti then says If you were to tell this to a dry stick branches would grow, and leaves spring from it This miraculous power of the Prâna Vidyâ is true only if the dry stick had the capacity to understand the Prâna Vidyâ Since the Jîvas are in every object a dry stick may have also a Jîva. If that Jîva is capable of understanding the Prâna Vidyâ then this miraculous effect would occur

"If a stick that is deserving of this knowledge, hears of the Prâna Vidya, then his branches would grow and leaves spring and after that he (the Jîva in the stick) will get Mukti on obtaining the knowledge of Viṣnu There is no doubt in it Thus it is in the Prâna Samhitâ

[In khanda 2 mantra 5 is taught the mantras for offering *homa* to the Prâna under the name of Jyeṣtha and Śreṣtha Then it is further said that he who offers oblations to Prâna in this manner becomes the oldest and the best Lest one should think that he becomes so in this world only, the Commentary explains it by showing that it is in the next world also that he becomes Jyeṣtha Śrestha]

' Having offered oblation to the Prâna with the mantras 'Jeṣthaya Svahâ,' 'Śreṣthaya Svahâ, the worshipper undoubtedly, becomes the oldest and the best among his peers both in this world and the next there is no question about it' (Ibid)

[Next comes a mantra addressed to Savitri see khanda 2 mantra 7 The subject matter of these two Khandas is however the Prâna and his glorification How is it that the sun god Savitri is brought in here? It looks irrelevant The Prâna here is identified with Savitri say some Commentators The author shows that Savitri here means the Creator the Lord God Viṣnu Himself]

The Rik Tat Savitur Vrinimahe Vayam Devasya Bhojanam,' means We obtain (Vrinimahe Vayam) from the God Savitri, *i e*, from the Creator of all namely from Viṣnu the bhojana which means protection and enjoyments (of all sorts)

In fact the word bhojana is here from the root $\sqrt{bhuj}$ to protect to enjoy It does not mean mere food but protection as well and food also is to be taken in its wider sense of all enjoyments"

The latter part of the Rik is Śreṣtham Sarvadhâtamam, Turam bhagasya Dhîmahi The word bhagasya means 'of the Lord Viṣnu, who possesses all lordliness, &c , in the shape of all perfect qualities'

The word bhaga literally means primarily lordliness and cognate attributes Here it means and includes all the six attributes which go to make one a Bhagavat

Turam means servant and refers to Vâyu Śreṣṭham, the best; Sarvadhâtamam, of all supporters the highest

The whole Rik thus means.—"We obtain from the Divine Creator protection and enjoyment We meditate also on the servant of the Lord (namely on Vâyu), for he is the best and highest among the supporters"

The Commentator now quotes an authority, for his above explanation

"Having meditated on the Vâyu the servant of Nârayana, as the best of all, may we get all enjoyments from Viṣṇu the Creator of the universe" (Ibid)

THIRD KHANDA.

MANTRA 1.

श्वेतकेतुर्हारुणेयः पञ्चालानाꣳ समितिमेयाय तꣳ ह प्रवाहणो जैवलिरुवाच कुमारानु त्वाशिषत्पितेत्यनु हि भगव इति ॥१॥

श्वेतकेतुः Śvetaketuh, Śvetaketu by name ह Ha आरुणेय Âruṇeyah, the son of Âruṇi, who was the son of Aruṇa पञ्चालानां Pañchâlânâm, of the (rulers of the land of) Pañchalas समितिम् Samitim, assembly, committee एयाय Eyaya, went (in order to display his learning) तं Tam, him, to Śvetaketu Ha प्रवाहणः जैवलिः Pravâhaṇa Jaibili उवाच Uvacha, said कुमार Kumâra, boy अनु Anu, a preposition to be joined with the verb aśisat त्वा Tvâ, thee अशिषत् Aśisat, the full word is anvaśisat, instructed. पिता Pita, father इति Iti, thus अनु हि Anu Hi, did instruct, yes भगवः Bhagavah, Sir. इति Iti, thus

1. Śvetaketu Âruṇeya went to the court of the king of the Pañchâlas Pravâhana Jaibili said to him "Boy, has thy father instructed thee?" "Yes, Sir," he replied.—336.

MANTRA 2

वेत्थ यदितोऽधि प्रजाः प्रयन्तीति न भगव इति वेत्थ यथा पुनरावर्तन्ता ३ इति न भगव इति वेत्थ पथोर्देवयानस्य पितृयाणस्य च व्यावर्तना ३ इति न भगव इति ॥ २ ॥

वेत्थ Vettha, knowest thou यत् Yat, what (path). इतः Itah, from this (world) अधि Adhi, taking hold प्रजाः Prajâh, creatures प्रयन्ति Prayanti, go (from this world to the other) इति Iti, thus. न भगव इति Na bhagavah iti, no sir Do you know the path on which all creatures go from this world to the next? No sir वेत्थ Vettha, knowest thou. यथा Yatha, how, by what path पुनरावर्तन्ते Punaravartante iti, they return न भगवः इति Na bhagavah iti, no Sir. वेत्थ Vettha, knowest

thou पयोः Pathoh, of the two paths. देवयानस्य Devayânasya, of the Deva-Path पितृयाणस्य Pitriyânasya, of the Path of the Pitris. व्यावर्तने Vyâvartane, two divergences. न भगवः इति Na bhagavah iti, no sir.

2. "Knowest thou that Path on which the creatures go from this world (to the Brahma's world or the Chandra's world)?" "No Sir," he replied. "Knowest thou by what Path they return?" "No Sir," he replied. "Knowest thou the cause of the divergence of the two paths the Devayâna and the Pitriyâna?" "No Sir," he replied.—337.

Note—The third question relates to the causes of the divergence of these two paths What are the means and acts which make the Jiva take one of these two paths? Why some go on the Devayâna and the others the Pitriyâna?

MANTRA 3.

वेत्थ यथासौ लोको न संपूर्यत ३ इति न भगव इति वेत्थ यथा पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति नैव भगव इति ॥३॥

वेत्थ Vettha, knowest thou यथा Yatha, how असौ Asau, that लोकः Lokah, world न Na, not संपूर्यते Sampûryate, becomes full. Though thousands are dying hourly, how is it that the next world is not filled and this world exhausted. Vettha, knowest thou. Yathâ, how, in what manner. पञ्चम्याम् Pañchamyâm, in the fifth. आहुतौ Âhutau, in the libation आपः Âpah, the waters पुरुष वचसः Purusa-vachasah, called man The Jiva wrapped in waters obtains a body and gets the name of man

3. "Knowest thou how that world never becomes full?" "No Sir," he replied "Knowest thou how in the fifth libation, the water gets the name of Man?" "No Sir," he replied—338.

MANTRA 4.

अथा नु किमनुशिष्टोऽवोचथा यो हीमानि न विद्यात्कथं सोऽनुशिष्टो ब्रुवीतेति स हायस्तः पितुरर्धमेयाय तꣳहोवाचाननुशिष्य वाव किल मा भगवानब्रवीदनु त्वाशिषमिति ॥ ४ ॥

अथ Atha, then, being so ignorant. नु किम् Nu Kim, why now अनुशिष्टः Anuśistah, instructed. "I am instructed," अवोचथा Avochathâh, didst thou say यः Yah, who. हि Hi, because इमानि Imani, these. न Na, not विद्यात् Vidyât, does know. कथम् Katham, how. सः Sah, he अनुशिष्ट Anuśistah, instructed. ब्रुवीत Bruvita, can say इति Iti, thus स Sa, he, Śvetaketu. ह Ha.

आयस्त Âyastah, being silenced, being put to discomfiture (by Pravâhana) पितुः Pituh, of the father. अर्धम् Ardham, place, house एयाय Eyâya, went back तं Tam, to him, to the father Ha उवाच Uvacha, said अननुशिष्य Ananuśisya, without fully instructing वाव Vâva किल Kila, how मा Mâ, me भगवान् Bhagavân, Sir. अब्रवीत् Abravit, said त्वा Tvâ, thee अनुशिषम् Anuśisam, "I have instructed

4 Pravâhana said "Then why didst thou say—'I am instructed' He who does not know these things, how can he say 'I am instructed'?" The boy being thus silenced, went to his father's place, and said to him "Without fully instructing me, your honor said 'I have fully instructed thee'"—339

MANTRA 5.

पञ्च मा राजन्यबन्धुः प्रश्नानप्राक्षीत्तेषां नैकंचनाशकं विवक्तुमिति स होवाच यथा मा त्वं तातैतानवदो यथाहमेषां नैकंचन वेद यद्यहमिमानवेदिष्यं कथं ते नावक्ष्यमिति ॥ ५ ॥

पञ्च Pañcha five मा Mâ, me राजन्यबन्धुः Rajanyabandhuh the fellow of a Rajanya, the pseudo-ksatriya प्रश्नान् Praśnân, questions अप्राक्षीत् Aprâksit, asked तेषां Tesâm, of them न Na, not एकं Ekam one चन Chana अशकं Aśakam, I could विवक्तुम् Vivaktum, to answer Śvetaketu then told his father the five questions, hearing which his father said स Sa, he (the father) ha उवाच Uvâcha, said यथा Yatha, as मा Mâ, to me त्वं Tvam, thou तात Tâta dear boy एतान् Etân these अवदः Avadah hast told यथा Yatha fully, properly अहम् Aham, I एषां Esam of these न Na, not एकंचन Ekañchana, any one वेद Veda, know यदि Yadi if अहम् Aham, I इमान् Imân, these अवेदिष्यम् Avedisyam, knew. कथम् Katham, how. ते Te, to thee न Na, not, अवक्ष्यम् Avaksyam, I should have told

5 "That fellow of a Ksatriya asked me five questions, and I could not answer one of them" The father said "Dear boy, I myself do not know the answers fully to any one of these questions which thou hast told me If I knew these questions, why should I not have told thee?"—340

Note—Then Gautama said to Śvetaketu. "If thou hast a mind to learn this vidyâ, come with me and let us go to the king and remain there as religious students and learn it from him' But Śvetaketu after the rebuff that he had got did not like to court another discomfiture, and said 'You may go I won't." Then Gautama alone went to the king

MANTRA 6.

स ह गौतमो राज्ञोऽर्धमेयाय तस्मै ह प्राप्तायार्हांचकार स ह प्रातः सभाग उदेयाय तꣳ होवाच मानुषस्य भगवन्गौतम वित्तस्य वरं वृणीथा इति स होवाच तवैव राजन्मानुषं वित्तं यामेव कुमारस्यान्ते वाचमभाषथास्तामेव मे ब्रूहीति ॥ ६ ॥

स Sa, he. Ha गौतम Gautama राज्ञः Rājñah, of the king अर्धम् Ardham, place एयाय Eyāya, went. तस्मै Tasmai, to him (Gautama) Ha प्राप्ताय Prāptāya, to the visitor who had come. अर्हाम् Arhām, honor चकार Chakāra, showed, did स Sa, he (Gautama) Ha प्रातर् Prātar, in the morning सभागे Sabhāge, when the king had entered the court room उदेयाय Udeyāya, went out. तं Tam, him (to Gautama) उवाच Uvācha, said मानुषस्य Mānusasya, of man भगवन् Bhagavan, O venerable गौतम O Gautama वित्तस्य Vittasya, of wealth, like gold &c. वर Varam, boon. वृणीथा. Vriṇithāh, choose thou इति Iti, thus स Sa, he Ha. उवाच Uvācha, said. तव Tava, thine एव Eva, indeed राजन् Rājan, O king मानुष वित्त Mānusam vittam, human possessions याम् Yām, what एव Eva, even कुमारस्य Kumārasya, of the boy. अन्ते Ante, near. वाचम् Vācham, speech, questions अभाषथा Abhāsathāh, thou didst say ताम् Tam, that. एव Eva, even. ब्रूहि Brūhi, tell thou. इति Iti, thus

6. Then Gautama went to the king's place He (the king) honored his visitor Next morning when the king had entered the court house, Gautama again went to him The king said to him "O venerable Gautama! ask a boon of such things as men possess" He replied "O king! Let such human possessions remain with you. Tell me the (answer to the) questions which you addressed to my boy"—341.

MANTRA 7

स ह कृच्छ्रीबभूव तꣳ ह चिरं वसेत्याज्ञापयांचकार तꣳ होवाच यथा मा त्वं गौतमावदो यथेयं न प्राक् त्वत्तः पुरा विद्या ब्राह्मणान्गच्छति तस्मादु सर्वेषु लोकेषु क्षत्रस्यैव प्रशासनमभूदिति तस्मै होवाच ॥ ७ ॥

इति तृतीयः खण्डः ॥ ३ ॥

स Sa, he (the King). ह Ha. कृच्छ्री Krichchhri, perplexed बभूव Babhūva, became because the questions related to mysteries not yet revealed to the public. तं Tam, to him (Gautama) Ha चिर वस Chiram vasa, stay sometime.

इति आज्ञापयांचकार Ājñāpayām Chakāra, commanded. तं Tam, to him. ह Ha, then उवाच Uvācha, said. यथा Yatha, as. मा Mā, to me. त्वं Tvam, thou गौतम O Gautama. अवदः Avadaḥ, thou hadst said The King said "Dwell for sometime here, after that, as thou shalt tell me I will do" According to scriptures, the student must live at least for a year with his teacher, before any instruction could be given to him The rule could not be relaxed even in favor of Gautama. यथा Yathā, as इयं Iyam, this knowledge. न Na, not. प्राक् Prāk, before. त्वत् Tvat, thee. तु Tu, but. पुरा Purā, before. विद्या Vidyā, knowledge. ब्राह्मणान् Brāhmaṇān, to Brāhmanas. गच्छति Gachchhati goes तस्मात् Tasmāt, therefore, because it was confined to the Ksatriyas. उ U. सर्वेषु लोकेषु Sarvesu Lokesu, in all the worlds. क्षत्रस्य Ksatrasya, of the Ksatriya. एव Eva, even प्रशासनम् Praśāsanam, the right of ruling or teaching अभूत् Abhūt, was. इति Iti, thus. तस्मै Tasmai, to him ह Ha. उवाच Uvācha, said.

7. The king was perplexed : and commanded him, saying: "Stay for sometime here": and further added "O Gautama, what thou hadst asked me, (I shall tell thee then, on completion of the probationary period) : because this knowledge has never gone to any Brāhmaṇa before thee Therefore the ruling power belongs to the Kṣatriyas in all the worlds" Then (when the probation was over) he said to him.—342

Fourth Khaṇḍa.

Mantra 1

असौ वाव लोको गौतमाग्निस्तस्यादित्य एव समिद्रश्मयो धूमोऽहरर्चिश्चन्द्रमा अङ्गारा नक्षत्राणि विस्फुलिङ्गाः ॥ १ ॥

असौ Asau, in Asu or in the Life: Asau is locative singular of asu. (The Lord dwelling) in the Chief Prāna. वाव Vāva, verily. लोक Lokaḥ, the luminant: the Luminous (Lord Dwelling in Heaven). Nārāyaṇa. गौतम O Gautama. अग्नि Agniḥ, the Eater the Destroyer He has five forms तस्य Tasya, of Him, the Lord Narayaṇa called Agni and dwelling in heaven and in Prāṇa. आदित्य Ādityaḥ, the Āditya, the Lord in the sun: called Āditya because He takes up (Ādāna) or attracts everything. एव Eva even समित् Samit fuel The Highest. सं Sam=full. इति It=edha=high. The Lord Viṣṇu is called Samit or the Summit. रश्मय Raśmayaḥ, the rays: delight and wisdom र Ra=delight and श Śa=wisdom. Vasudeva धूम. Dhūmaḥ, smoke the shaker, he who causes trembling √Dhu=to tremble, the terrible, अहर् *Ahar*, the day, Indestructible अ=not. ह=destroy, that which Nescience *cannot*

touch or destroy Sankarsana अर्चि Archih, the light, the Much (ar) adored (chita) चन्द्रमा Chandramâh, the Moon the Delight-giver, Pradyumna. अङ्गारा Angârâh the coals the pervader of limbs, anga=limbs, ra=pervading The Thriller नक्षत्राणि Naksatrâni, the stars He who has no (न) other rule (Ksatra) over him is called Naksatra Aniruddha विस्फुलिङ्गा Visphulingâh, the sparks, he that causes diverse (vi) intuition (sphurana) of the wise The Inspirer

1 O Gautama! that Luminous (dwelling in Heaven world) and the Prâna is the (Lord Visnu indeed called first) Agni Of Him the form that attracts is called Nârâyana, the Most High, the form that delights Vâsudeva, the Terrible, the form which transcends ignorance is Sankarsana, the Adorable, the form which is gladness is Pradyumna, the Thriller, and the form that is omnipotent is Aniruddha, the Inspirer —343

Note —Literally the verse means —The Agni is that world O Gautama its fuel is the Sun itself the smoke his rays the light the day the coals the moon the sparks the stars This however describes the Heaven world or the Devachan under the simile of a Fire altar The Lord in Heaven appears as the Sun which illumines the whole Heaven and is therefore likened to Samit or fuel Samit also means the Highest manifestation of the Lord in Heaven Technically it is Narayana The terror inspiring form of the Lord in Heaven is Vasudeva the Rays that proceed from the Sun all evil is destroyed by the vibration of these rays the day in Heaven is the Sankarsana and called archih or light or the adorable the moon in Heaven is Pradyumna aspect of the Lord the stars in Heaven are His Aniruddha form Thus the Lord presides in His five forms in heaven The five forms are called by various names which have come to apply to fire-altar and its accessories Thus

Samit=fuel=the Summit i e Nârayana
Dhûma=smoke=the Awe-inspiring i e Vâsudeva
Archis=flame or light=the Adorable i e Sankarsana
Angara=the live-coals=the Thriller i e Pradyumna
Visphulinga=the sparks=the Inspirer i e Aniruddha
The sun moon stars day and rays in heaven are all forms of the Lord

MANTRA 2

तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति तस्या आहुतेः सोमो राजा संभवति ॥ २ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

तस्मिन् Tasmin, in Him in the Narayana in heaven एतस्मिन् Etasmin, in that Lord possessing the above five forms अग्नौ Agnau in the fire देवा Devâh, the Devas the rulers of the Heaven world श्रद्धा Śraddhâm, the Faith i e the disincarnate pious man who had performed with faith all the sacrifices while

living on earth. It represents the Jiva surrounded by water of faith: *i e*, the five permanent atoms. जुह्वति Juhvati, sacrifice, offer as a libation तस्याः Tasyah, from that आहुतेः Âhuteh, from oblation. सोम Somah, Moon. राजा Râja king. सम्भवति Sambhavati, becomes. That is he enters into the world of Soma king

2. The Devas (of Heaven) offer in that Fire (Nârâyana) the Faithful soul; and from that oblation he enters the kingdom of the King Soma (and gets a mental body)—344.

Note—The Devas carry the soul and present him to the Lord in Heaven; and it is thus that the Soul of the pious enters heaven where the sun, moon, and stars, mists and light are all forms of the Lord The soul is here called Śraddhâ or Faith This word also means water, because water is the great vehicle of sacrifice This is the first oblation of water.

Pravâhana takes up the answer to the fifth question first. The fifth question was "why in the fifth libation the water is called Man" The five stages in the soul's reincarnation are meant here The first stage is the entrance of the soul in the Soma-world the Devachan

The word Sraddhâ generally translated as faith or water may mean the permanent atoms—the physical, the astral, the mental molecule, and the mental atoms which cling to man throughout his life journey. The life of faith is the functioning of these atoms

FIFTH KHANDA.

MANTRA 1

पर्जन्यो वाव गौतमाग्निस्तस्य वायुरेव समिदभ्रं धूमो विद्युदर्चिरशनिरङ्गारा ह्रादुनयो विस्फुलिङ्गाः ॥ १ ॥

पर्जन्य Parjanyah, the Father of the Great One, param=great and janya=father: the Lord Vâsudeva called Parjanya अग्नि Agnih, Fire; altar तस्य Tasya, his वायु Vâyuh, the air the Lord as wisdom and life Vâ=wisdom and Âyus=life Samit, Nârâyana अभ्रम् Abhram, the cloud. the Lord as the supporter (bhra) of water (ap) Dhûmah Vâsudeva विद्युत् Vidyut, the lightning, the Lord as illumining (vidyota). Arcih light अशनि Aśanih, thunderbolt; the Lord as Eater (aśana=eating) Angârah, coals. ह्रादुनय Hrâdunayah, the thunderings: the Lord as ever glad (Hrâda=glad)

1 O Gautama! That Great Father (dwelling in Indra Loka) is (the Lord Vasudeva indeed called the second) Agni Of Him (the form which is Intelligent Life is the Most High (Nârâyana), the form which is the supporter of waters is the Terrible (Vâsudeva), the form which is

Illuminating is the Adorable (Saṅkarṣaṇa), the form which is the All-eating is the Thriller (Pradyumna), and the form which is Ever-glad is the Inspirer (Aniruddha).—345.

Note—This describes the Intermediate Region or the Astral plane, where the soul now descends *from* the *Devachan*. The air, the cloud, the lightning, thunderbolt and the thunderings are the elementals and elemental essence of the astral world. The Lord in His five forms dwells in these also.

MANTRA 2

तस्मिन्नेतस्मिन्नग्नौ देवाः सोमꣳ राजानं जुह्वति तस्या आहुतेर्वर्षꣳ संभवति ॥ २ ॥

इति पञ्चमः खण्डः ॥ ५ ॥

तस्मिन् एतस्मिन् अग्नौ Tasmin etasmin agnau, in that fire. Devah, the Devas of the astral plane. सोमम् राजानम् Somam râjânam, the king Soma namely the soul descending from the kingdom of Soma, and surrounded by a coating of Soma or mental matter. जुह्वति Juhvati, offer as libation. तस्याः आहुतेः Tasyâh âhuteh, from that oblation. वर्षं Varsah, the rain: the soul is enveloped in rain, *i.e.* in a coating of astral matter.

2. The Devas (of the astral plane) offer in that fire (Vâsudeva, in the Astral world) the king Soma (the soul enveloped in Somic matter). From that oblation, (the soul) arises with an astral body (literally, arises rain).—346

Note.—Thus in the second oblation the jiva gets another coating. The soul has now two sheaths—the mental and the astral. the two atoms now become active.

KHANDA SIXTH.

MANTRA 1

पृथिवी वाव गौतमाग्निस्तस्याः संवत्सर एव समिदाकाशो धूमो रात्रिरर्चिर्दिशोऽङ्गारा अवान्तरदिशो विस्फुलिङ्गाः ॥ १ ॥

पृथिवी Prithivi, the earth: the Lord as Vast Expanse Saṅkarsana. संवत्सरः Samvatsarah, the year: the *Perfect* Enjoyer. आकाश Âkâśah, the ether; the Perfect Light. रात्रि Ratri, the night: the giver of joy. दिशः Diśah, the quarters: the Teacher of Supreme wisdom. अवान्तरदिश Avântaradiśah, the intermediate quarters, the Teacher of the Secondary wisdom.

1. O Gautama, that Vast Expanse (dwelling in the earth) is the (Lord Saṅkarsaṇa indeed called the third) Agni. Of him the form which is the perfect enjoyer is the

Most High (Nârâyaṇa), the perfect light is the Terrible (Vâsudeva), the joy-giver is the Adorable (Saṅkarsaṇa), the Teacher of Divine Wisdom is the Thriller (Pradyumna), the Teacher of Inferior wisdom is the Inspirer Aniruddha —347.

Note—The (Lord Sankarsana in) the earth is the Agni O Gautama in the year itself is the Highest (Nârâyana) in the ether is the Awe-inspiring (Vâsudeva) in the night is the Adorable (Sankarsana), in the quarters is the Thriller (Pradyumna), in the Intermediate quarters is the Inspirer (Aniruddha) —347.

MANTRA 2

तस्मिन्नेतस्मिन्नग्नौ देवा वर्षं जुह्वति तस्या आहुतेरन्नं संभवति ॥ २ ॥

इति षष्ठः खण्डः ॥ ६ ॥

वर्षं Varsam, the soul enveloped in astral matter. अन्नम् Annam, food The soul gets a physical body *i. e.* the etheric body

2 The Devas (of the Physical plane) offer in that fire (Saṅkarsaṇa) the Rain (the soul enveloped in astral matter) From that oblation (the soul) arises with an etheric body (lit the food) —348

Note—In the third oblation, the soul enters the plants, &c, which are food of man

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KHANDA SEVENTH

MANTRA 1

पुरुषो वाव गौतमाग्निस्तस्य वागेव समित्प्राणो धूमो जिह्वार्चिश्चक्षुरङ्गाराः श्रोत्रं विस्फुलिङ्गाः ॥ १ ॥

पुरुषः Purusah the man the Lord as giver of abundance Pradyumna वाक् Vâk, speech, the word प्राणः Prânah, breath the Life जिह्वा Jihva, tongue, the Sacrificer चक्षुः Chaksuh, the eye the All seeing. श्रोत्रं Srotram, the ear the All-hearing

1. O Gautama! that Super-abundance (dwelling in man), is (indeed the Lord Pradyumna called the fourth) Agni. Of him, the Word is the Most High (Nârâyaṇa), the Life is the Terrible (Vâsudeva), the Sacrificer is the Adorable (Saṅkarsaṇa), the All-seeing is the Thriller (Pradyumna), and the All-hearing is the Inspirer (Aniruddha) —349.

Note.—The (Lord Pradyumna in) man is the Agni O Gautama, in the speech itself is the Highest (Nârâyaṇa), in the breath is the awe-inspiring (Vâsudeva), in the tongue is the adorable (Saṅkarṣaṇa), in the eye is the Thriller (Pradyumna), in the ear is the Inspirer (Aniruddha).

MANTRA 2

तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वति तस्या आहुते रेतः संभवति ॥ २ ॥

इति सप्तमः खण्डः ॥ ७ ॥

अन्नम् Annam, food; the soul dwelling in food. रेतः Retah, seed: the sperm cell.

2. The Devas (of the body of man) offer in that fire (Pradyumna) the food. From that oblation (the soul) arises as seed.—350.

KHANDA EIGHTH.

MANTRA 1.

योषा वाव गौतमाग्निस्तस्या उपस्थ एव समिद्यदुपमन्त्रयते स धूमो योनिरर्चिर्यदन्तः करोति तेऽङ्गारा अभिनन्दा विस्फुलिङ्गाः १

योषा Yosa, the woman: the Worshipped by all, the Served by all, the Loved one by all. वाव Vâva, verily. उपस्थ Upastha, the Most Proximate, being in the heart of all. उपमन्त्रयते Upamantrayate, persuades, coaxes. The Lord is the great conciliator. योनि Yoni, womb, the union. The Lord is the great uniting Force. अन्तः करोति Antah karoti, draws in. The Lord draws everyone within Himself in the Great Latency. अभिनन्दाः Abhinandah, joys: The Lord is the Great Joy.

1. O Gautama! that Beloved (dwelling in woman) is (indeed the Lord Aniruddha called the fifth) Agni. Of Him the Nearest is the Most High (Nârâyaṇa), the Conciliator is the Terrible (Vâsudeva), the Uniter is the Adorable (Saṅkarṣaṇa), the Absorber is the Thriller (Pradyumna) and the Joy-maker is the Inspirer (Aniruddha).—351.

MANTRA 2

तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति तस्या आहुतेर्गर्भः संभवति ॥ २ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

2 On that Agni, the devas (in the body of Man) offer seed From that oblation rises the germ (the etherial man is now coated with a physical body) —352

Note—Thus Man called Śraddha or water of faith, in the fifth oblation becomes Man i e, endowed with a physical body The sacrificers are Devas here They are the true hotâs here The first oblation is made to the Lord as He is in Heaven, the second to the Lord as He is in the Intermediate Region, the third to the Lord as He is in the Higher Regions of the earth the fourth to the Lord as He is in Man and the fifth to the Lord as He is in Woman

KHANDA NINTH

MANTRA 1.

इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति स उल्बावृतो गर्भो दश वा नव वा मासानन्तः शयित्वा यावद्वाथ जायते ॥ १ ॥

इति तु Iti tu, thus पञ्चम्याम् आहुतौ Pañchamyâm âhutau in the fifth oblation आपः Apah, the waters, the permanent atoms that go with the Jiva when he throws off his bodies at death पुरुषवचस Purusa-vachasah man-styled, called man भवन्ति Bhavanti, become इति Iti, thus स Sah, that Jiva उल्बावृत Ulbâ vritah, covered by the placenta गर्भ. Garbhah the germ, the fœtus Daśa, ten. वा Vâ, or मासान् Mâsân, months अन्तः Antah, within the womb. शयित्वा Śayitvâ, having slept, dwelt, lain यावद् वा Yâvad Vâ, or so long as *i e.* ten or more or less months as are necessary अथ Atha, then जायते Jâyate, is born.

1 For this reason is the Water in the fifth oblation called Man That jiva, covered by placenta and dwelling in the womb for ten months or as long as necessary, is then born —353

MANTRA 2

स जातो यावदायुषं जीवति तं प्रेतं दिष्टमितोऽग्नय एव हरन्ति यत एवेतो यतः संभूतो भवति ॥ २ ॥

इति नवमः खण्डः ॥ ९ ॥

स Sa, he, जात Jâtah, being born यावद् आयुषम् Yâvat Ayusam, so long as is his life-period the allotted span of life जीवति Jivati, lives तं Tam, him प्रेत Pretam, departing one, dead ghost दिष्ट Distam, like in the same manner इत Itah, *from this world*, अग्नये *Agnaye, to the Fire* एव Eva, *even*, हरन्ति Haranti carry. The Devas carry, यतः Yatah, from where, *i e*, from

the Fire of Heaven, of astral plane, and of other, एव Eva, even इत: Itah, to this place: i. e., physical plane. यत: Yatah, to where, i. e., to the Fire in Man and Woman सम्भूत: Sambhūtah, born, spring. भवति Bhavati, becomes

2. When born, he lives his allotted span of life. When dead, these very Devas carry him up, to the particular Agni, in the same manner (as they had brought him down from it)—(to that Fire) from whom (they brought him) to this plane, where he took birth.—354

Note.—Going back is in the reverse order—men and women take the physical corpse to the physical fire; etherial corpse is taken to the etherial fire (Saṅkarṣaṇa) by the ether Devas where the etherial corpse is consumed and the astral set free, the astral corpse is taken to the astral Fire Vāsudeva who disintegrates the astral body and sets free the mental, the Mental Devas carry the mental corpse to the Mental Fire Nārāyaṇa who disintegrates the mental body.

TENTH KHANDA.

MANTRA 1 & 2

तद्य इत्थं विदुर्ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चि-षमभिसंभवन्त्यर्चिषोऽहरह्न आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षडुदङ्ङेति मासाꣳस्तान् ॥ १ ॥

मासेभ्यः संवत्सरꣳसंवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषो मानवः स एनान्ब्रह्म गमयत्येष देवयानःपन्था इति २

Now an answer is being given to the first and third questions, तत् *Tat,* therefore; because the performance of all Kāmya Karmas (self-regarding acts), *lead to repeated births and deaths: one should become disgusted with* such Karmas ये Ye, who (have become indifferent, Virakta). इत्थं Ittham, thus, this *secret of the Five Fires, and the* Jivas being born through them. The five aspects of the Lord विदु Viduh, know. ये Ye, who च Cha, and, इमे Ime, these, अरण्ये Aranye, in the forest, in a pleasant spot, श्रद्धा Śraddha, faith. तप Tapas, austerities i. e. nivritti Karmas. इति Iti, thus. उपासते Upāsate, follow, practise namely those who are great in wisdom and those who are great in unselfish works (tapas and Śraddha). ते Te, they. अर्चिषम् Archisam, to light. अभिसंभवन्ति Abhisambhavanti, go: attain. अर्चिष Archisah, from light. The rest of the words up to the end of mantra 2, ending with Devayānah panthāh are the same as in Adhyāya Fourth, Khanda Fifteenth, mantra 5.

1 & 2 Those who know this thus, and those who perform works of *faith* and hardship (altruistically) in some

secluded pleasant place go (after death) to light, from light to day, from day to the light half of the moon, from the light half of the moon to the six months when the sun goes to the north, from the six months when the sun goes to the north to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There is the person the servant of God (Manu), he leads them to Brahman This is the path of the Devas —355, 356

MANTRA 3

अथ य इमे ग्राम इष्टापूर्ते दत्तमित्युपासते ते धूममभिसंभवन्ति धूमाद्रात्रिं रात्रेरपरपक्षमपरपक्षाद्यान्षड्दक्षिणैति मासांस्तान्नैते संवत्सरमभिप्राप्नुवन्ति ॥ ३ ॥

अथ Atha, now. ये Ye, who इमे Ime, these (Kâmya-doers) ग्रामे Grâme, in a village. इष्टापूर्ते Ista-pûrte, sacrifices and works of public utility (such as digging of tanks) दत्त Dattam, alms. इति Iti, and the rest, *e g*, Śrâddha, &c. उपासते Upâsate, practise ते Te, they धूमम् Dhûmam, smoke, the region of the Deva of smoke. अभिसंभवन्ति Abhisambhavanti, go to, reach धूमाद् Dhumâd, from smoke. रात्रिम् Ratrim, to the deva presiding over night. रात्रे. Râtreh, from night अपरपक्षम् Aparapaksam, to the deity of dark fortnight Aparapaksât, from the dark half of the moon. यान् Yân, to those षट् Sat, six. मासान् Months दक्षिणैति Daksinaiti, goes to the south तान् Tan, them न Na, not एते Ete, these. संवत्सरम् *Samvatsaram, year* अभिप्राप्नुवन्ति *Abhiprâpnuvanti, reach.*

3 But they who live in a village, and practise sacrifices, works of public utility, alms, &c., they go to the lord of smoke, from the smoke-lord to the night-lord, from the night-lord to the lord of the dark-fortnight, from the lord of the dark-fortnight to the lord of the six months when the sun moves southerly But they do not reach the year-lord —357.

MANTRA 4.

मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्चन्द्रमसमेष सोमो राजा तद्देवानामन्नं तं देवा भक्षयन्ति ॥ ४ ॥

मासेभ्य Masebhyah, from the months पितृलोक Pitrilokam, to the world of the Pitris. पितृलोकात् Pitrilokat, from the world of the Pitris, आकाशम् Âkâśam, to ether, the world of Vinayaka आकाशात् Âkâśât, from the world of

Vinâyaka चन्द्रमसम् Chandramasam, the moon एष Esa, that सोम Somah the Soma राजा Râjâ, the king the sparkling तद् Tat that moon or Soma-juice देवानाम् Devânâm, of the devas अन्नम् Annam, that moon or elixir देवा Devâḥ the Devas भक्षयन्ति Bhakṣayanti, eat

4 From the Lord of the southern months he goes to the world of the Pitris, from the world of the Pitris to the world of Vinâyaka (the lord of fourth dimension), from Vinâyaka to the moon That moon is verily the sparkling Soma (elixir) That is the food of the Devas the Devas eat that —358

Note —The Moon world is the place where the Devas drink the ambrosia and the Soul that reaches the Lunar World drinks Soma in the company of the gods

MANTRA 5

तस्मिन्यावत्संपातमुषित्वाथैतमेवाध्वानं पुनर्निवर्तन्ते यथेत-माकाशमाकाशाद्वायुं वायुर्भूत्वा धूमो भवति धूमो भूत्वाभ्रं भवति ॥ ५ ॥

तस्मिन् Tasmin, in that Lunar Plane यावद् Yâvat, so long as till संपातम् Sampâtam the consumption of good works उषित्वा Usitvâ dwelling अथ Atha, then एतद् Etam, that एव Eva, very अध्वानम् Adhvânam path way पुनर्निवर्तन्ते Punarâvartante return again यथा Yathâ by what इतम् Itam went (to the moon) आकाशम् Akâśam to ether Akâśâd from ether वायुम् Vâyum to the air वायु भूत्वा Vâyuh Bhûtvâ, becoming air, i e, dwelling in air धूमो भवति Dhûmaḥ Bhavati, becomes smoke, i e, dwells in smoke धूम भूत्वा Dhûmaḥ Bhûtvâ, becoming smoke अभ्रम् भवति Abhram Bhavati becomes cloud, i e, dwells in cloud

5 Having dwelt there, till the finish, they return again by that very way by which they had gone up (Or from the moon) to the Vinâyakaloka from the Vinâyakaloka to the world of Vâyu, from the Vâyu loka to the world of smoke, from the smoke world, they enter the mist —359

Note —The return from the Moon is either by the same path by which one had ascended Or by a different path altogether The alternative path is mentioned in order to produce disgust with the Moon World It is not like the Svarga from which the descent is by the same path as the ascent This alternative path of descent from the moon is beset with difficulties as will appear later on and so Moon ought not to be the goal of any wise person The *Kâmya Karmas* must be renounced, and all one's works must be altruistic—duty performed for duty's sake and performed well

MANTRA 6

अभ्रं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति त इह ब्रीहियवा ओषधिवनस्पतयस्तिलमाषा इति जायन्तेऽतो वै खलु दुर्निष्प्रपतरं यो यो ह्यन्नमत्ति यो रेतः सिंचति तद्भूय एव भवति ६॥

अभ्रम् भूत्वा Abhram bhûtvâ, become a mist मेघ भवति Meghah bhavati, becomes a cloud, i e, dwells in the cloud मेघ भूत्वा Meghah Bhûtva, after dwelling in the cloud प्रवर्षति Pravarsati, i e rains down, that is enters into the falling rain ते Te, they, the performers of kâmya works इह Iha, here, on this earth ब्रीहियवा Brihi yavâh, rice and barley ओषधि-वनस्पतय Osadhi vanaspatayah, herbs and tress तिल माषा Tila mâsâh, sesamum and beans जायन्ते Jâyante are born ततः Tatah, from that वै Vai, verily खलु Khalu, verily दुर्निष्प्रपतरम् Durnisprapataram difficult escape always fall into lower depths, constantly falling य य Yah Yah, whatever male. हि Hi, indeed अन्नम् Food अत्ति Atti, eats य Yah, who रेत *Retah*, *seed* सिंचति *Siñchati*, sprinkles तत् *Tat*, that, भूय Bhûyah, again एव Eva, even भवति Bhavati, enters : becomes

6 Having been in the mist, he enters the cloud, having been in the cloud, he enters the rain (and falls down) Then he is born as a rice or barley, herbs or trees, sesamum or beans, &c From this point there is constant (tantalising) rise and fall For whoever eats the food and begets offspring, (the jîva) is there in that food and that seed —360

Note —The jiva does not *become* rice or barley, &c but is a co tenant with the jivas of rice &c It is an unconscious dwelling in rice &c

MANTRA 7.

तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनिमापद्येरन्ब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं वाथ य इह कपूयचरणा अभ्याशो ह यत्ते कपूयां योनिमापद्येरन् श्वयोनिं वा सूकरयोनिं वा चण्डालयोनिं वा ॥ ७ ॥

तत् Tat, that, among these ये Ye, who इह Iha, here रमणीयचरणा Ramaniya charanâh, good conduct whose conduct had been good on earth, whose physical *acts* had been good अभ्याश Abhyâsah, quickly on finishing their time ह Ha, verily यत् Yat what ते Te, they रमणीयाम् योनिम् *Ramaniyâm yonim* good birth आपद्येरन् Apadyeran, attain ब्राह्मणयोनिम् Brâhmana, yonim, the birth of a Brâhmana, क्षत्रिययोनिम् The birth of a Ksatriya वा Vâ, or वैश्ययोनिम् The birth of a Vaiśya अथ Atha, but ये Ye, who इह Iha, here कपूयचरणा Kapûya charanâh, of evil conduct Kapuyâm yonim, on evil birth श्व Sva yonim, a dog सूकर Sûkara yonim, a hog चण्डाल Chandâla yonim, a Chandâla

MANTRA 9

तदेष श्लोकः। स्तेनो हिरण्यस्य सुरां पिबंश्च गुरोस्तल्पमावसन्ब्रह्महा चैते पतन्ति चत्वारः पञ्चमश्चाचरंस्तैरिति ॥ ६ ॥

तत् Tat, on this subject i.e., on the point that the knower of this Pañchāgni vidyā is never tainted by the evil of bad company. They may mix with the greatest sinners and will not be defiled. एषः Esah thus श्लोकः Ślokah, verse स्तेनः Stenah, a thief हिरण्यस्य Hiraṇyasya of gold सुराम् पिबन् च Surām piban cha, and drinking spirits गुरोः तल्पम् आवसन् Guroh talpam āvasan, dishonoring the bed of his teacher ब्रह्महा Brahmahā who kills a knower of Brahman एते Ete, these पतन्ति Patanti, fall चत्वारः Chatvārah, four पञ्चमः Pañchamah, the fifth आचरन् Ācharan, associating तु Tu, but तैः Taiḥ, with these इति Iti, thus

9 On this is the following stanza —"The stealer of gold, the drinker of spirits, the violater of the bed of his teacher, and the killer of a pious man, are the four who fall (into lower worlds), and as a fifth he who associates with them"—363

MANTRA 10

अथ ह य एतानेवं पञ्चाग्नीन्वेद न सह तैरप्याचरन्पाप्मना लिप्यते शुद्धः पूतः पुण्यलोको भवति य एवं वेद य एवं वेद १०

इति दशमः खण्डः ॥ १० ॥

अथ Atha, but ह Ha verily य Yah who एतान् Etān, these एवम् Evam, thus पञ्चाग्नीन् Pañchāgnīn, the five Fires वेद Veda, knows न Na, not (स Sa he ह Ha, indeed) or सह Saha with तैः Taih with these (four kinds of evil-doers) अपि Api also, even आचरन् Ācharan associating पाप्मना Pāpmanā with evil or sin लिप्यते Lipyate defiled शुद्धः Śuddhah pure outside पूतः Pūtah, clean within or pure himself or purifying others पुण्यलोकः Punya lokah (a dweller of) the world of the pious भवति Bhavati, becomes यः Yah who एवम् Evam, thus वेद Veda, knows

10 But he who thus knows (the Five Divine Aspects called) the Five Fires, is not tainted with sin even though associates with those (sinners) (On the contrary,) being (himself) pure, he purifies (them), and obtains the world of the pious he who knows thus yea, he who knows thus —364

He is called Âditya because He takes up or attracts every thing (such as the lives of men &c) He is called raśmi because He is joy and delight (ra=delight śa=joy or wisdom) He is called ahar because ignorance cannot overpower Him (A=not Ha=to kill or overpower, from √han to kill) He is called chandra because He is supreme happiness (√chand=to gladden) He is called nakṣatra, because He has no ruler above Him (Na=not, Kṣatra=protector, ruler)

Thus aditya=the Attractor raśmi=the delight giver ahar=the untouched by Evil, the Ever wise Omniscience Chandra=the joyful nakṣatra=Omnipotent Thus these five words denote the five Primary attributes of God namely All beautiful (attractor) all compassionate (because giver of joy) Omniscient All Bliss and Omnipotent

Similarly the words vâyu abhra vidyut asani hradunı are used with regard to the second Agni They generally mean air cloud lightning thunderbolt and thundering But here they describe the five attributes of God

Viṣṇu is called vâyu because He is essentially wisdom and life (Va=wisdom âyus=life) He is called abhra because He is the support of waters (Ap=water, bharana=support) He is called vidyut because He enlightens all (Vidyotana=enlighten, illuminating) He is called aśani because He eats up all (Aśana=to eat) He is called hradunı because He is always cheerful

Thus Vâyu=Wisdom and Life abhra=support of waters vidyut=the illuminator aśani=the Eater hradunı=the ever happy

With regard to the third Agni similarly five words are used namely samvatsara âkâśa râtri dik and avântara dik ordinarily meaning the year the ether the night the quarters and the intermediate quarters But as appellations of God they have different meanings

He is called Samvatsara because He causes delight to all children, or because He enjoys and dwells in all (Sam=all, Vasa=dwell, Ra=enjoy or Sam=all Vatsa=Calf or child, Ra=delight) He is called Âkâśa because He illumines all (Â=fully, Kâśa=illumining) He is called Râtri because He gives delight (Ram=delight ti iti=dadâti=gives) He is called diś because He teaches the supreme truth (diś=to teach) He is avântara diś because He teaches the secondary truths

Thus samvatsara=the perfect enjoyer in all âkâśa=the perfect delight ratri=the giver of joy Diś=the Teacher of the highest truth Avântara Diś=the Teacher of the lower truth

Similarly with regard to the fourth Agni the five words used are vâk prâna jihvâ chakṣu and śrotra, ordinarily meaning the speech the breath the tongue the eye and the ear But when applied to the Lord they have different meanings

He is called vâk because He is the Word He is called prâna, because He is the Life and Leader (prâna=to lead forward) He is called Chakṣu because He is All seeing He is called Śrotra because He

MADHVA'S COMMENTARY

In the previous Khandas has been thus taught the Prana Vidya appertaining to the apara Brahman. Now will be taught the doctrine of Five Fires appertaining to the Para Brahman in order that men may acquire vairagya or indifference. The two paths—the Devayana and the Pitriyâna will also be now described in these six Khandas (from Khanda three to Khanda ten). The five Agnis are not Svarga &c but the Lord Himself in His five aspects. If the Five Fires meant svarga, astral &c then this doctrine would also be a teaching about the phenomenal and not a Brahmavidya. But the Upanisad says that it is a Brahmo vidya for the knower of it goes to Devayâna from which there is no return (see Khanda tenth yo ittham viduh &c) and so Agnis here cannot mean Svarga &c. This Panchagni Vidya relates to the Supreme Lord and thus the Commentator proves by quoting the well known Sama Samhita.

It is thus written in the Sâma Samhitâ — The words Dyu, Parjanya, Vayu, Purusa and Yosit are the five forms of the Lord namely Narâyana, Vâsudeva, Sankarsana, Pradyumna and Aniruddha respectively. These are called the Five Agnis. The word Agni is derived from √ad to eat or from √agra+ni the mover of the immobile or from √a+gami never moving. It thus means (1 The Eater or Destroyer 2 The Mover of all immoveables 3 The Never Moving)

Thus (1) अद्+नि=अग+नि=अग्नि the eater (2) अग (that which by itself is immobile) +नि=अग्नि the Mover of the Immobile (3) अ (not)+गम्+इ+नि=अ+ग्+नि=अग्नि Unmoving.

Every Agni has samit, dhûma, archis, angâra and visphulinga—namely fuel, smoke, flame, live coal and spark. But as Agni does not mean here the physical fire but God so these words samit &c do not mean fuel &c but are the names of the five manifestations of the deity—namely Nârâyana, Vâsudeva, Sankarsana, Pradyumna and Aniruddha.

Vishnu is called Samit because He is super excellent (Sam=super, it=edha=excellent). He is called dhûma because He causes all evil doers to tremble (dhû=to tremble). He is called archis because He is the most adored (Archa=most, chita=adored). He is called angâra because He delights in the bodies of all jivas (Anga=limb or body, Rati=delight, or because He takes delight in his own body). He is called visphulinga because he flashes on the wise in diverse ways (vi= diverse, sphuranna=flashing on the mind).

This samit which by the by is the same word etymologically as the English word summit means the Highest or the Most High. dhûma=the Awe-inspiring, the Terrible. archis=the Ever Adored. Angâra=the Thriller. visphulinga=the Inspirer.

Moreover Lord Vishnu has again five forms as Nârâyana, (Vâsudeva, Sankarsana, Pradyumna and Aniruddha).

Every Agni has five forms. Thus the five forms of the first agni are called âditya, rasmi, ahar, chandra and naksatra, generally meaning the sun, the rays, the day, the moon and the stars. But as forms of the Lord, these words have different meanings here.

He is called Âditya because He takes up or attracts every thing (such as the lives of men &c) He is called rasmi because He is joy and delight (ra=delight, sa=joy or wisdom) He is called ahar because ignorance cannot overpower Him (A=not Ha=to kill or overpower, from √han to kill) He is called chandra because He is supreme happiness (√chand=to gladden) He is called nakshatra because He has no ruler above Him (Na=not, Kshatra=protector, ruler)

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Thus Vâyu=Wisdom and Life abhra=support of waters vidyut=the Illuminator asani=the Eater hrâduni=the ever-happy

With regard to the third Agni similarly five words are used namely samvatsara âkâsa râtri dik and avantara dik or literally meaning the year the ether the night the quarters and the intermediate quarters But as appellations of God they have different meanings

He is called Samvatsara because He causes delight to all children, or because He enjoys and dwells in all (Sam=all Vasa=dwell, Ra=enjoy or Sam=all Vatsa=Calf or child Ra=delight) He is called Âkâsa because He illumines all (Â=fully Kâsa=illumining) He is called Râtri because He gives delight (Ram=delight trâti=dadâti=gives) He is called dis because He teaches the supreme truth (dis=to teach) He is avantara dis because He teaches the secondary truths

Thus samvatsara=the perfect enjoyer in all âkâsa=the perfect delight ratri=the giver of joy Dis=the Teacher of the highest truth Avantara Dis=the Teacher of the lower truth

Similarly with regard to the fourth Agni the five words used are vâk prâna jihvâ chakshu and srotra ordinarily meaning the speech the breath the tongue the eye and the ear But when applied to the Lord they have different meanings

He is called vâk because He is the Word He is called prâna because He is the Life and Leader (prâna=to lead forward) He is called Chakshu because He is All seeing He is called Srotra because He

hears all, He is called Jihvâ because all oblations (*homa*) are offered to him or because He is the Great Sacrificer

Thus vâk=the Word Prana=the Guide, Chaksu=the All seeing Srotra=the All hearing Jihvâ=the offering the sacrifice Similarly the words mentioned in the fifth Agni have different meanings

He is called Upastha, because He is near to all (Upastha=standing near because He is in the heart of all jivas) He is said to persuade, because He is the great Conciliator He is called Yoni because He unites (Yuj=to unite) all He is called Antakrit because He draws every one within himself at Pralaya He is called Nandana because He is delight

Five things are mentioned as five Agnis namely Asau Lokah Parjanya Prithivi Purusa and Yosâ ordinarily meaning that World (Heaven) the Rain god the Earth the Man and the Woman But here they are names of God

The Lord Kesava called Asau Lokah because He is in Prana (asu=Prana and asau is locative singular of asu), and because He is illuminer (loka=to illumine) He is called Parjanya because He is the Creator of the Great (jan=to produce, param=great) He is called Prithivi because He is vast (pratha=vast, expanse) He is called Purusa because He is abundance, and from Him is all abundance (puru=abundance) He is called Josa because He is served or worshipped by all (Josya=served, loved or worshipped) Thus it is in the Sâma Samhitâ

In khanda tenth mantra six is described the descent of the soul from higher planes It is said there Having become a mist He becomes a cloud having become cloud, He rains down Apparently it would mean that the soul had become a cloud a mist &c The Commentator corrects this misconception

The phrases like He becomes smoke, He becomes a cloud mean that the soul (jiva) dwells in smoke dwells in the cloud, &c (He moves when the smoke or cloud &c moves He remains stationary when his habitat is stationary It does not mean that He becomes identical with Smoke god or Cloud god or Smoke matter or Cloud matter) Because the wise alone attain the status of becoming the presiding deity of smoke cloud &c (The Mukta Jiva alone becomes an Adhikâri Purusa—a cosmic agent a ruler of the cloud or of rain &c and not ordinary pious men)

The word Parjanya has been explained in the above quotation as the Pro-creator The Commentator now explains in his own words how Parjanya means etymologically the Great Father

The word Parjanya means the Creator (janya) of the Great (namely of the four faced Brahmâ) hence He is called the Great Father

The Lord Hari in His five times five forms dwells in the Sun &c the heaven and the rest get their names of dyu &c because the Lord by dwelling therein gives His name to it

(The Lord for example, is called dyu ' the Shining One The heaven is called dyu because the Lord Dyu dwells there Thus the twenty five objects mentioned in this Panchagni Vidyâ are named *after* the Lord, and not that the Lord is named *after* them These words are not primarily the names of objects, but names of God, in other words as ru thi words they are God names Secondarily they are names of objects)

ELEVENTH KHANDA

MANTRA 1

प्राचीनशाल औपमन्यवः सत्ययज्ञः पौलुषिरिन्द्रद्युम्नो भाल्लवेयो जनः शार्कराक्ष्यो बुडिल आश्वतराश्विस्ते हैते महाशाला महाश्रोत्रियाः समेत्य मीमांसांचक्रुः को नु आत्मा किं ब्रह्मेति १

प्राचीनशाल औपमन्यव Prâchînaśâlah, aupamanyavah, Prâchînaśâla son of Upamanyu सत्ययज्ञ पौलुषि Satyayajñah Paulusih, Satyayajña son of Pulusa इन्द्रद्युम्न भाल्लवेय Indradyumnah Bhâllaveyah, Indradyumna son of Bhallava. जन शार्कराक्ष्य Janah Śârkarâksyah, Jana son of Śârkarâksa बुडिल आश्वतराश्वि Budilah Âśvataraśvih, Budila son of Aśvatarâśva. ते Te, they. ह Ha, verily एते Ete, these. महाशाला Mahaśâlâh, performers of annual sacrifices fully. Those who perform fully sacrifices every year. महाश्रोत्रिया Mahâśrotriyâh, knowers of complete Vedas and their meanings. समेत्य Sametya, coming together: having met मीमांसाचक्रु Mîmâmsâm chakruh, held a dicussion. क Kah, who, what marks has he न Nah, our आत्मा Âtmâ, the Âtman, the Lord called Vaiśvânara, who is adored by us किं Kim, what ब्रह्म Brahma, Brahman

1 Prâchînasâla son of Upamanyu, Satyayajña son of Pulusa, Indradyumna son of Bhallava, Jana son of Śârkarâksa, and Budila son of Asvatarâsva, these five great sacrificers and great scholars met once together and held a discussion as to who is our Self (the Lord to be worshipped) and what is Brahman —366

MANTRA 2

ते ह संपादयांचक्रुरुद्दालको वै भगवन्तोऽयमारुणिः संप्रतीममात्मानं वैश्वानरमध्येति तं हन्ताभ्यागच्छामेति तं हाभ्याजग्मुः ॥ २ ॥

ते Te, they ह Ha indeed संपादयांचक्रु Sampâdayâm chakruh reflected came to the conclusion Not having come to any decision by discussing among themselves, they concluded to go to Uddâlaka to settle their dispute They

thus expressed their this decision :– उद्दालक आरुणि Uddâlakah Âruṇih, Uddâlaka-son of Aruṇa भगवन्तः Bhagavantah, O Sirs अयम् Ayam, this, सम्प्रति Sampratı, at present. इमम् Imam, this आत्मानम् वैश्वानरम्, The Lord called Vaiśvânara. अध्येति Adhyeti, knows most तं Taṁ, him. हन्त Hanta, well अभ्यागच्छाम Abhyâgachchhâmah, we may go तं Taṁ, him ह Ha, so अभ्याजग्मुः Abhyâjagmuḥ, they went.

2. They decided (to go to Uddâlaka, saying). "Sirs there is that Uddâlaka son of Aruṇa, who at present knows best this Âtman called Vaiśvânara Well, let us go to him." So they went to him.—366

MANATRA 3

स ह संपादयांचकार प्रक्ष्यन्ति मामिमे महाशाला महाश्रोत्रियास्तेभ्यो न सर्वमिव प्रतिपत्स्ये हन्ताहमन्यमभ्यनुशासानीति ॥ ३ ॥

स Sa, he, Uddâlaka. ह Ha, then संपादयांचकार Saṁpadayam, Chakara, (knowing the object for which they had come) decided (that the fit teacher of those is some one else) प्रक्ष्यन्ति Prakṣyanti, will examine मां Mâṁ, me इमे these Mahâśâlâh mahâśrotriyah, the great sacrificers, the great scholars तेभ्यः Tebhyah, to them न Na, not सर्वं Sarvaṁ, all प्रतिपत्स्ये Pratipatsye, I shall tell हन्त Hanta, well, अहम् Aham, I, अन्यम् Anyam, another अभ्यनुशासानि Abhyanuśâsâni, let me recommend as teacher

3. But he decided: "Those great sacrificers and scholars will put questions to me and I can not tell them all: therefore let me recommend another teacher to them."—367.

Note.—Query. Was Uddâlaka unable to answer their questions, or was he under some pledge not to reveal the answer? The first view is more likely

MANTRA 4

तान्होवाचाश्वपतिर्वै भगवन्तोऽयं कैकेयः संप्रतीममात्मानं वैश्वानरमध्येति तंहन्ताभ्यागच्छामेति तंहाभ्याजग्मुः ॥ ४ ॥

तान् Tan, to them. ह Ha, indeed उवाच Uvâcha, he said भगवन्त Bhagavantah, O sirs अश्वपति कैकेय Aśvapati king of Kekaya country Sampratı, at present Imam this Âtmânam Vaiśvânaram the Lord called Vaiśvânara Adhyeti, knows best. Tam, him. Ha, well. Abhyâgachchhâmah, let us go Iti, thus. Tam, him. Ha, indeed, then अभि-आ-जग्मुः Abhy â-jagmuh, they went,

4 He said to them "Sirs, Aśvapati king of Kekaya knows at present best this Âtman called Vaiśvânara. Well let us go to him." They went to him —368.

MANTRA 5

तेभ्यो ह प्राप्तेभ्यः पृथगर्हाणि कारयांचकार स ह प्रातः संजिहान उवाच न मे स्तेनो जनपदे न कदर्यो न मद्यपो नानाहिताग्निर्नाविद्वान्न स्वैरी स्वैरिणी कुतो यक्ष्यमाणो वै भगवन्तोऽहमस्मि यावदेकैकस्मा ऋत्विजे धनं दास्यामि तावद्भगवद्भ्यो दास्यामि वसन्तु भगवन्त इति ॥ ५ ॥

तेभ्य Tebhyah, to them ह Ha प्राप्तेभ्य (to them) who had arrived पृथक् Prithak, separately, to each अर्हाणि Arhani, honors कारयाञ्चकार Karayañchakara, caused to be shown or made स Sa, he ह Ha प्रात Prâtah, in the morning संजिहान Sañjihânah on rising, on leaving the bed उवाच Uvâcha, said न Na, not, मे Me, my स्तेन Stenah, thief जनपदे Janapade, in kingdom न Na not कदर्य Kadaryah a miser न Na, not मद्यप Madyapah, drunkard न Na, not अनाहिताग्नि Anahitagnih, without fire-sacrificial altar न Na, not अविद्वान् Avidvan, ignorant न Na not स्वैरी Svairi, adulterer स्वैरिणी Svairini an adulteress कुत Kutah, how (When there is no adulterer, where can be the adulteress) यक्ष्यमाण Yaksyamânah, going to perform a sacrifice वै Vai verily भगवन्त Bhagavantah O sirs अहम् Aham I अस्मि Asmi, I am यावत् Yavat, as much एकैकस्मै Ekaikasmai, to each one ऋत्विजे Ritvije to priest धन *Dhanam*, wealth दास्यामि Dasyami I shall give तावत् Tavat, so much भगवद्भ्य Bhagavadbhyah to you sirs दास्यामि, I shall give वसन्तु Vasantu, dwell please, stay भगवन्त Sirs इति *Iti*, thus

5 When they arrived, the King caused proper honors to be paid to each of them separately In the morning, after leaving his bed, he said to them "(What makes you come here? Are you troubled by bad men? But there are no such people in this land) In my Kingdom there is no thief, no miser, no drunkard, no irreligious nor illiterate person, no adulterer, much less an adulteress (But if you have come to get wealth, then stay for) I am going to perform a sacrifice, Sirs, and I shall give you, Sirs, as much wealth as I give to each Ritvij priest So stay here please" —369

MANTRA 6

ते होचुर्येन हैवार्थेन पुरुषश्चरेत्तꣳहैव वदेदात्मानमेवेमं वैश्वानरꣳ संप्रत्यध्येषि तमेव नो ब्रूहीति ॥ ६ ॥

ते Te, they ह Ha ऊचुः Uchuḥ, said येन ह एव अर्थेन Yena ha eva arthena, by what object, accomplished through what object, such as wisdom &c पुरुष Purusaḥ, a man चरेत् Charet may go, may attain to release &c तं Taṁ that एव Eva, indeed वदेत् May say your honor may say आत्मानम्, एव इमं वैश्वानरं Âtmânam, eva imam Vaiśvânaram, that Vaiśvânara Self, even. संप्रति Sampratı, at present अध्येषि Adhyesi, thou knowest best तं Tam, that, एव Eva, alone नः Naḥ, to us ब्रूहि Brûhi, tell इति Iti thus

6 They replied: "May (your honor) tell (us) through what means a man may attain (release)? You know at present the Supreme Self Vaisvânara Tell us that"—370

Note—Or the mantra may be translated Every man ought to say for what purpose he comes You know at present that Vaisvânara Self, tell us that

MANTRA 7

तान्होवाच प्रातर्वः प्रतिवक्तास्मीति ते ह समित्पाणयः पूर्वाह्णे प्रतिचक्रमिरे तान्हानुपनीयैवैतदुवाच ॥ ७ ॥

इत्येकादशः खण्डः ॥ ११ ॥

तान् Tân, to them ह Ha उवाच Uvâcha, he said प्रातः Prâtaḥ, to-morrow वः Vaḥ, to you प्रतिवक्तास्मि Prativaktâsmi I shall give answer इति Iti, thus ते Te, they ह Ha समित् पाणयः Samit pâṇayaḥ, with fuel in hand पूर्वाह्णे Pûrvâhne, in the fore-noon प्रतिचक्रमिरे Pratichakramire, they approached, went again तान् Tân, to them ह Ha अनुपनीय Anupanîya, without making them undergo the ceremony of pupilage एतत् Etat, this उवाच Uvâcha, said

7 He said to them "I shall give you an answer to-morrow" They went again to him next morning, with sacrificial fuel in their hands And he, without ceremony, said thus to them —371

TWELFTH KHANDA

MANTRA 1

औपमन्यव कं त्वमात्मानमुपास्स इति दिवमेव भगवो राजन्निति होवाचैष वै सुतेजा आत्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्तव सुतं प्रसुतमासुतं कुले दृश्यते ॥ १ ॥

औपमन्यव O Aupamanyava कं Kaṁ, whom under what name, त्वं Tvam thou आत्मानम् Âtmânam, the Vaiśvânara Self उपास्से Upâsse, thou worshippest इति Iti, thus दिवम् Divam, Heaven एव Eva only भगवः Bhagavaḥ, sire राजन् Râjan, O king इति Iti, thus ह Ha उवाच Uvâcha, he said. एषः

Esah, this वै Vai, verily सुतेजा Sutejah, Sutejas Great Refulgence आत्मा वैश्वानर Âtmâ Vaiśvânara, the Vaiśvânara Self अयम् Ayam, that त्वम् Tvam, thou आत्मानम् Âtmânam, Self उपास्से Upâsse, thou worshippest तस्मात् Tasmât, therefore तव Tava in thy family सुत Sutam son प्रसुत Prasutam, grandson आसुत Âsutam, great grand son Or these words may mean every kind of Soma libation called by these names कुले Kule, in the house, family दृश्यते Driśyate, is seen

1 "Aupamanyava! Under what name dost thou worship the Lord Vaisvânara?" He replied: "As Dyu only (sportful), O holy King," He said "The Lord Vaisvânara that thou worshippest is called Sutejas Therefore in thy house there are seen sons, grandsons and greatgrandsons"—372

Note—The Lord under the name of Dyu the Sportful, upholds the heaven Aupamanyava meditates on this particular aspect of the Lord only He worships the Father in Heaven only therefore his conception of God is incomplete For Vaisvânara means pervading the whole humanity The humanity functions on all the three planes and not in heaven only The worship of God however imperfect has its fruit, and so Aupamanyava has sons &c But it has its drawbacks also The next mantra mentions that

MANTRA 2

अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते मूर्धा त्वेष आत्मन इति होवाच मूर्धा ते व्यपतिष्यद्यन्मां नागमिष्य इति ॥ २ ॥

इति द्वादशः खण्डः ॥ १२ ॥

अत्सि Atsi, thou eatest अन्नम Annam, food i e, thou art healthy and can digest food पश्यसि Paśyasi thou seest प्रिय Priyam, pleasant things (like son &c) अत्ति Atti, he eats Annam, food पश्यति Paśyati, he sees प्रियम् Priyam pleasant भवति Bhavati becomes अस्य Asya, his ब्रह्म-वर्चसम् Brahma varcha sam, Vedic glory कुले Kule in house य Yah, who एतम् Etam, this एवम् Evam, thus आत्मानम् वैश्वानरम् Atmânam Vaiśvânaram, the Lord Vaiśvânara विष्णु Visnu उपास्ते Upâste meditates upon worships मूर्धा Mûrdhâ, head तु Tu, but एष Eśah, this आत्मन Âtmanah of the Self, of the Lord इति ह उवाच Iti ha uvâcha, thus he said मूर्धा Mûrdha, head ते Te, thy व्यपतिष्यत् Vyapatisyat, would have fallen Thou wouldst have been humiliated in discussion यत् Yat, if मा Mam to me न Na not आगमिष्य Âgamisyah, thou hadst come

2 'Therefore thou eatest food (i e, art healthy) and seest pleasant objects (prosperous) Whoever worships thus

that Lord Vaisvânara becomes healthy, and prosperous and has Vedic glory in his house But this (Dyu) is only the head of the Lord, and thus your head would have fallen (in a discussion) if you had not come to me'—373

Note—Any eligible who worships Visnu thus gets this reward But this aspect called Dyu and Sutejas is only the head of the Lord called Vaisvânara the Universal Man No one should think this knowledge is enough for otherwise he would be humiliated in a discussion

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THIRTEENTH KHANDA

MANTRA 1

अथ होवाच सत्ययज्ञं पौलुषिं प्राचीनयोग्य कं त्वमात्मानमुपास्स इत्यादित्यमेव भगवो राजन्निति होवाचैष वै विश्वरूप आत्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्तव बहु विश्वरूपं कुले दृश्यते ॥ १ ॥

अथ Atha, then ह Ha उवाच Uvach he said सत्ययज्ञं पौलुषिं To Satyayajña Paulusi प्राचीनयोग्य Prachinayogya O thou elect from eternity कं त्वं आत्मानम् उपास्से Kamtvam atmânam upasse, under what name thou dost meditate on the Lord आदित्यम् एव Âdityam eva, as the Attractor only, the Lord in the sun विश्वरूप Visvarûpa, All seeing बहु Bahu, much

1 Then he said to Satyayajña Paulusi "O thou eternally elect! under what name dost thou worship the Lord Vaisvânara?" He replied "As Âditya (the Lord in the sun and attracting all) O holy King!" He said the Lord Vaisvânara that thou worshippest is called Visvarûpa the All seeing Therefore, in thy house is seen much and manifold wealth —374

MANTRA 2

प्रवृत्तोऽश्वतरीरथो दासीनिष्कोऽत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते चक्षुष्ट्वेतदात्मन इति होवाचान्धोऽभविष्यद्यन्मां नागमिष्य इति ॥ २ ॥

इति त्रयोदशः खण्डः ॥ १३ ॥

प्रवृत्त Pravrittah en अश्वतरीरथ Aśvatari rathah, a car with two mules दासी Dasi slaves निष्क Niskah, jewels तु Tu, but चक्षु Chakshuh, eye अन्ध Andhah blind

2 There are cars yoked with pairs of mules, slaves and jewels Thou art, therefore, healthy and prosperous Whoever worships thus that Lord Vaisvânara, becomes healthy and is prosperous and has Vedic glory in his house That, however, is but the eye of the Lord You would have become blind, if you had not come to me —375

FOURTEENTH KHANDA

MANTRA 1

अथ होवाचेन्द्रद्युम्नं भाल्लवेयं वैयाघ्रपद्य कं त्वमात्मानमुपास्स इति वायुमेव भगवो राजन्निति होवाचैष वै पृथग्वर्त्मात्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वां पृथग्बलय आयन्ति पृथग्रथश्रेणयोऽनुयन्ति ॥ १ ॥

वैयाघ्रपद्य Vaiyaghrapadya ! वायुम् Vâyum, the Lord in the Air called Wisdom-Life (vâ=knowledge, âyus=life) पृथग्वर्त्मा Prithagvartmâ having diverse course for the Lord as Vâyu can perform that which Vâyu simply can never do पृथक् Prithak diverse बलय Balayah offerings आयन्ति Âyanti come रथश्रेण्य Rathaśrenyah rows of cars अनुयन्ति Anuyanti follow

1 Then he said to Indradyumna Bhâllaveya "O Vaiyaghrapadya ! Under what name dost thou worship the Lord Vaisvânara? He replied "As Vâyu (the Lord in Vâyu and called Knowledge Life), O holy King !" He said "The Lord which you meditate on is the Lord Vaisvânara, called Prithagvartmâ (the unusual, the mysterious) Therefore offerings come to you in mysterious ways and rows of cars follow you —376

MANTRA 2

अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते प्राणस्त्वेष आत्मन इति होवाच प्राणस्त उदक्रमिष्यद्यन्मां नागमिष्य इति ॥२

इति चतुर्दशः खण्डः ॥ १४ ॥

प्राण: Prâṇah, the life breath उदक्रमिष्यत् Udakramiṣyat, would have gone out

2 Therefore, thou art healthy and prosperous Whoever worships thus that Lord Vaiśvânara becomes healthy and prosperous has Vedic glory in his house That, however, is but the breath of the Lord, and your breath would have left you, if you had not come to me — 377

FIFTEENTH KHANDA

MANTRA 1

अथ होवाच जनꣳ शार्कराक्ष्य कं त्वमात्मानमुपास्स इत्याकाशमेव भगवो राजन्निति होवाचैष वै बहुल आत्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वं बहुलोऽसि प्रजया च धनेन च ॥१॥

आकाश: Âkâśah the Lord in Âkâśa, and called also Âkâśa because He is all (â) luminous (Kâśa) बहुल: Bahulah, much full प्रजया Prajayâ, with offspring धनेन Dhanena, with wealth

1 Then he said to Jana "O Śârkarâkṣya! Under what name dost thou worship the Lord Vaiśvânara ?" He replied "As Âkâśa (All-light and support of ether) O holy King He said "The Lord that thou worshippest is the Lord Vaiśvânara called Bahula (full) Therefore, you are full of offspring and wealth —378

MANTRA 2

अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते संदेहस्त्वेष आत्मन इति होवाच संदोहस्ते व्यशीर्यद्यन्मां नागमिष्य इति ॥ २ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

संदोह: Sandohah the trunk the middle part of the body व्यशीर्यत् Vyaśîryat, would have perished

2 Therefore thou art healthy and prosperous Whoever worships thus that Lord Vaiśvânara, becomes healthy and prosperous and has Vedic glory in his house That, however, is but the trunk of the Lord, and your trunk would have perished, if you had not come to me —379

SIXTEENTH KHANDA

MANTRA 1

अथ होवाच बुडिलमाश्वतराश्विं वैयाघ्रपद्य कं त्वमात्मानमुपास्स इत्यप एव भगवो राजन्निति होवाचैष वै रयिरात्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वꣳरयिमान्पुष्टिमानसि॥१॥

अप Apah water the All pervading रयि Rayih, wealth the giver of delight (rati) रयिमान् Rayimân possessing wealth पुष्टिमान् Pustiman, flourishing

1 Then he said to Budila Asvatarasvi 'O Vaiyâghrapadya! Under what name dost thou worship the Lord Vaisvânara?' He replied, As Apas (the Lord pervading the water, and called Apas or All-pervading ' O holy king!) He said "The Lord, that thou worshippest is the Lord Vaisvânara called Rayi (the Delight-maker) Therefore thou art wealthy and flourishing"—380

MANTRA 2

अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते बस्तिस्त्वेष आत्मन इति होवाच बस्तिस्ते व्यभेत्स्यद्यन्मां नागमिष्य इति ॥ २ ॥

इति षोडशः खण्डः ॥ १६ ॥

बस्ति Vastih bladder the loins भेत्स्यत् Bhetsyat, burst broken

2 Therefore thou art healthy and prosperous Whoever, worships thus that Lord Vaisvânara becomes healthy and prosperous and has Vedic glory in his house That however is but the loins of the Lord and your loins would have broken if you had not come to me —381

SEVENTEENTH KHANDA

MANTRA 1

अथ होवाचोद्दालकमारुणिं गौतम कं त्वमात्मानमुपास्स इति पृथिवीमेव भगवो राजन्निति होवाचैष वै प्रतिष्ठात्मा वैश्वानरो

यं त्वमात्मानमुपास्से तस्मात्त्वं प्रतिष्ठितोऽसि प्रजया च पशुभिश्च ॥ १ ॥

पृथिवी Prithivî, earth The Lord supporting the earth, and called Prithivî because all expansive or Vast प्रतिष्ठा Pratisthâ firm rest or support

1 Then he said to Auddâlaka Âruni "O Gautama! Under what name dost thou worship the Lord Vaisvânara?" He replied "As Prithivî (the Lord supporting the earth, and so-called because He is vast), O holy King" He said "The Lord that thou worshippest, is the Lord Vaisvânara called Pratisthâ (firm stay") Therefore, thou standest firm with offspring and cattle —382

MANTRA 2

अस्त्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते पादौ त्वेतावात्मन इति होवाच पादौ ते व्यम्लास्येतां यन्मां नागमिष्य इति ॥ २ ॥

इति सप्तदशः खण्डः ॥ १७ ॥

पादौ Pâdau two feet व्यम्लास्येताम् Vyamlâsyetâm, would have broken shrunk

2 Therefore, thou art healthy and prosperous Whoever, worships thus that Lord Vaisvânara becomes healthy and prosperous, and has Vedic glory in his house Those however, are but the feet of the Lord, and your feet would have given way, if you had not come to me —383

EIGHTEENTH KHANDA

MANTRA 1

तान्होवाचैते वै खलु यूयं पृथगिवेममात्मानं वैश्वानरं विद्वाꣳसोऽन्नमत्थ यस्त्वेतमेवं प्रादेशमात्रमभिविमानमात्मानं वैश्वानरमुपास्ते स सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्वात्मस्वन्नमत्ति ॥ १ ॥

तान् Tân, to them ह Ha उवाच Uvâcha, he said एते Ete, these वै Vai, indeed खलु Khalu, verily यूय Yûyam, you पृथक् Prithak, separate, many इव Iva like, as if for there is in reality no difference in the various parts of Lord's body इमम् Imam, this, आत्मानम् Âtmânam, Self, Lord वैश्वानरम् Vaiśvânaram विद्वांस Vidvamsah, ye knowing अन्नम् Annam food अत्थ Attha, ye eat But he who worships the Lord in His entirety has the following fruit य Yah, who, the eligible. तु Tu, but एतम् Etam, that Âtman एवम् Evam thus प्रादेश Prâdeśa, a span the size of the heart मात्रम् Mâtram measure अभिविमानम् Abhivimânam, boundless limitless, immeasureable abhi = all round, vi = lost, not having: mânam = measure, whose all circumscribing limits are gone In other words, all pervading आत्मानम् वैश्वानर Âtmânam Vaiśvânaram, the Lord of Universal Humanity उपास्ते Upaste meditates, worships स Sa, he सर्वेषु लोकेषु Sarvesu lokesu, in all worlds सर्वेषु भूतेषु Sarvesu bhûtesu, in all beings सर्वेषु आत्मसु Sarvesu Âtmasu, in all Selfs अन्नम् अत्ति Annam atti, eats food

1 Then he said to all six of them —"Now you verily, knowing this Vaisvânara Lord as if many, eat your food (i e, have got your small reward) But he who worships this Lord Vaisvânara as of the size of the heart and at the same time limitless, he eats food in all worlds, in all beings, and in all Selfs —384

Note—Man can worship the Lord best in his heart, while Devas worship Him as Limitless The reward above mentioned is more appropriate for Devas than Men But Men may rise to the rank of Devas

MANTRA 2

तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्धैव सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मात्मा संदोहो बहुलो बस्तिरेव रयिः पृथिव्येव पादावुर एव वेदिर्लोमानि बर्हिर्हृदयं गार्हपत्यो मनोऽन्वाहार्यपचन आस्यमाहवनीयः ॥ २ ॥

इत्यष्टादशः खण्डः ॥ १८ ॥

तस्य Tasya, His, ह Ha वै Vai, verily एतस्य Etasya, of this आत्मन Âtmânah, of the Self वैश्वानरस्य Vaiśvânarasya of Vaiśvânara मूर्धा Mûrdhâ, head एव Eva, even सुतेजा Sutejas चक्षु Chaksuh eye विश्वरूप Viśva rûpa प्राण Prânah Life breath पृथग्वर्त्मा Prithagvartmân संदोह Sandohah the trunk बहुल Bahulah बस्ति Vastih bladder loins एव Eva, even रयि Rayih, rayi पृथिवी Prithivi the earth एव Eva even पादौ Pâdau, two feet उर Urah the chest Eva even वेदि Vedih the altar लोमानि Lomâni, the hairs बर्हि Barhih the grass हृदय Hridyam, the heart गार्हपत्य the Gârha patyam fire मन Manah the mind अन्वाहार्यपचन the Ânvâharya, fire आस्य Asyam, the mouth आहवनीय the Âhavaniya, fire.

2. Verily of that Lord Vaiśvânara, the head is the Good Energy (of thought), the eye is All-seeing, the breath is All-moving, the trunk is the Space containing All, the bladder is the Rayi (matter in the astral), the feet, the earth; the chest, the altar; the hairs, the grass; the heart the Garpatya fire, the mind the Anvâhârya-fire and the mouth the Âhavanîya-fire.—385.

Note.—As the Śruti is now going to teach the Fire-offering or *homa*, so the latter part of this mantra shows what parts of the Lord Vaiśvânara correspond to various sacrificial things. The Devas of *homa* preside over various parts of it—such as the fire-altar the sacred grass, and the three fires Gârhapatya, Anvâhârya and Âhavanîya. These Devas reside respectively in the chest, the hairs, the heart, the mind and the mouth of the Lord.

NINETEENTH KHANDA.

MANTRA 1.

तद्यद्भक्तं प्रथममागच्छेत्तद्धोमीयꣳस यां प्रथमामाहुतिं जुहुयात्तां जुहुयात्प्राणाय स्वाहेति प्राणस्तृप्यति ॥ १ ॥

तद् Tat, then, at the time of eating यद् Yat, what भक्तम् Bhaktam, food. प्रथमम् Prathamam, first आगच्छेत् Âgachchhet, may come (towards the mouth) तद् Tat, that होमीयम् Homîyam, the homa material सः Sah, he, the eater. यां Yâṁ, what आहुतिम् Âhutim, oblation. प्रथमां Prathamâṁ, first जुहुयात् Juhuyât, may offer. तां जुहुयात् Tâṁ Juhuyât, let him offer that. प्राणाय स्वाहा इति Prâṇâya Svâhâ iti, with the mantra "Svâhâ to Prâṇa." प्राणः Prâṇah, the Prâṇa. तृप्यति Tripyati, is satisfied

1 At the time of eating, the first morsel that is taken (should be considered as) a Homa material. The first oblation that he offers, let him do so with the mantra "Prâṇâya Svâhâ," Then Prâṇa is satisfied.—386.

MANTRA 2

प्राणे तृप्यति चक्षुस्तृप्यति चक्षुषि तृप्यत्यादित्यस्तृप्यत्यादित्ये तृप्यति द्यौस्तृप्यति दिवि तृप्यन्त्यां यत्किंच द्यौश्चादित्यश्चाधितिष्ठतस्तत्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

एकोनविंशः खण्डः ॥ १९ ॥

प्राणे Prâne when the Prâna तृप्यति Tripyati, being satisfied चक्षु Chaksuh the eye another name of Prâna तृप्यति Tripyati, is satisfied चक्षुषि तृप्यति Chaksusi Tripyati, when the eye is satisfied आदित्य Âditya, the sun, another name of Prâna Tripyati is satisfied Aditye tripyati the sun being satisfied द्यौ Dyauh, the heaven The wife of Vayu दिवि तृप्यन्त्याम् Divi Tripyantyâm, the wife of Vayu being satisfied यत् किम् Yat kim, Brahma called Yat Kim Yat =wisdom Kim=Pleasure, intelligence and bliss च Cha and द्यौ च आदित्य च Dyauh cha Âdityah cha, the wife of Vâyu and the sun अधितिष्ठत Adhitisthatah, rule over (the eastern gate of the heart) तत् Tat, that (Brahma) तृप्यति Tripyati is satisfied तस्य Tasya, His (Brahma's) तृप्ति Triptim, satisfaction अनु Anu after, following तृप्यति Tripyati is satisfied (the sacrificer) प्रजया Prajaya with offspring पशुभि Pasubhih with cattle अन्नाद्येन Annadyena, with health with power to confer beatitude on another, magnanimity तेजसा Tejasâ energy, with brightness with bliss ब्रह्मवर्चसेन Brahmavarchasena, with Vedic glory

2 When the Prâna is satisfied, the eye is satisfied, when the eye is satisfied, the Sun is satisfied, when the Sun is satisfied, the consort of Vâyu (Dyau) is satisfied, when the consort of Vâyu is satisfied, the Lord of Wisdom and Bliss is satisfied The Dyau (consort of Vâyu) and the Sun rule (the Eastern gate) When He the Lord is satisfied, then follows the satisfaction of the sacrificer with his offspring, and cattle, and he gets health and energy and intellectual splendour —387

Note —Thus the Eastern gate keepers are the Wife of Vâyu and the Sun—Dyau and Aditya The three words Prâna Eye and the Sun refer to one and the same entity But Prana is an aspect of Vâyu So practically the Eastern gate-keeper is Vâyu and his wife here called Dyau

TWENTIETH KHANDA

MANTRA 1

अथ यां द्वितीयां जुहुयात्तां जुहुयाद्व्यानाय स्वाहेति व्यानस्तृप्यति ॥ १ ॥

अथ Atha then यां Yâm what The words are the same as in mantra 1 of the last Khanda, except that व्यान is substituted for प्राण

1 Then when he offers the second oblation let him offer it saying Vyânaya Svâhâ The Vyâna is satisfied —388

MANTRA 2

व्याने तृप्यति श्रोत्रं तृप्यति श्रोत्रे तृप्यति चन्द्रमास्तृप्यति चन्द्रमसि तृप्यति दिशस्तृप्यन्ति दिक्षु तृप्यन्तीषु यत्किंच दिशश्च चन्द्रमाश्चाधितिष्ठन्ति तत्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इति विंशः खण्डः ॥ २० ॥

व्याने तृप्यति Vyâne Tṛipyati, Vyâna being satisfied श्रोत्रम् Śrotram, the Ear. Tṛipyati, is satisfied श्रोत्रे तृप्यति Śrotre Tṛipyati, the Ear being satisfied. चन्द्रमाः Chandramâh, the Moon तृप्यति Tṛipyati, is satisfied चन्द्रमसि तृप्यति Chandramasi Tṛipyati, the Moon being satisfied दिशः Diśah, the quarters : the spouse of Vâyu called Diśah. तृप्यन्ति Tṛipyanti, are satisfied. दिक्षु तृप्यन्तीषु Dikṣu Tṛipyantîṣu, the quarters being satisfied यत्किम् च Yat kim cha, the Lord of Wisdom and Bliss दिशः च चन्द्रमाः च अधितिष्ठन्ति Diśah cha chandramâh cha Adhitiṣṭhanti, the Quarters and the Moon rule over (the Southern door) तत् तृप्यति Tat tṛipyati, He the Lord being satisfied. The rest as above.

2. When the Vyâna is satisfied, the Ear is satisfied, when the Ear is satisfied, the Moon is satisfied, when the Moon is satisfied, the consort of Vayu (Diś) is satisfied, when the the consort of Vâyu is satisfied, the Lord of Wisdom and Bliss (Vâyu) is satisfied. The (Diś) consort of Vâyu and the Moon rule (the Southern gate). When the Lord is satisfied, then the sacrificer is satisfied, along with his offspring and cattle, and he gets magnanimity, bliss and Vedic splendour —389.

Note.—The Southern gate-keepers are the Wife of Vâyu and the Moon. But Vyâna, Ear and Moon are identical, being the same as Vyâna, and Vyâna is an aspect of Vâyu, Thus the Southern gate keeper is also Vâyu along with his consort, here called Diśah.

TWENTY-FIRST KHANDA.

MANTRA 1

अथ यां तृतीयां जुहुयात्तां जुहुयादपानाय स्वाहेत्यपानस्तृप्यति ॥ १ ॥

तृतीयां Tṛitîyâm, in the third अपानाय स्वाहा Svâhâ to Apâna

1. Then when he offers the third oblation let him offer it saying "Apânâya Svâhâ" The Apâna is satisfied—390

MANTRA 2.

अपाने तृप्यति वाक्तृप्यति वाचि तृप्यन्त्यामग्निस्तृप्यत्यग्नौ तृप्यति पृथिवी तृप्यति पृथिव्यां तृप्यन्त्यां यत्किंच पृथिवी चाग्निश्चाधितिष्ठतस्तत्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इत्येकविंशः खण्डः ॥ २१ ॥

वाक् Vâk, speech अग्नि Agnih, fire पृथिवी Prithivi, the earth Sri, the consort of Vayu. Prithivi cha agnih cha adhitisthah the Earth and Fire rule (the Western-gate)

2 When the Apâna is satisfied, the Speech is satisfied, when the Speech is satisfied, the Fire is satisfied, when the Fire is satisfied, the Prithivî is satisfied, when the Prithivi is satisfied, the Lord of Wisdom and Bliss (is satisfied) Prithivî and Fire rule (the Southern gate) When that Lord is satisfied then the sacrificer is satisfied, along with his offspring and cattle, with health, energy and intellectual splendour--391

Note—The Western gate keepers are the Fire and the consort of Vâyu But Apana, Agni and Vak are identical And Apana himself is an aspect of Vâyu Thus the Western gate-keeper is also Vayu along with his consort, here called Prithivî I am however, doubtful about this Sri identified with Prithivî, may be the Sri (wife of Visnu) The Western gate-keepers would be Apâna and Sri Out of the five gates the consort of Vâyu is certainly in the three East South and North The doubt is about the Western and the Central gates—where Sri and Laksmi are introduced

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TWENTY-SECOND KHANDA

MANTRA 1.

अथ यां चतुर्थीं जुहुयात्तां जुहुयात्समानाय स्वाहेति समानस्तृप्यति ॥ १ ॥

चतुर्थीम् Chaturthim, fourth. समानाय स्वाहा Svaha, to Samana.

1 Then when he offers the fourth oblation, let him offer it saying "Samânâya Svâhâ" Thus the Samâna is satisfied —392

MANTRA 2

समाने तृप्यति मनस्तृप्यति मनसि तृप्यति पर्जन्यस्तृप्यति पर्जन्ये तृप्यति विद्युत्तृप्यति विद्युति तृप्यन्त्यां यत्किंच विद्युच्च पर्जन्यश्चाधितिष्ठतस्तत्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इति द्वाविंशः खण्डः ॥ २२ ॥

समाने Samâne, the Samâna being satisfied मन Manah, the mind पर्जन्य Parjanyah Indra विद्युत Vidyut the lightning the consort of Vâyu

2 When the Samâna is satisfied, the mind is satisfied, when the mind is satisfied, Indra is satisfied, when Indra is satisfied, Vidyut (the consort of Vâyu) is satisfied, when the consort of Vâyu is satisfied, the Lord of Wisdom and Bliss is satisfied Vidyut (the consort of Vâyu) and Indra rule the Northern gate When the Lord is satisfied, then the sacrificer is satisfied, along with his offspring and cattle, with health, energy and intellectual splendour —393

Note—The Northern gate keepers are Indra and the consort of Vâyu But Samâna Manah and Indra are identical and Samâna itself is a form of Vâyu Thus the Northern gate-keeper is also Vâyu along with his consort here called Vidyut

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TWENTY-THIRD KHANDA

MANTRA 1

अथ यां पञ्चमीं जुहुयात्तां जुहुयादुदानाय स्वाहेत्युदानस्तृप्यति ॥ १ ॥

पञ्चमीम Pañchamîm the fifth उदानाय स्वाहा Udânâya Svâhâ Svâhâ to Udâna

1 Then when he offers the fifth oblation let him offer it saying "Udânâya Svâhâ" Then the Udâna is satisfied —394

MANTRA 2

उदाने तृप्यति त्वक्तृप्यति त्वचि तृप्यन्त्यां वायुस्तृप्यति वायौ तृप्यत्याकाशस्तृप्यत्याकाशे तृप्यति यत्किंच वायुश्चाकाशश्चाधितिष्ठतस्तत्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इति त्रयोविंशः खण्डः ॥ २३ ॥

वायु Vayuh Vayu आकाश the Âkâśa the wife of Vayu

2 When the Udâna is satisfied, the Vâyu is satisfied, when the Vâyu is satisfied, the Âkâsa is satisfied, when the Âkâsa is satisfied, the Lord of Wisdom and Bliss is satisfied The Vâyu and ÂKÂSA rule (the Central or Upper gate) When the Lord is satisfied, then the sacrificer is satisfied, along with his offspring and cattle, with energy and intellectual splendour --395

Note—Vâyu and Akasa are not different but one and the same—identical In the Devasura Vidya (III 13 5) Udâna Vâyu and Akâsa are taught as identical In conformity with that passage Vâyu and Akasa and Udana are taken here also as identical But in the phrase Vâyu and Akâsa rule the Upper gate —Akâsa is to be explained as separate from Vâyu This Akasa is Vâyu Laksmi and therefore different from that Akasa which is identical with Vâyu

The Central gate keepers are similarly Udâna and Vâyu's consort For Udâna Vâyu and Akâsa are identical But Udana himself is an aspect of Vâyu Thus the Central gate keeper is also Vâyu along with his consort here called Akasa I am doubtful here also Does Akasa mean here the consort of Vâyu or Laksmi the wife of Viṣṇu I am inclined to the latter view

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TWENTY-FOURTH KHANDA

MANTRA 1

स य इदमविद्वानग्निहोत्रं जुहोति यथाङ्गारानपोह्य भस्मनि जुहुयात्तादृक्तत्स्यात् ॥ १ ॥

स Sa, he य Yah who इदम Idam, this Vaiśvânara अविद्वान् Avidvân, not knowing अग्निहोत्रम Agnihotram Agnihotra prâṇa offering जुहोति Juhoti, offers oblation यथा Yathâ as अङ्गारान् Angarân live coals अपोह्य Apohya, removing भस्मनि Bhasmani in ashes on dead ashes जुहुयात् Juhuyât, may offer oblation तादृक Tadrik, so, like that तत् Tat, that स्यात् Syât may be, will be,

1. He who, not knowing this Lord Vaiśvânara offers an Agnihotra, he is like unto that person who removing the live coals, offers libations on dead ashes.—396.

MANTRA 2.

अथ य एतदेवं विद्वानग्निहोत्रं जुहोति तस्य सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्वात्मसु हुतं भवति ॥ २ ॥

अथ Atha, but य Yah, who. एतद् Etad, that Lord, that form of Vaiśvânara एवम् Evam, thus विद्वान् Vidvân, knowing अग्निहोत्रम् जुहोति Agnihotram juhoti, offers an Agnihotra तस्य Tasya, his, of him सर्वेषु Sarvesu, in all लोकेषु Lokesu, in worlds सर्वेषु Sarvesu, in all भूतेषु Bhûtesu, in beings सर्वेषु Sarvesu, in all आत्मसु Âtmasu, in Selfs हुतम् Hutam, offered भवति Bhavati, becomes

2 But he who knowing that Lord, thus offers an Agnihotra, he offers in fact oblation to all the souls animating all bodies in all worlds —397

Note —By offering Prâṇic oblation to the Vaiśvânara within himself, he in a way offers it to all egos

MANTRA 3

तद्यथेषीकातूलमग्नौ प्रोतं प्रदूयेतैवꣳहास्य सर्वे पाप्मानः प्रदूयन्ते य एतदेवं विद्वानग्निहोत्रं जुहोति ॥ ३ ॥

तद् Tat, that यथा Yathâ, as इषीका Isîkâ, the Isîkâ reed तूलम् Tûlam, fibre, the upper part or point of the reed. अग्नौ Agnau, in fire प्रोतं Protam, thrown, entered प्रदूयेत Pradûyeta, is burnt, turned to ashes एव Evam, thus ह Ha indeed अस्य Asya, his सर्वे Sarve, all पाप्मानः Pâpmânah, sins प्रदूयन्ते Pradûyante, are burnt य Yah, who एतद् Etad, that एवम् Evam, thus. विद्वान् Vidvân, knowing अग्निहोत्रम् जुहोति Agnihotram juhoti, offers an Agnihotra

3 As the tuft of the Iṣîkâ reed entering into the fire is (quickly) reduced to ashes, thus indeed are burnt all his sins, who knowing the Lord, thus offers an Agnihotra —398

MANTRA 4

तस्मादु हैवंविद्यद्यपि चण्डालायोच्छिष्टं प्रयच्छेदात्मनि हैवास्य तद्वैश्वानरे हुतꣳस्यादिति तदेष श्लोकः ॥ ४ ॥

तस्मात् Tasmât, therefore उ U ह Ha एवंवित् Evamvit, who knows thus यद्यपि Yadyapi, if even चण्डालाय to a chandâla, उच्छिष्टम् Uchchhistam, the offals, the remaining food प्रयच्छेत् Prayachchhed, were to give, आत्मनि Âtmani,

in the Self इ Ha एव Eva अस्य Asya, his, of the chandâla तद् Tat, that stale food वैश्वानरे In the Vaisvânara हुतं Hutam, offered स्यात् Syât, will be

4. Therefore indeed, if such a knower gives what is left of his food to a chandâla even, it would be offered in the Vaisvânara Self of the Chandâla.—399

Note—The food once consecrated by being offered to the Lord, by a person who knows the Prâna-Agnihotra retains its purity even when eaten by an ignorant savage The Lord, who is in the chandâla even, is satisfied by that food, and such food produces spiritual results in the body of the chandâla

MANTRA 5

यथेह क्षुधिता बाला मातरं पर्युपासत एवꣳ सर्वाणि भूता-
न्यग्निहोत्रमुपासत इत्यग्निहोत्रमुपासत इति ॥ ५ ॥

इति चतुर्विंशः खण्डः ॥ २४ ॥ इति पञ्चमः प्रपाठकः ।
पञ्चमोऽध्यायः ॥ ५ ॥

तद् Tat, that, on this point एष Esa, this श्लोक: Ślokah, stanza यथा Yathâ, as इह Iha, here क्षुधिता: Ksudhitâh, hungry बाला: Bâlâh, children मातरम् Mâtaram, to mother पर्युपासते Paryupâsate, surround, entreat एवं Evam, thus सर्वाणि Sarvâni, all भूतानि Bhûtâni, beings अग्निहोत्र Agnihotra उपासते Upâsate, sit round: have recourse

5 On this is the following Stanza:—As here the hungry infants cluster round their mother, so do all beings have recourse to Agnihotra —400

Note—Thus any ritualistic worship, like Agnihotra, in order to be efficacious must be performed with knowledge otherwise it is waste of energy and time—pouring ghee on ashes and not on fire It is the Lord in His Five fold aspects working on the five planes of the universe—both as Inter-cosmic Ruler and the Inter âtmic Guide—who must be the only object of worship under whatever name He may be worshipped. As children entreat their mother for food, so must we beg our daily bread from the Lord Vaisvânara—the Humanity

MADHVA'S COMMENTARY

Thus in the previous Khandas there has been described the knowledge of the Five Fires as referring to Brahman the Supreme The same subject is taught in the subsequent khandas also, but under the name of Vaisvânara Vidyâ

The word Mahâsâla (XI 1) does not mean a lord of a big house, nor does the word Mahâsrotriya (XI 1) mean one who can recite the Vedas Their true meaning is thus given It is thus written in the Vaisvanara Vidyâ -

"He who performs fully a great sacrifice every year is called Mahâsâla, while he is styled Mahâsrotriya who fully knows the Vedas and their meaning

The names like Dyu Satejās &c ,are applied to Vaisvanara. They do not mean heaven &c but are epithets of God called here Vaisvānara Aupomanyava said he worships Dyu to which the king said this is Vaisvānara Satejas These two words Dyu and Satejas (XII I) are explained now

"The Lord is called Dyu because He is sportful ($\sqrt{div}$ to play), and because He is the support of heaven (dyu=heaven), He is called Satejas because He is extremely refulgent, or full of great energy (tejas= heat) The head of Visnu is the support of heaven—(i e, the heaven is contained in the head of the Lord)

In khanda 13 Satyajajna says he worships Aditya to which the king replies this is Visvarūpa form These two words Aditya and Visvarūpa are now explained

'The eyes of Visnu are called Visva rūpa because they see fully all forms (Visva=all, rupa=forms nothing is concealed from the sight of the Lord) The Lord is called Āditya because He takes up all lives (adana=attracts seizes), and because He is the refuge of the sun (Āditya= sun) for ever

Indradyumna says he worships Vāyu To which the king replies he is Prithagvartman These two words (XIV I) are now explained

'The breath (Prana) of Hari accomplishes that which can never be attained by the breath of Vayu &c, hence He is called Prithagvartma —of the diverse course, (for the course of divine life is different from all other lives, and accomplishes that which nothing else can achieve) He is called Vayu because He is Intelligence and Life (va=wisdom, ayus= life) and because Vayu is ever refuged in Hari and (made capable through Him to accomplish that which he otherwise would not have been able to do in other words God is called Vayu because He gives the power to Vayu to perform all deed)

Jana Sārkarākṣya says he worships ākasa The king says that ākāsa is bahula These two words (XV I) are now explained

The Lord is called Bahula because He is full (bahu=all, full) He is named Ākāśa because the middle portion of the body of Visnu, the Lord of Ramā is shining (kāsa=light)

Budila Asvatarasvi says that he meditates on Apas The king says it is Rayi form of Lord The two words (XVI I) are now explained

"The Lord is called Apas, because He is all pervading (ap=to pervade) He is called Rayi because He causes delight (ra=joy) The middle portion (the trunk) and the bladder of the Lord contain the ether and the waters and hence He is called Ākāśa and Apas He is called Prithivi because of His vastness (prithima expanse) He is called Pratistha because He is the firm stay (pra=best stha=support, stay) The Prithivi is so called because it rests in or within the two feet of the Lord Visnu. (The earth is His foot stool)

Thus all the cosmos is contained within the body of the Lord—heaven in his head, the sun in His eyes the ether in H s lungs the waters in His bladder the earth in His feet—the five worlds in these five portions of His body Says an objector The Sruti says, tad Visnoh paramam padam, the foot of Visnu is in heaven How do you say that the earth is His foot? To this the Commentator says —

"The word pâda (foot) is sometimes used to denote the whole body (——a part taken for the whole) Therefore in the Vedic text tad Visnoh the word padam denotes the head &c (That is the whole body of Visnu is spread in space the heaven being in His head) See Mândukya Upanisad where the word pâda is used to denote the whole body of Vaiśvânara

"The words Prana, Chaksuh, and Âditya (in XIX 2) refer to one and the same deity who is the door keeper of the eastern gate of Visnu similarly Vyâna, Śrotra and Chandramâs (20-2) are the names of the deity who is the southern door keeper of Visnu, similarly Vak, Apâna and Agni are the names of the westen door keeper so also Samâna, Indra and Mind are names of northern door keeper Udâna and Vâyu and Âkaśa are names of the deity who keeps the upper door of the citadel of Visnu

Note —The five door keepers mentioned in Adhyâya Third Khanda Thirteenth are referred to in this Adhyâya Khandas 19 to 23 Now in Adhyâya Third the Prâna Chaksus and Âditya are applied to one and the same person namely to the eastern gate keeper the same words used in V 19 must therefore refer to the same gate-keeper Similarly with the others The Third Adhyâya merely mentions these gate keepers here in the Fifth Adhyâya oblation to these is taught The following table will remind the readers as to the names of these gate keepers —

Directions	Third Adhyâya	Fifth Adhyâya
East —The sun	Called the Eye and Prâna also	Dyau.
South.—The moon	Called the Ear and Vyâna also	Dis
West The Fire	Called the Speech and Apâna also	Prithivi
North.—Indra	Called the Mind and Samâna also	Vidyut
Central—Vâyu	Called the Ojas and Udâna also	

But in v 23 it is said Vâyus cha Akâsas cha adhitisthatah Vâyu and Âkâsa rest This shows that Vâyu and Âkasâ are two entities and not one and the same The Commentator removes this doubt

"The Vâyu here is indwelt by Laksmi and so is different (from the Vayu mentioned in the first part of this khanda)

In these khandas 19 to 23 there occur the words Dyau in conjunction with Âditya Dis with Chandramâs, Prithivi with Agni and Vidyut with Parjanya To whom do these four words Dyu Dis Prithivi and Vidyut refer? The Commentator answers it by saying that three out of these four words mean the wife of Vâyu while Prithivi means Śri

By the word Prithivi (XXI 2) reference is made to Śri only The words Dyau and Dis—and Vidyut refer to Vayu's wife indeed

Note—The Śrī mentioned here is also the consort of Vāyu, and not the Highest (?) It is said in these khandas (19 to 23) "If Āditya being satisfied, Dyu is satisfied &c" How the satisfaction of A can satisfy B? To this the Commentator answers

"These gate keepers (of the respective quarters and called Prithivī &c) are all founded in the scatheless faultless Lord Nārāyana—He is their support (and hence when they are satisfied the Lord is satisfied)

In these khandas (19 to 23) the words यत् किम् occur, several times They do not mean "whatever, but refer to the Lord

"Visnu is called yat, because his form is Intelligence (yā=to go, to know) He is kim because he is essentially bliss (ka=joy)

The five phrases 'tat tripyati —' That (Lord) is satisfied'—are now explained when these (gate keepers) are satisfied Hari is satisfied, for He is the Beloved of these

The sacrificer gets not only reward in this world, but in mukti also he is happy

"*Men* obtain the Lord Keśava through the grace of the Sun the gate keeper of the east (They enter the Divine Presence by the east) The Pitris reach him through the grace of the Moon by the Southern gate, the Gandharvas reach Him through the grace of Agni by the Western gate, the Risis reach Him through the help of Indra by the Northern gate, the higher Suras like Śiva &c, reach Him by the Central gate through the grace of Vāyu It is not only the grace of the five gate keepers which is necessary to obtain entrance into the Presence but the grace of the Supreme is also necessary" Through the grace of Visnu called Vaiśvānara, and by right knowledge is obtained always entrance to the Divine Presence

Can all obtain this *full* knowledge of Vaiśvānara? To this the Commentator answers

"The Divine Suras are alone competent to get a complete and full knowledge of Vaiśvānara (and they alone can fully meditate on Him) therefore they get the full fruit—the others (Men, Pitris, Gandharvas, and Rishis) according to their competency' Thus it is in the Vaiśvānara-Vidya

Note—The doctrine of Vaiśvānara must refer to the Supreme Brahman and not to Fire called Vaiśvānara In fact Vaiśvānara here means the Supreme Lord

The section (khandas 11 to 24) starts with the question 'Who is our Ātman? Who is Brahman? The answer to it is "Vaiśvānara" (Therefore Vaiśvānara must mean here Brahman and not Fire)"

(Similarly in the Māndukya Upanisad the term Vaiśvānara is applied to the Lord)

'This Ātman has four feet The Eater of the gross, Vaiśvānara is the first foot' (M Up I)

Similarly the Vedānta Sūtras also explain Vaiśvānara to mean Visnu, in this passage (Vedānta Sūtras I 2.24)

SIXTH ADHYÂYA.

FIRST KHANDA

MANTRA 1

ॐ श्वेतकेतुर्हारुणेय आस तꣳ ह पितोवाच श्वेतकेतो वस ब्रह्मचर्यं न वै सोम्यास्मत्कुलीनोऽननूच्य ब्रह्मबन्धुरिव भवतीति १

श्वेतकेतु Svetaketuh. ह Ha, indeed, verily, once आरुणेय Âruneyah, son of Âruna or grandson of Aruna आस Âsa, was तम् ह Tam ha, to him, once. पिता Pita, father उवाच Uvâcha, said श्वेतकेतो Śvetaketo, Oh Śvetaketu वस Vasa, dwell. ब्रह्मचर्यम् Brahmacharyam, as a student i e, living in the house of Guru in order to study the vedas. न Na, not वै Vai, verily सोम्य Soma, O child अस्मत् Asmat, in our कुलीन Kulinah, belonging to one's family or race अननूच्य Ananûchya, not without studying (the Vedas). ब्रह्मबन्धु Bramha bandhuh, a Brâhmana by birth He is a Brahmabandhu who has Brâhmana as or kinsman. इव Iva like. भवति Bhavati, becomes, इति Iti, thus

1 There lived once Śvetaketu Âruṇeya To him his father said "Śvetaketu, go to the house of a teacher to study the Vedas, for there is none belonging to our family, O son, who has not studied (Vedas) and is merely like a kinsman of Brâhmaṇas —401

MANTRA 2.

स ह द्वादशवर्ष उपेत्य चतुर्विꣳशतिवर्षः सर्वान्वेदानधीत्य महामना अनूचानमानी स्तब्ध एयाय तꣳ ह पितोवाच श्वेतकेतो यन्नु सोम्येदं महामना अनूचानमानी स्तब्धोऽस्युत तमादेशमप्राक्ष्य ॥ २ ॥

स ह Sa ha, he, indeed द्वादशवर्षं Dvâdaśa-varsah, being twelve years old उपेत्य Upetya, having arrived at the house of Gurû चतुर्विंशति Chaturvimśati, twenty-four वर्ष Varsah years सर्वान् Sarvan all, वेदान् Vedân, vedas अधीत्य Adhitya having studied महामना Mahamanah, self-conceited. अनूचानमानी Anûchânamâni, thinking I have nothing to study स्तब्धः Stabdhah, stern, arrogant एयाय Eyâya, returned तम् Tam, to him ह Ha, verily. पिता Pitâ, father उवाच Uvacha, said यत् Yat, that when नु Nu, now. सोम्य Somya, O child, इदम् Idam, this महामनाः Mahâmanaḥ, self-conceited अनूचानमानी Anuchânamâni, considering well-read स्तब्धः Stabdhah, arrogant. असि Asi, thou art. उत Uta, well तम् Tam, that आदेशम् Âdeśam, instruction अप्राक्ष्य Aprâksyaḥ, have you asked,

MANTRA 7

न वै नूनं भगवन्तस्त एतदवेदिषुर्यद्ध्येतदवेदिष्यन् कथं मे नावक्ष्यन्निति भगवाꣳस्त्वेव मे तद्ब्रवीत्विति तथा सोम्येति होवाच ॥७॥

इति प्रथमः खण्डः ॥ १ ॥

न Na, not वै Vai verily नूनम् Nūnam, certainly भगवन्त Bhāgavantah, the venerable ones, my teachers ते Te, they एतत् Etat, this, which thou hast said अवेदिषु Avedisuh, knew यत् Yat, if हि Hi, certainly, because एतत् Etat, this अवेदिष्यन् Avedisyan, if they had known it कथम् Katham, how, why मे Me, to me न Na, not अवक्ष्यन् Avaksyan they should have told it इति Iti, thus भगवान् Bhagavān, Sir तु Tu but एव Eva, even, alone मे Me, to me तत् Tat, that ब्रवीतु Bravītu, say इति Iti thus तथा Tathā, be it so सोम्य Somya, O child इति Iti thus ह Ha, verily उवाच Uvācha, he said

7 The son said "Surely those venerable men (my teachers) did not know that For if they had known it, why should they not have told it to me? Do you, Sir, tell me that" 'Be it so,' said the father —407

MADHVA S COMMENTARY

In the previous books I have been taught the various kinds of meditations which lead to Release and other inferior rewards for persons who know the Lord who is the Best of all the most compassionate and possessing all auspicious qualities and who is different from the Jivas and the inanimate world stuff This sixth book establishes by arguments the great difference between the Lord and Souls and Matter It removes the doubt as regards the difference (bheda) between God and man Svetaketu is taught this doctrine and through him the teaching is given to the whole world The story states that Svetaketu when a boy was sent by his father to learn Vedas After studying for twelve years Svetaketu returned home when he was twenty four years of age The text says "Svetaketu returned to his father when he was twenty four having then studied all the Vedas The phrase in the original is Sa Dvadasa Varsa Upetya which is generally translated as when he was twelve years old then he commenced his apprenticeship But a Brāhman boy is to be initiated at an earlier age and further Svetaketu s father was remiss in his duties towards his son in not initiating him earlier To remove this misconception the Commentator shows that the phrase dvādasa varsa is not to be taken as showing the age at which he was sent to Gurukula Svetaketu was sent to the Guru at the proper age of eight (or seven) and returned at the age of twenty four Out of the sixteen years passed with his Guru Svetaketu spent only twelve years in Vedic study. Therefore he is called the twelve yeared Svetaketu because he spent only 12 years on the Vedas and the remaining years on something else

Or he went to the Guru s house when he was twelve years old though he was initiated at the proper age of eight and passed his earlier years in reading with his father

mud, &c., are known) for they are corruptions of it, owing to the difference of pronunciation, caused by the organ of speech —404

MANTRA 5

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातꣳ स्याद्वाचारम्भणं विकारो नामधेयं लोहमित्येव सत्यम् ॥ ५ ॥

यथा Yatha, as. सोम्य Somya, O! child एकेन Ekena, by one लोहमणिना Lohamaṇina, by the best of metals, by gold. सर्वम् Sarvam, all लोहमयम् Lohamayam, things made of metals (like pails, pots or ornaments) विज्ञातम् Vijñatam, known स्यात् Syât, becomes वाचा Vachâ, by speech, by the organ of speech आरम्भणम् Ârambhaṇam, utterance. विकार Vikârah, modification, change नामधेयम् Nâmadheyam, the name. लोहम् Loham, metal: loha इति Iti, thus. एव Eva, alone सत्यम् Satyam, true, correct.

5. As my child, by knowing one nugget of gold (as gold or metal) all that is made of metal is made known (by its similarity), so is that instruction; or as by knowing the correct word Loha, (all other words like Lohâ, &c., are known) for they are corruptions of it, owing to the difference of pronunciation, caused by the organ of speech.—105.

MANTRA 6

यथा सोम्यैकेन नखनिकृन्तनेन सर्वं कार्ष्णायसं विज्ञातꣳ स्याद्वाचारम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यमेवꣳ सोम्य स आदेशो भवतीति ॥६॥

यथा Yatha as सोम्य Somya O child एकेन Ekena by one नखनिकृन्तनेन Nakhanikruntanena, nail scissors. सर्वम् Sarvam all, कार्ष्णायसम् Kârsnâyasam, made of iron. विज्ञातम् Vijñatam, known. स्यात् Syât becomes वाचा Vâchâ, by speech, by the organ of speech आरम्भणम् Ârambhanam, utterance विकार: Vikârah, modification, change नामधेयम् Nâmadheyam, the name कृष्णायसम् Krisnâyasam, iron, (Krisnâyasam) इति Iti, thus. एव Eva, alone. सत्यम् Satyam, true correct एवम् Evam, thus सोम्य Somya, O child. स Sa, that आदेश: Âdeśah, teaching, instruction भवति Bhavati, is इति Iti, thus.

6 And as, dear child, by knowing one pair of nail scissors all that is made of black metal is known by its similarity with it, so is that instruction or as by knowing the correct word Kârṣṇâyasam one knows all other words which are corruptions of it owing to the difference of pronunciation, caused by the organ of speech.—406.

MANTRA 7

न वै नूनं भगवन्तस्त एतदवेदिषुर्यद्ध्येतदवेदिष्यन् कथं मे नावक्ष्यन्निति भगवांस्त्वेवमेतद्ब्रवीत्विति तथा सोम्येति होवाच ॥७॥

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Or he went to the Guru's house when he was twelve years old though he was initiated at the proper age of eight, and passed his earlier years in reading with his father

The similarity here consists as between a superior and inferior as gold is superior to iron so the Lord is superior to the worl l

The third illustration of a pair of scissors shows that sometimes by knowing a small quantity we can know by the law of anology the attributes of that in which that subs tance exists in a large quantity As by knowing a small quantity of iron one knows the larger mass of iron so by knowing man as having a small quantity of happiness w sdom and sentiency and consciousness one knows the Lord in wl om these qualities exist in their infinity

Since by knowing a thing, which is very small in quantity, one can know anology, the same substance when it is in very large quantity as by knowing a pair of scissors made of iron, the attributes of iron existing in a large mass are also known (so from the knowledge of man there is the knowledge of Visnu)

But says one objector—This is not a fit illustration Visnu is vast, the world is small to judge the big from the small is wrong The Commentator says 'true it is not always good to judge the great from the small It is not always true that the knowledge of the small gives a complete knowledge of the large But it is always true that the knowledge of the big includes the knowledge of small' Therefore he says —

Since even by knowing a small thing, by anology we can know the big as by knowing a pair of scissors made of iron we can know all iron, how much more must it be true that by knowing Brahman who is large and (All Infinite) we can know this world which is so small

In other words the knowing of the Lord includes knowing the world He who knows the Lord must *a fortiori* know the world He who knows the whole, knows the part he who knows the large knows the small

In fact by knowing Him who depends upon none is similarly known that which depends upon him as by the knowing the Sanskrit names mrittikâ Ayas &c one comes to know all the corruptions from these words such as Mitti, Mud, &c Thus it is in Sâmasamhitâ

The Sanskrit names are eternal and it being the universal language of man and gods he who knows Sanskrit has all the advantages and more which a person knowing a parti cular dialect has All non sanskrit words are either corruptions of Sanskrit as cow of 'go heart of hrid father of Pitri and so on Or such words are conventional creations but Sanskrit being the language of the whole world at one time, a person knowing Sanskrit would not require to learn the dialect of every province in order to make himself under stood In ancient times Sanskrit was the *esperanto* of the world and all could understand it.

The word Lohamani in V 1 5 means gold as we find it so explained in the Sabda Nirnaya —" The words Svarna, Loha Mani and Purata all mean Gold

The word Lohamani is a Yoga rudhi word It means etymologically "the best (mani) of the metals (Loha)," therefore Gold

* The Commentator now shows how the explanation of this khanda, as given by Sankara is wrong The latter takes this khanda as teaching that all vikâra or variety or modification is false But if the Sruti meant to teach that all vikâra is false, then it would not have used the words eka, pinda, and mani, for they are then not only redundant, but positively misleading —And instead of saying "by knowing one clod of clay, all that is made of clay is known,' it would have said —'by knowing clay all that is made of clay is known, and instead of saying —"by knowing *one* nugget of gold all that is made of gold is known,' it would have said —"by knowing gold all that is made of gold is known,' and instead of saying —' by knowing one pair of nail scissors all that is made of iron is known,' it would have said —"by knowing iron, all that is made of iron is known '

Thus the word eka repeated thrice is useless Similarly the word pinda (clod) mani (nugget) and nakha nikrintana (nail sessiors) are also redundant While the word sarva (all), thrice repeated is misleading For all things made of gold, or clay or iron are not modifications of one nugget of gold or of one cold of clay or of one pair of nail-scissors Moreover the theory of advaita is that the world is superimposed on Brahman, as a snake is superimposed on rope But this khanda does not show that all that is made of clay is superimposed on one clod of clay, &c Therefore, the Commentator says —

If the Śruti meant to teach modification (vikâra), the words eka, pinda and mani would be useless

While according to our explanation the words eka (one) and sarva (all) are perfectly relevant, for they are necessary in order to teach similarity We take this khanda to teach sâdrsya [similarity, and not vikâra (modification)] Thus the word pinda is used to show the similarity of two things as far as the sattva hood is concerned, both are real, and none false The word mani is used to show pre eminence of one over the other, for mani means pre eminence While a nail scissors which is a very small thing shows the inferiority of the universe as compared with Brahman

The Advaitins explain the next passage vachârambhana &c, thus —"the vikâra (difference) is only a name, arising from speech but the truth being that all is clay, gold, or iron ' The Commentator shows the inconsistencies of this explanation —

Moreover the word "iti" repeated thrice, as mrittikâ iti, lohamani iti, kârsnâyasam iti is useless, and similarly the word nâmadheya, used thrice Had the Śruti meant to teach that the vikâra (modification or difference) was false, it would have said —"the clay alone is true, the gold alone is true, the iron alone is true," and not the words nâmadheya and iti

For then the meaning would be 'the difference is a matter of speech only, the clay is true, the difference is a matter of speech only the gold is true the difference is a matter of speech only, the iron is true The words namadheya and iti would be useless For according to Sankara the word nâmadheya means a name only how a name only and the phrase ' a matter of speech vachârambhanam have the same significance, and one or the other is redundant The word ' iti is a mark of quotation, and is

used to denote words and not substances of which the words are names Therefore the "mṛittikā iti" cannot denote the substance clay but the word form mṛittikā meaning clay In fact, without using the word 'iti' the substance clay would have been denoted by using merely the word mṛittikā Thus iti is useless according to Sankara But according to our explanation the word 'iti' is not useless, for we explain that iti points to the word form mṛittikā and say 'The word form mṛittikā is the true, namely, the correct word, while words like mud mitti mati, &c are vernacular corruptions (vikâra) of it Moreover there is no word in this khaṇḍa which shows that difference is 'false' for the word false occurs nowhere in it The word vâchârambhana cannot be taken to mean false For neither technically, does nor etymologically this word mean false Moreover as the phrase "he ate bread only," implies that he took nothing with his bread like condiments, &c, so it is a name only, would mean that there was no substance in it

But there is no such word as "only" (mâtra) in the above sentence It is not vâchârambhana mâtram, (so you cannot say it means by implication falsehood)

Thus the word vâchârambhana does not mean arising from speech but utterance through the organ of speech All corruptions of pure Sanscrit words are due to the defect of utterance, are the outcome of the difference of the organ of speech Vâch means the organ of speech, i e, the larynx and ârambhana means utterance

The word ârambhana does not mean arising, but it denotes an action Thus vâchârambhanam means "the change (vikâra) of pure words into dialects, is due to the utterance (ârambhana) through different organs of speech" The word vikâra means the varieties (vi) of corruptions (kâra) The varieties of corruption of the pure word depend upon the varieties of the organs of speech The word satyam qualifies nâmadheyam Thus satyam nâmadheyam means the original word is the true or the eternally existent The meaning is that the Sanscrit words like mṛittikâ, &c, are eternally existent, but not their corruptions The word satya means 'eternal,' because the wise know (ya) it as pervading (*tatam*) all time as a substance (sat) in other words, that whose substance exists through all time is 'true' or satyam All other words, foreign or vernacular are either corruptions or mere conventions made my men Since these words are conventional or symbolic only, therefore they are vikâra or modified forms of the originals

Says an objector —the word vikâra is masculine how can it be construed with ârambhanam, a neuter noun? To this the Commentator says —

The word vikâra, being a word which is *always* masculine, remains unchanged when construed with words of other genders The phrase ârambhanam vikârah is, as good as the well known phrase Vedah pramânam Moreover it is not correct to say that the words mati, &c, are Vikâra of the original word mrittikâ Strictly speaking no word is a Vikâra of another word, every word is vikâra of âkâśa The whole khanda describing the pre-eminence of Sanscrit over non sanscrit words,

really teaches the pre-eminence of the Lord over every thing else. The cosmogony taught in the next Khanda is also for the sake of teaching the superiority of the Lord.

SECOND KHANDA.

MANTRA 1.

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयं तद्धैक आहु-रसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥१॥

सत् Sat, the True, the Good, the Being, the Best, Nārāyaṇa एव Eva, alone सोम्य Somya, O Child इदम् Idam, of this. अग्रे Agre, in the beginning आसीत् Āsit, was. एकम् Ekam, one, homogeneous, not separated in members. एव Eva, alone अद्वितीयम् Advitīyam, without a second, without an equal. तत् Tat, that ह Ha, indeed एके Eke, some आहुः Āhuh, say असत् Asat, the non-being, the void, the chaos एव Eva, alone, इदम् Idam, of this. अग्रे Agre, in the beginning. आसीत् Āsit was एकम् Ekam, one एव Eva, alone अद्वितीयम् Advitīyam, without a second, without an equal तस्मात् Tasmāt, from that. असतः Asatah, from the void. सत् Sat, the true, the plenum. जायत Jāyata, is born.

1. The Sat (Good) alone, O child! existed in the beginning (of this creation) one only, without an equal. About this others say, the Asat (Void) alone existed in the beginning of this creation, one only without a second, from that Void (Asat) was produced the Plenum (Sat) —408.

Note.—The word Sat may be translated as the True, the Good, the Plenum. The word Asat, refers to the theory of Śūnya Vada which maintains that in the beginning was Nothing, was Void, from which came out everything.

MANTRA 2.

कुतस्तु खलु सोम्यैवꣳ स्यादिति होवाच कथमसतः सज्जायेतेति सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥२॥

कुतः Kutah, how तु Tu, but. खलु Khalu, certainly. सोम्य Somya, O Child, एवम् Evam, thus. स्यात् Syāt, it can be. इति Iti, thus ह Ha, indeed. उवाच Uvācha, said. कथम् Katham, how. असतः Asatah, from the void. सत् Sat, the Plenum जायेत Jāyeta, be born इति Iti, thus सत् Sat, true, तु Tu, but एव Eva, alone, only. सोम्य Somya, O Child. इदम् Idam, of this अग्रे Agre, in the beginning आसीत् Āsit, was. एकम् Ekam, one. एव Eva, only. अद्वितीयम् Advitīyam, without an equal, without a second,

2 'But, O child, how could it be thus,' said the father. 'How from the Void should be born the Plenum Therefore, the Sat (the Good) alone existed, O child, in the beginning of this creation, one only, without an equal —409

MANTRA 3

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत तस्माद्यत्र क्व च शोचति स्वेदते वा पुरुषस्तेजस एव तदध्यापो जायन्ते ॥ ३ ॥

तत् Tat, that the Lord called Sat, Brahman ऐक्षत Aiksata, thought, cogitated. बहु Bahu, many, assuming many forms in order to control the universe स्याम् Syâm, let me be. प्रजायेय Prajâyeya, let me create living-beings इति Iti, thus. तत् Tat, here, then. तेज Tejah, fire, the Goddess Ramâ along with Fire, or light, of which she is the presiding deity असृजत Asrijata, He created तत् Tat, that, Goddess Ramâ called Tejas and having the form of fire. तेज Tejah, Fire, Goddess Ramâ ऐक्षत Aiksata thought, cogitated. बहु Bahu, many स्याम् Syâm, may I be. प्रजायेय Prajâyeya, may I create इति Iti, thus तत् Tat, She, Goddess Ramâ. आप Âpah, water, the Prâna called waters and the presiding deity of water. असृजत Asrijata, created तस्मात् Tasmât, therefore. यत्र, Yatra, whereever क्व Kva, whenever च Cha, and शोचति Śochati, is hot, is sorrowful, weeps स्वेदते Svedate, perspires. वा Vâ or पुरुष Purusah, man. तेजस Tejasah, from fire एव Eva, indeed, alone तत् Tat, that अधि Adhi, over, verily, another reading is हि hi 'indeed.' आप Âpah, waters जायन्ते Jayante, are produced

3 He thought 'I shall assume many forms (in order to govern the world) and create beings' He created Fire The Goddess of Fire thought, 'I shall assume many forms and create beings' She created the Waters (Vâyu) Therefore, whereever and whenever any body weeps or perspires, water comes out, for it is from fire that water is produced —410

MANTRA 4

ता आप ऐक्षन्त बह्व्यः स्याम प्रजायेमहीति ता अन्नमसृजन्त तस्माद्यत्र क्व च वर्षति तदेव भूयिष्ठमन्नं भवत्यद्भ्य एव तदध्यन्नाद्यं जायते ॥ ४ ॥

इति द्वितीयः खण्डः ॥ २ ॥

ता Tâh, they आप Âpah, waters, Prâna ऐक्षन्त Aiksanta, thought बह्व्य Bahvyah, many. स्याम Syâma, Let us be प्रजायेमहि, Prajâyemahi, and create beings इति Iti, thus. ता Tâh, they, Prâna called the Waters अन्नम् Annam, food, the God Rudra, the presiding deity of food, the food here means the element earth असृजन्त Asrjanta, created तस्मात् Tasmât, therefore यत्र Yatra, whereever क्व Kva, whenever च Cha, and वर्षति Varsati, it rains, तत् Tat, then, there एव Eva, alone भूयिष्ठ Bhûyistham, much अन्नम् Annam, food, भवति Bhavati, is produced. अद्भ्य Adbhyah, from waters from Vâyu एव Eva alone तत् Tat, that [हि hi verily] अधि Adhi, over, after अन्नाद्यम् Annadyam, eatable food जायते Jâyate, is produced.

4 The (God of) water thought 'may I multiply and create beings' He created (Rudra the God of) Food (Earth) Therefore, whereever and whenever it rains, much food is produced, therefore from Water alone is produced all food fit for eating —411.

Note —Apparently this is a geological conception clothed in mythological language

MADHVÂS COMMENTARY

The creation of the world is now being taught in order to establish the greatness of the Lord The second khanda begins with the famous passage —Sad eva somya idam agra asit ekam eva advitiyam This is the key stone of the advaita edifice, and naturally Madhva takes pains to refute the wrong interpretation of the advaitins Sankara takes the three words ekam, eva and advitiyam, as negativing the three sorts of bhedas namely the svagata the sajatiya and the vijatiya bhedas Thus in a tree, the difference that exists in it between its branches leaves &c, is a svagata bheda or difference *inter se* There is no such difference in Brahman It is homogeneous The difference that exists between one tree and another of a different class such as between an apple and a mango tree is sajâtiya bheda or class difference There is no class difference in Brahman As is the difference between a tree and a stone things belonging to different classes altogether and which is vijatiya difference or extreme difference, there is no such difference in Brahman The word eka or one shows that Brahman is the sole cause of the universse, and not like the clay which is the material cause of the pot but whose efficient cause is the potter and the instrumental cause is potter s wheel &c Brahman is the material and the efficient cause as well The word advitiyam shows that there is no other substance in existence than Brahman It is the only substance that exists This view of Sankara is set aside by our Commentator —

The words ekam eva advitiyam mean that the Lord is free from svagata bheda, i e He is homogeneous and is free from sajâtiya bheda, that is He has no one equal to Him He is one homogeneous substance and is peerless As says the text —' He is called ekam eva advitiyam, because He is devoid of any equal or superior and because, He has no differences *inter se*, being a homogeneous mass Such is the Eternal Brahman " This is in the Pravritta

"The word 'eva' is used in order to exclude the theory of bheda-bheda (which teaches that Brahman has difference and is differenceless also) The word advitiyam shows that He is free from equality and superiority —for there is no one equal to Him or superior to Him (Had the word 'eva' not been used, then 'ekam advitiyam would have meant one and peerless which need not be homogeneous as one pot, &c For so far as the pot is concerned) it is one but it has differences in its various parts The bheda bheda theory would have come in, but for the word eva Therefore this Śruti sadeva etc says that the Lord Nârâyana is 'ekam eva' 'one only' The word dvitiyam means 'equal' This word is used in the sense of 'equal' in the Mahabhasya

The Mahâbhâṣya reference is —asya gor dvitiyena bhavyam iti ukte sadriso gaur eva up âdiyate na asvahna gardabhaḥ This shows that dvitiyam has the meaning of sadrisa or equal also

'The word advitiyam, therefore means without 'equal How can any one be superior to Him when no one can even come up to Him Thus this great text shows that the Lord is one and peerless Thus it is in the Sâma Samhita

Nor is the absence of vijatiya bheda a well known thing, (for no one has ever seen a thing which has not its contrary) Moreover there is no proof of the existence of such an absence of vijatiya bheda The word advitiya does not mean the absence of vijatiya bheda As says another text — When it is said the Lord is eka eva advitiya it means that there is no one equal to Him or greater than He So also another text — The Lord is one there is no one equal or greater to Him

If it be said there is nothing else than the Lord and all that exists is the Lord and so there s no such thing as vijatiya, and consequently the absence of vijatiya bheda is the most natural thing in the world, then the whole context becomes absurd

For the question put by Uddâlaka is what is that thing by knowing which the unknown becomes known If there exists no other thing than Brahman the knowledge of Brahman will give us the knowledge of nothing and not of every thing for nothing else exists Therefore the Commentator says:—

If there exists no vijatiya object but all is Brahman, then the very question of Uddalaka becomes purposeless for he asks what is that by knowing which every thing else becomes known by which we hear what cannot be heard by which we perceive what cannot be perceived, &c The very question takes for granted the existance of other things which are to be heard or perceived &c And since every thing is Brahman, the knowledge of any thing (of a pot even) would be the knowledge of Brahman Not only this but ignorance would be as good as nay the very acme of

knowledge, for there being no vijâtiya difference, ignorance and knowledge is one and the same Nor would remain there any such difference, as truth and falsehood, for the recognition of such difference amounts to the giving up of the advaita position, and admission that vijâtiya bheda is not a fiction of the moralists but an absolute something

Moreover the difference between truth and falsehood being a fiction, it follows that their identity is not a fiction, but a truth and a reality The true and the false being thus identical, the phrases like these "this is truth, this is false" cease to have any meaning, so it is as much true to say that the Jiva and the Îśvara are identical as to say that they are different In other words the proposition that the Jiva and the Îśvara are different is also true Your position, therefore, that the Brahman is the absolute reality and everything else is false becomes untenable

Another absurdity of this position is that Brahman itself becomes false for there being no difference between truth and falsehood it is as much true to say that Brahman is, as to say that it is not Even if we admit that this Great Text ekam eva advitiyam declares that there is no bhedas in Brahman whether svagata or sajatiya or vijâtiya, we explain it in this way —

This text prohibits sajâtiya and svagata bheda and that kind of vijâtiya bheda which asserts the existence of any vijatiya object greater than Brahman (In other words Brahman is a homogeneous substance has no svagata bheda, He is unique,—has no other substance of his class has no sajâtiya bheda, and lastly there is no one greater than Him, and thus He has no vijâtiya bheda also, in this sense only, that is there is no vijâtiya object greater than He

The Commentator now explains the whole khanda in the very words of a well known book

The Lord Nârâyana Hari is called Sat, because He is the best of all, (the Good par excellence) He created (emitted) in the beginning (the chaste Goddess Śri) the eternally existing Shining One called Tejas or Light (She is the presiding deity of Fire or light) She is called tejas either because she resides in the All pervading (तते in the all pervading) and is Unborn (aja unborn te-aja) Or She is called tejas because the creation (ja) is by her with the Lord (tata) as efficient cause In other words She is called Tejas because Her creative form called vidyâ is born ja) from the Lord Hari (ta)

From Her is born even the Prâna called also Manu and named also water or Apas From Her also comes out the Lord Brahma, the presiding deity of the four castes of Brahmanas &c

In fact the birth of Prana and Brahmâ is simultaneous and Prâna always in turn becomes Brahmâ therefore the birth of Prâna is said first Moreover Prana is more important of the two. Therefore His creation is mentioned first

From Prâna is born the Lord Hara, who is called annam or Food

These three Devatas—Srî, Prâna and Brahmâ, and Hara are called here by the names of three elements—light water and earth, and they are the presiding deities of these In fact, this Khanda teaches the creation of these three Devatas and of these three elements as well

That Shining One—Srî dwells in light, and Prâna even dwells in the water, therefore from heat (tejas) comes out water, (as perspiration) The Lord Hara dwells in food, and so food comes out of water (as Hara comes out of Prâna) In fact, the earth is the food of this passage, for all food is but a form of earth

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THIRD KHANDA.

MANTRA 1.

तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्यण्डजं जीवजमुद्भिज्जमिति ॥ १ ॥

तेषाम् Tesâm, of them. खलु Khalu, verily एषाम् Esâm, of these, of the elements to be described later on भूतानाम् Bhûtânâm, of the elements or beings. त्रीणि Trini, three, the triad of Light, Water and Earth. एव Eva, only बीजानि Bîjâni, seeds, sources, origins, causes. भवन्ति Bhavanti, are, there are अण्डजम् Ândajam, born of egg, oviparous as birds, &c जीवजम् Jîvajam, born of living being, viviparous as men उद्भिज्जम् Udbhijjam, springing from the ground, bursting through the ground, sprouting as trees. इति Iti, thus

1 Of these beings verily there are three sources only (namely the Fire, the Water and the Earth) All living-beings are produced either from an egg, or are viviparous, or are produced by fission.—412.

Note —This Khanda describes the greatness of the Triad of Light, Water and Earth (Srî, Vâyu and Rudra) as the sources of all other beings

MANTRA 2.

सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति ॥ २ ॥

स Sa, he इयम् Iyam, this, the God called Sat देवता Devatâ, the God ऐक्षत Aiksata, thought, after having produced the Divine Triad of Srî, Vâyu and Rudra, along with their Elements Light, Water and Earth हन्त Hanta, well, अहम् Aham, I इमाः Imah, these, (the Fire, the Water and the Earth created by me already) तिस्रः Tisrah, three देवताः Devatâh, the Gods, Laksmî, Prâna, and Rudra. अनेन Anena, through this जीवेन Jîvena, by the living, by my aspect

called Jiva or Aniruddha आत्मना Âtmana, by the self, as the Inner Guide. अनुप्रविश्य Anupravisya, entering after, entering as the Inner Ruler नामरूप Nâmarûpe, the names and forms व्याकरवाणि Vyâkaravâni, I shall evolve, I shall reveal or develop. इति Iti, thus

2 That God thought "these three Devatâs are well-created; now I shall enter into them, with that aspect of mine called the Living Spirit (Jîva-âtman, Aniruddha) and shall develop name and form —413"

MANTRA 3

तासां त्रिवृतं त्रिवृतमेकैकां करवाणीति सेयं देवतेमास्तिस्रो देवता अनेनैव जीवेनात्मनानुप्रविश्य नामरूपे व्याकरोत् ॥ ३ ॥

तासाम् Tâsâm of these Devatâs त्रिवृतम् Trivritam, trinary, tripartite त्रिवृतम् Trivritam, trinary, tripartite That is He made the three deities enter into each other, thus Fire and Water entered into the Earth, Water and Earth entered into the Fire, Fire and Earth entered into the Water एकैकाम् Eka-ekam, each other. करवाणि Karavâni, may I do इति Iti, thus सा Sa, that इयम् Iyam, this देवता Devatâ, God. इमा Imâh, these. तिस्रः Tisrah, three देवता Devatâh, Gods. अनेन Anena, by this एव Even, alone जीवेन Jîvena, by the living आत्मना Âtmana, by the spirit अनुप्रविश्य Anupravisya, having entered through them नामरूपे Nâmarûpe, names and forms, like Indra, &c. व्याकरोत् Vyâkarot, developed

3 Then that God said "I shall make these three tripartite, by making each of them enter into the other" Then that God having entered into these three Devatâs, with His Living Spirit, developed names and forms (like those of Indra, &c)—414

MANTRA 4

तासां त्रिवृतं त्रिवृतमेकैकामकरोद्यथा नु खलु सोम्येमास्तिस्रो देवतास्त्रिवृत्त्रिवृदेकैका भवति तन्मे विजानीहीति ॥ ४ ॥

इति तृतीयः खण्डः ॥ ३ ॥

तासाम् Tâsâm, of them त्रिवृतम् Trivritam, tripartite त्रिवृतम् Trivritam, tripartite एकैकम् Eka-ekam, each other अकरोत् Akarot, He made. यथा Yathâ, as नु Nu, now खलु Khalu, indeed सोम्य Somya, O child इमाः Imah, these तिस्रः Tisrah, three देवता Devatah, Gods त्रिवृत् Trivrit, tripartite त्रिवृत् Trivrit, tripartite एकैका Eka ekâ each भवति Bhavati, becomes तत् Tat, that मे Me, from me. विजानीहि Vijânihi, learn thou. इति Iti, thus

4. He made each of them tripartite Learn now from me, O child, how each of these is tripartite —415

MADHVA'S COMMENTARY.

Having created these, the Lord Keśava thought within himself "I shall create names and forms, by entering into Laksmi and the rest, with that form of mine which is called Jiva, and which is the name of Aniruddha aspect of mine By entering into them I shall make them three-fold each" Thus thinking, he entered into them and created the names and forms of Indra and the rest, and again by making them enter into each other he formed Agni, Soma and Sûrya

Note —In this passage occurs the description of the three-foldness of all creation and in it occurs the phrase Jiva Âtmâ This word Jiva Âtmâ is generally understood to mean the human soul or the individual soul; but here it has not that meaning It means the Living Lord By this tripartite Laksmi, &c, are made to evolve other Devatâs as Indra and the rest, who in their turn evolve Agni, Moon and Sûrya The three Devatâs Laksmi, Vâyu and Rudra entered into each other and by their combination evolved Indra, &c They entered also into the Fire, the Sun and the Moon and thus gave them a three-fold nature

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FOURTH KHANDA.

MANTRA 1.

यदग्ने रोहितꣳ रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागादग्नेरग्नित्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ १ ॥

यत् Yat, what अग्ने Agneh, of fire रोहितम् Rohitam, red रूपम् Rûpam form, colour तेजस Tejasah, of Tejas or Laksmi तत् Tat, that रूपम् Rûpam, colour यत् Yat, what शुक्लम् Suklam, white तत् Tat, That अपाम् Apam, of waters, of Vâyu यत् Yat, what कृष्णम् Krisnam, Black तत् Tat, that, अन्नस्य Annasya, of food; Rudra अपागात् Apâgât, vanishes: the name Agni is not the primary name of the fire, but of the Lord who is the real Agni or Eater अग्नेः Agneh, of fire अग्नित्वम् Agnitvam, fieryness, the etymological application of the word Agni or Eater वाचा Vâchâ, by speech, owing to the organ of speech आरम्भणम् Ârambhanam, utterance विकार Vikârah, modification conventional, such as the name Laksmi is the true name of the Goddess Laksmi but conventionally it is a name given to many women also. When a woman is called Laksmi, it is conventional use of the word and not the principle use of it नामधेयम् Nâmadheyam, the name त्रीणि Trini, three, रूपाणि Rûpâni, forms इति Iti, thus एव Eva, alone सत्यम् Satyam, true

Note —The word Agni literally means the eater and is the Primary name of the Lord and of Laksmi Secondarily it is applied to fire also, but with regard to fire, the word Agni is employed only in its conventional sense, just as the word Laksmi may

be the name of a woman This conventional use is called Vikâra, a mere form of speech (Vâchârambhana) Primarily three forms namely the Tejas Apas and Annam are the true forms to whom these words are really applicable

1 The red color of fire is the color of Tejas (Laksmî), its white color is the color of Water (Vâyu), the black color of fire is the color of Earth (Rudra) Thus vanishes (the reason for the application of the word) Agni to fire The fire is called Agni conventionally only It is a mere matter of speech The Three Primary Forms are only entitled to this name, and with regard to them alone is the name always true —416

MANTRA 2

यदादित्यस्य रोहितꣳ रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागादादित्यादादित्यत्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ २ ॥

यत् Yat, what आदित्यस्य Âdityasya of the sun रोहितम् Rohitam, red रूपम् Rûpam, color तेजसः Tejasah of Laksmî तत् Tat, that रूपम् Rûpam, colour यत् Yat, what शुक्लम् Suklam white तत् Tat that अपाम् Apâm waters of Vâyu यत् Yat what कृष्णम् Krisnam, black तत् Tat, that अन्नस्य Annasya, of food of Rudra अपागात् Apagât, vanishes, the name Âditya is not the primary name of the sun, but of the Lord who is the real Âditya, or seizer or attractor आदित्यात् Âdityât, from the sun, the nature of being Âditya. आदित्यत्वम् Âdityatvam, the nature of being the sun the etymological application of the word Âditya or attractor वाचा Vâchâ by speech आरम्भणम् Ârambhanam utterance विकारः Vikârah, conventional use नामधेयम् Nâmadheyam the name त्रीणि Trîni three रूपाणि Rûpâni, forms इति Iti thus एव Eva alone सत्यम् Satyam true

2 The red color of the sun is the color of Tejas (Laksmî), the white color of the sun is the color of Water (Vâyu) the black color of the sun is the color of Earth (Rudra) Thus vanishes (the reason for the application of the word) Âditya to the sun The sun is called Âditya conventionally only It is a mere matter of speech The Three Primary Forms are only entitled to this name, and with regard to them alone is the name always true —417

MANTRA 3.

यच्चन्द्रमसो रोहितꣳ रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागाच्चन्द्राच्चन्द्रत्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ ३ ॥

यत् Yat, what चन्द्रमसः Chandramasah, of the moon रोहितम् Rohitam, red रूपम् Rûpam, colour तेजसः Tejasah, of Laksmi तत् Tat, that रूपम् Rûpam, colour यत् Yat, what शुक्लम् Śuklam, white तत् Tat, that अपाम् Apâm, waters of Vâyu, यत् Yat, what कृष्णम् Krishnam, black तत् Tat, that अन्नस्य Annasya, of food अपागात् Apâgât vanished चन्द्रात् Chandrât, from the moon. चन्द्रत्वम् Chandratvam, the reason of being called Chandra वाचा Vâcha, by speech. आरम्भणम् Ârambhanam, utterance विकारः Vikârah, conventional use. नामधेयम् Nâmadheyam, the name त्रीणि Trîṇi, three रूपाणि Rûpâni, forms इति Iti, thus. एव Eva, alone सत्यम् Satyam, true

3. The red colour of the moon is the colour of Tejas (Laksmi); its white color is the color of Water (Vâyu), the black color of the moon is the colour of Earth (Rudra) Thus vanishes (the reason for the application of the word) Chandramas to the moon The moon is called Chandramas conventionally only It is a mere matter of speech The Three Primary Forms are only entitled to this name and with regard to them alone is the name always true —418.

MANTRA 4

यद्विद्युतो रोहितꣳ रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागाद्विद्युतो विद्युत्त्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ ४ ॥

यत् Yat, what विद्युतः Vidyutah, of the lightning रोहितम् Rohitam, red रूपम् Rûpam, color तेजसः Tejasah, of Tejas or Laksmi तत् Tat that रूपम् Rûpam, form, color यत् Yat, what शुक्लम् Śuklam white तत् Tat, that अपाम् Apâm, waters Vâyu' यत् Yat what कृष्णम् Krishnam, black तत् Tat, that अन्नस्य Annasya, of food अपागात् Apâgât vanished विद्युतः Vidyutah, from the light-ning विद्युत्त्वम् Vidyuttvam, the reason of being called Vidyuta वाचा Vâchâ, by speech आरम्भणम् Ârambhanam utterance विकारः Vikârah, conventional use नामधेयम् Nâmadheyam, the name त्रीणि Trîṇi, three रूपाणि Rûpâṇi, colors, forms इति Iti, thus एव Eve alone सत्यम् Satyam, true

1. The red colour of the lightning is the colour of Lakṣmî, the white of Vâyu, the black of Rudra. Thus vanishes (the reason for the application of the word) Vidyut to the Lightning. The lightning is called Vidyut conventionally only. It is a mere matter of speech. The Three Primary Forms are only entitled to this name, and with regard to them alone is the name always true.—419.

MANTRA 5

एतद्धस्म वै तद्विद्वांस आहुः पूर्वे महाशाला महाश्रोत्रिया न नोऽद्य कश्चनाश्रुतममतमविज्ञातमुदाहरिष्यतीति ह्येभ्यो विदांचक्रुः ॥ ५ ॥

एतत् Etat, this ह Ha, verily स्म Sma, a mere particle. वै Vai, indeed तद्विद्वांसः Tad-vidvâmsah, the knowers of this. आहुः Âhuh, say पूर्वे Pûrve, in former days महाशालाः Mahâśâlâh, great performers of annual sacrifices महाश्रोत्रियाः Mahâśrotriyâh, the great knowers of all the Vedas with their meaning न Na not नः Nah, of us: amongst us अद्य Adya, to day कश्चन Kaśchana, any one अश्रुतम् Aśrutam, unheard अमतम् Amatam, unconceived, not considered अविज्ञातम् Avijñâtam, unknown उदाहरिष्यन्ति Udâharisyanti, shall mention. इति Iti, thus हि Hi, indeed एभ्यः Ebhyah, from them from the learned men who had realized Brahman विदांचक्रुः Vidâñchakruh, they knew

5. Verily knowing this, the great sacrificers and the great theologians of yore said "From this day, none of us can be said not to know anything of which we have not heard, nor considered, nor known." For of a truth, others in present times have learnt everything from these teachers of yore —420

MANTRA 6

यदु रोहितमिवाभूदिति तेजसस्तद्रूपमिति तद्विदांचक्रुर्यदु शुक्लमिवाभूदित्यपां रूपमिति तद्विदांचक्रुर्यदु कृष्णमिवाभूदित्यन्नस्य रूपमिति तद्विदांचक्रुः ॥ ६ ॥

यत् उ Yat U, what verily रोहितम् Rohitam, red इव Iva, like, अभूत् Abhût, was इति Iti, thus तेजसः Tejasah, of Tejas, of Lakṣmî तत् Tat, that रूपम् Rûpam, colour इति Iti, thus तत् Tat, that विदांचक्रुः Vidâñchakruh, they knew, यदु Yadu, what, verily शुक्लम् Śuklam, white, इव Iva, like अभूत् Abhût, was.

इति Iti, thus अपाम् Apâm of Vâyu, of Water रूपम् Rûpam, color इति Iti, thus. तत् Tat, that विदाचक्रु Vidâmchakruh they knew यद् Yadu, what verily कृष्णम् Krisnam, black इव Iva like अभूत् Abhût, was इति Iti, thus अन्नस्य Annasya, of Rudra of Earth रूपम् Rûpam, color इति Iti, thus तत् Tat, that. विदाचक्रु Vidâmchakruh, they knew

6 Whatever appeared to them red they knew to be due to Laksmî, whatever appeared to them white they knew to be due to Vâyu, and whatever appeared to them dark they knew to be due to Rudra —421

MANTRA 7

यद्वविज्ञातमिवाभूदित्येतासामेव देवतानाꣳ समास इति तद्विदांचक्रुर्यथा नु खलु सोम्येमास्तिस्रो देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तन्मे विजानीहीति ॥ ७ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

यत् Yat, what उ U, verily अविज्ञातम् Avijnâtam, unknown, inscrutable इव Iva, like. अभूत् Abhût, was इति Iti, thus एतासाम् Etâsam of these. एव Eva, even, alone देवतानाम् Devatânâm of the deities समास Samâsah, combination इति Iti, thus तत् Tat that विदाचक्रु Vidâmchakruh, they knew यथा Yathâ as नु Nu, now खलु Khalu indeed सोम्य Somya O child इमा Imâh, these तिस्र Tisrah three देवता Devatah, deities पुरुषम् Purusam, man प्राप्य Prâpya, reaching त्रिवृत् Trivrit, three fold tripartite त्रिवृत् Trivrit, threefold, tripartite एकैका Eka-ekâ, each one भवति Bhavati becomes तत् Tat, that मे Me, from me विजानीहि Vijânihi, learn thou इति Iti, thus

7 Whatever verily appeared to them inscrutable they took to be as some combination of these three deities Now of a truth, learn from me, my child, how every deity becomes tripartite in its descent into man —422

MADHVAS COMMENTARY

Now that which is the red color (in whatever object it may be found) is a color which has its origin in the color of Śrî —Whatever is white is produced from the color of Vayu (Prana), and know that the black is born from the colour of Siva (Hara)

(Since Agni thus depends upon Śrî Vayu and Siva) therefore that which is the all devouring power of Agni, and which is why it is called Agni (ag+nih = agni) really belongs to this Triad of Śrî, &c Therefore Agni has no fierceness in its own nature but owes it all to them Similarly all power of attraction (adadâna) belongs primarily to this Triad,

who are the true Âditya (attractor) while the sun is aditya derivatively only Similarly the power of giving joy (chand) belongs primarily to this Triad, who are the true Chandra or Gladners the moon is called Chandra secondarily only Similarly the power of enlightenment belongs principally to this Triad, who are the true Vidyut or Enlighteners the lightning is called Vidyut secondarily only Thus this Triad has all names and all forms all other objects are but reflections of these, therefore, these Agni &c, also assume all forms and colors, red, white &c, in turn (In themselves Agni, &c, have no form of their own nor any color)

Now the Commentator explains the phrase vâchâ ârambhanam vikârah nâmadheyam trîni rupâni eva satyam

Therefore calling of one thing by the name belonging to another as fire is called Agni a name belonging to the Triad, is a matter of conventional speech only Symbolically alone is such vikâra or secondary names employed the eternal name is that which refers to the Triad

As the names Laksmî Vâyu &c primarily belong to the devatâs of the Triad, but secondarily apply to men and women also and in the case of the latter the name being symbolical only is a mere matter of speech, the human names being secondary only and not primary, so all the names of the Vedas are primarily the names of these three deities Therefore they are called satyam for satya means the primary, the principal

As the names and the forms of Indra and other devas are but the secondary names of these principal Deities derived from the names of the Triad and as these names principally belong to these Three, because Indra &c as they are subordinate to this Triad and as the Triad is superior to them in power &c, so the names of Śiva and his forms are the primary names of Vâyu, they are applied secondarily to Śiva similarly the names of Vâyu and his forms are the primary names of Laksmî, and are secondarily applied to Vâyu Similarly the names of Laksmî and her forms are the primary names of the Lord Hari and His forms Therefore He is alone the Lord of all He is all forms He is all

He alone is all name because every name is His name and so also He is alone the all power because every power is His power All the forms that belong to others are reflections of His forms He is one only without a second—the peerless and consequently, the best of all He being the chief is called the Sat or Good He is called the Satyam because He is good (Sat) He is all pervading (Tati) and He has knowledge (Ya)

Thus Satya is the name of the Lord Visnu, a tat tvam asi Śvetaketo thou art not that O Śvetaketu Why art thou, therefore so conceited and stern The gods Indra and the others are higher than thou in wisdom and power yea higher than they are the Triad Śri, Prâna and Śiva while the highest of all is the Lord Visnu, so never be conceited Never think *thyself the wisest or the greatest Thus knowing the great* power of Visnu, let neither pride nor sterness enter thy heart, for none can ever remain stern, who come to know the power of Visnu for the knowledge of Visnu cannot be the cause of pride Thus it is in the Sâma Samhitâ

FIFTH KHANDA

MANTRA 1

अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तत्पुरीषं भवति यो मध्यमस्तन्मा्ँसं योऽणिष्ठस्तन्मनः ॥ १ ॥

अन्नम् Annam food, the God Śiva in the food अशितम् Aśitam when eaten, when taken as one's support त्रेधा Tredhâ, three fold विधीयते Vidhiyate becomes तस्य Tasya of his of it यः Yah what स्थविष्ठः Sthavisthah Grossest धातुः Dhâtuh, portion, humour तत् Tat, that पुरीषम् Purisam excrement, feces भवति Bhavati, is called यः Yah, what मध्यमः Madhyamah middle तत् Tat, that मांसम् Mamsam flesh यः Yah, what अणिष्ठः Anisthah most fine, most subtle तत् Tat that मनः Manah, mind

1 (Rudra, the deity of) food when eaten, *i e*, (nourishing man) becomes three *fold*, *His grossest portion* is called the excrement (because this aspect of Rudra dwells in it), His middle portion is called flesh, His subtlest portion is called mind —423

Note —The Lord Śiva when entering the body of man through food goes to support man in a three fold way first as directing the excretory functions and expelling all noxious and useless particles from the body This part of the food is called feces and Rudra also gets this name because it presides over this function similarly with his middle portion he builds up the muscles of the body and is called flesh With his highest part he builds the mind of man and is called manas

MANTRA 2

आपः पीतास्त्रेधा विधीयन्ते तासां यः स्थविष्ठो धातुस्तन्मूत्रं भवति यो मध्यमस्तल्लोहितं योऽणिष्ठः स प्राणः ॥ २ ॥

आपः Âpah Water Vâyu पीताः Pitâh when drunk त्रेधा Tredhâ three fold विधीयन्ते Vidhiyante become, तासाम् Tâsâm of his यः Yah, what, स्थविष्ठ

3. (Vâyu, the God of) waters when nourishing man, O child, causes his subtlest portion, to rise up, and enter into the breath of life —429.

MANTRA 4.

तेजसः सोम्याश्यमानस्य योऽणिमा स ऊर्ध्वः समुदीपति सा वाग्भवति ॥ ४ ॥

तेजस Tejasah, of fire, of Laksmî. सोम्य Somya, O child अश्यमानस्य Aśyamânasya, when eaten : when nourishing man. यः Yah, what. अणिमा Anima, the subtlest. स Sa, what ऊर्ध्व Urdhvah, upwards समुदीपति Samudisati, rises. सा Sa, that वाक् Vak, speech भवति Bhavati, becomes.

4. (Lakṣmî the Goddess of) fire when nourishing man, O child, causes her subtlest portion to rise up and enter into the speech of man —430

MANTRA 5

अन्नमयꣳ हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ५ ॥

इति षष्ठः खण्डः ॥ ६ ॥

अन्नमयम् Annamayam, food as its chief. हि Hi, verily सोम्य Somya, O child. मनः Manah, mind. आपोमय Âpomayah, water as chief प्राण Prâṇah, breath तेजोमयी Tejomayî, fire as its chief. वाक् Vak, speech, इति Iti, thus भूय Bhûyah, Again. एव Eva, even मा Ma, to me. भगवान् Bhagavan, venerable sir विज्ञापयतु Vijñapayatu, instruct, teach, इति Iti, thus तथा Tathâ, be it so सोम्य Somya, O child इति Iti, thus. ह Ha, indeed. उवाच Uvacha, he said.

5 For truly my child mind has for its presiding deity Rudra the God of food, the life-breath has for its presiding deity Vâyu the God of water, and the speech has for its presiding deity Laksmi, the Goddess of fire

"Please sir, instruct me still more," said the son "Be it so, my child," replied the father —431

Note —The words of this Mantra are exactly the same as those of VI 5 4

The theory propounded in the Chhândogya Upanisad that a man if he fasts for 10 (ten) days, taking water only will loose all memory and his mental activities will be lessened, because mind depends upon food, is true as a general rule but there are exceptions to it Experiments have been made lately to prove that man can live without food for a very long period And that during this period though there is physical weakness the general health is not impaired and mind is more active than usual We give the following quotation from the *Review of Reviews* for the month of April, 1910,

Mr Sinclair's personal experience

Mr Sinclair describes how a natural robust constitution was broken down by irregular eating He never drank smoked or used tea or coffee and was a strict vegetarian But overwork and carelessness both as to how and when he ate brought on dyspepsia and he became liable to all manner of diseases When at last he could not digest milk and cornflour mush, he decided to give the cure a trial He thus records his experiences during the first four days —

I am very hungry for the first day the unwholesome ravening sort of hunger that all dyspeptics know I had a little hunger the second morning and thereafter to my great astonishment no hunger whatever—no more interest in food than if I had never known the taste of it Previous to the fast I had a headache every day for two or three weeks It lasted through the first day and then disappeared never to return I felt very weak the second day, and a little on arising I went out of doors and lay in the sun all day reading and the same for the third and fourth days in intense physical lassitude, but with great clearness of mind After the fifth day I felt stronger and walked a good deal and I also began some writing No phase of the experience surprised me more than the activity of my mind I read and wrote more than I had dared to do for years before

During the first four days I lost fifteen pounds in weight something which I have since learned was a sign *of the extremely poor state of my tissues* Thereafter I lost only two pounds in eight days an equally unusual phenomenon I slept well throughout the fast About the middle of each day I would feel weak but a massage and cold shower would refresh me

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SEVENTH KHANDA

MANTRA 1

षोडशकलः सोम्य पुरुषः पञ्चदशाहानि माशीः काममपः पिबापोमयः प्राणो न पिबतो विच्छेत्स्यत इति ॥ १ ॥

षोडशकलः Sodaśakalah, having sixteen parts सोम्य Somya, O child पुरुष Purusah, man पञ्चदश अहानि Panchadaśa ahâni, fifteen days मा Mâ not अशी Aśih, take food कामम् Kâmam as thou wishest, as much as you like अप Apah water पिब Piba, drink thou आपोमय Âpomayah, having water for his chief, प्राण Prânah, life न Na not पिबत Pibatah drinking विच्छेत्स्यते Vichhetsyate will be cut off, will leave thee इति Iti thus

1 O child, man consists of sixteen parts For fifteen days do not take any food, but drink as much water as thou likest, for the breath of life is under the Lord of water, and so long as thou drinkest water thy life will not be cut off —432

MANTRA 2

सह पञ्चदशाहानि नाशाथ हैनमुपससाद किं ब्रवीमि भो इत्यृचः सोम्य यजूंषि सामानीति स होवाच न वै मा प्रतिभान्ति भो इति ॥ २ ॥

Sthaviṣṭhah, grossest धातु Dhâtuh, portion. तत् Tat, that. मूत्रम् Mûtram, urine भवति Bhavati, becomes. यः Yah, what मध्यमः Madhyamah, middle. तत् Tat, that. लोहितम् Lohitam, blood यः Yah, what. अणिष्ठः Aniṣṭhah, subtlest. सः Sa, that प्राणः Prâṇah, life-breath.

2. (Vâyu the deity of) water when drunk (and going to nourish man) becomes three-fold. His grossest portion is in *urine*, the middle is in *blood* and the finest is in the breath of life.—424.

MANTRA 3

तेजोऽशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तदस्थि भवति यो मध्यमः स मज्जा योऽणिष्ठः सा वाक् ॥ ३ ॥

तेजः Tejah, Lakṣmî अशितम् Aśitam, when supporting man. त्रेधा Tredhâ, three-fold, विधीयते Vidhîyate, becomes तस्य Tasya, of her यः Yah, what, स्थविष्ठः Sthaviṣṭhah, grossest धातु Dhâtuh, portion, तत् Tat, that. अस्थि Asthi, bone भवति Bhavati, becomes यः Yah, what मध्यमः Madhyamah, middle. सः Sa, that. मज्जा Majjâ, marrow यः Yah, what अणिष्ठः Aṇiṣṭhah, subtlest सः Sa, that. वाक् Vâk, speech

3. (Lakṣmî the deity of) fire, when nourishing man becomes three-fold. Her grossest portion is in the bone, the middle is in marrow and the finest is in the speech of man.—425.

MANTRA 4.

अन्नमयं हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ४ ॥

इति पञ्चमः खण्डः ॥ ५ ॥

अन्नमयम् Annamayam, made of food Having principally Rudra the Lord of Anna as presiding deity हि Hi, verily. सोम्य Somya, O child. मनः Manah, mind. आपोमयः Âpomayah, consisting of water Having Vâyu the deity of water as its chief presiding deity प्राणः Prâṇah, the life-breath, तेजोमयी Tejomayî, consisting of fire. वाक् Vâk, speech. इति Iti, thus. भूयः Bhûyah, again. एव Eva, indeed, even मा Mâ, to me भगवान् Bhagavân, venerable sir. विज्ञापयतु Vijñâpayatu, teach इति Iti, thus. तथा Tathâ, be it so सोम्य Somya, O child इति Iti, thus. ह Ha, indeed. उवाच Uvâcha, he said.

4. For truly, my child, mind has for its presiding deity Rudra the God of Food, the life-breath has its chief

Vâyu (the God of Water) and the speech has its chief (the Goddess of) Fire (namely Lakṣmî)

'Please sir, instruct me still more,' said the son. 'Be it so, my child,' replied the father.—426.

SIXTH KHAṆDA.

MANTRA 1.

दध्नः सोम्य मथ्यमानस्य योऽणिमा स ऊर्ध्वः समुदीषति तत्सर्पिर्भवति ॥ १ ॥

दध्न Dadhnaḥ of curd सोम्य Somya, O, child. मथ्यमानस्य Mathyamânasya, when churned य Yah, what अणिमा Anima, subtlest. स: Sah, that ऊर्ध्व Urdhvah, upwards, समुदीषति Samudisati, rises. तत् Tat, that सर्पि Sarpih, butter भवति Bhavati, becomes

1. My child, when curd is churned, its subtlest portion, which rises upwards, becomes butter —427.

MANTRA 2

एवमेव खलु सोम्यान्नस्याश्यमानस्य योऽणिमा स ऊर्ध्वः समुदीषति तन्मनो भवति ॥ २ ॥

एवम् Evam, thus एव Eva, indeed खलु Khalu, verily only. सोम्य Somya, O child अन्नस्य Annasya, of food अश्यमानस्य Aśyamânasya, of being eaten, of Śiva when nourishing man. य Yah, what. अणिमा Aṇimâ, subtle स Sa, that ऊर्ध्व Urdhvah, upwards, समुदीषति Samudisati, rises तत् Tat, that मन Manah, mind भवति Bhavati, becomes

2. Thus, *my child, verily, (Rudra when going to* nourish man through) the food which is eaten causes (his) subtlest portion to rise up and enter into the mind —428.

MANTRA 3

अपाम् सोम्य पीयमानानां योऽणिमा स ऊर्ध्वः समुदीषति स प्राणो भवति ॥ ३ ॥

अपाम् Apâm, of water of Prâna सोम्य Somya, my child पीयमानानाम् Piyamânânam, when drunk when nourishing man. य Yah, what अणिमा Anima, subtle. स Sa, that ऊर्ध्व Urdhvah, upwards समुदीषति Samudisati, rises स Sa, that प्राण: Prâṇah, breath of life. भवति Bhavati, becomes,

सह Saha, he, Śvetaketu पञ्चदश अहानि Pañchadaśa-ahâni, for fifteen days. न Na, not आस Âsa, took food. अथ Atha, then ह Ha, indeed एनम् Enam, to him, *to his father* उपससाद Upasasâda approached किम् Kim, what. ब्रवीमि Bravîmi, shall I speak, shall I recite भो: Bhoh, O Sir इति Iti, thus. ऋच: Richah, the Rig Veda verses सोम्य Somya, O' child यजूंषि Yajûmsi, the Yajur Veda verses सामानि Sâmâni, the Sama Veda verses इति Iti, thus स Sa, he (Śvetaketu) ह Ha, indeed उवाच Uvâcha, he said न Na, not वै Vai, verily. मां Mâ, to me प्रतिभान्ति Pratibhânti, *occur to my memory* भो Bhoh, oh, इति Iti, thus.

2 Śvetaketu did not take any food for fifteen days, and then he repaired to his father and said "What verses shall I recite?" The father said "repeat the Rik, the Yajus, or Sâman verses" He replied. "They do not occur to my memory, sir "—433.

MANTRA 3

तꣳ होवाच यथा सोम्य महतोऽभ्याहितस्यैकोऽङ्गारः खद्योतमात्रः परिशिष्टः स्यात्तेन ततोऽपि न बहु दहेदेवꣳ सोम्य ते षोडशानां कलानामेका कलातिशिष्टा स्यात्तयैतर्हि वेदान्नानुभवस्यशानाथ मे विज्ञास्यसीति ॥ ३ ॥

तम् Tam, to him ह Ha, verily, उवाच Uvâch, he said. यथा Yathâ, as सोम्य Somya, O child. महत: Mahatah, of a great. अभ्याहितस्य Abhyâhitasya, lighted fully. एक: Ekah, one. अङ्गार: Augârah, burning coal. खद्योतमात्र: Khadyotamâtrah, merely like a fire-fly in size. परिशिष्ट: Pariśistah, which remains behind, is left behind. स्यात् Syat, may be तेन Teyna, by that तत: Tatah, than that. अपि Api, even न Na, not बहु Bahu, much दहेत Daheta, may burn एवम् Evam, thus सोम्य Somya, O child. ते Te, of thee. षोडशानाम् Sodaśânâm of the sixteen कलानाम् Kalânâm, of the parts एका Eka, one कला Kala, part अतिशिष्टा Atiśistâ, is left behind स्यात् Syât, may be. तया Taya, by that एतर्हि Etarhi, therefore वेदान् Vedan, the Vedas. न Na, not अनुभवसि Anubhavasi, thou rememberest अशान Aśana, eat thou अथ Atha, then मे Me, my विज्ञास्यसि Vijñâsyasi, thou wilt understand, thou wilt learn from me. इति Iti, thus

3 The father said to him, "As of a great lighted fire one burning coal, insignificant as the fire-fly in size, may be left, which would not burn much fuel, thus my dear son, one part only of the sixteen parts of you is left, and therefore with that one part you do not remember the Vedas Go and eat, then thou wilt understand (remember) what thou didst learn from me."—434.

MANTRA 4

स हाशाथ हैनमुपससाद तꣳ ह यत्किंच पप्रच्छ सर्वꣳह प्रतिपेदे ॥ ४ ॥

स Sa, he ह Ha, indeed. आश Âśa, took food अथ Atha, then ह Ha, Indeed, Enam, to him उपससाद Upasasâda, repaired, approached तम् Tam, to him ह Ha, indeed. यत्किञ्च Yatkiñcha, whatever पप्रच्छ Paprachchha, asked सर्वम् Sarvam, all. ह Ha, indeed प्रतिपेदे Pratipede, replied, answered

4 Then Śvetaketu took food and afterwards approached his father. And whatever his father asked him he gave replies to it appropriately.—435

MANTRA 5.

तꣳ होवाच यथा सोम्य महतोऽभ्याहितस्यैकमङ्गारं खद्योतमात्रं परिशिष्टं तं तृणैरुपसमाधाय प्राज्वलयेत्तेन ततोऽपि बहु दहेत् ॥ ५ ॥

तम् Tam, to him ह Ha, verily उवाच Uvâcha said यथा Yatha, as सोम्य Somya, O child महत Mahatah, of a great. अभ्याहितस्य Abhyâhitasya, of a fully-lighted fire. एकम् Ekam, one अङ्गारम् Angâram, burning coal खद्योतमात्रम् Khadyota mâtram, merely like a fire-fly in size. परिशिष्टम् Pariśiṣṭam, remained behind तम् Tam, that तृणैः Trinaih, with straw, with grass. उपसमाधाय Upasamâdhâya, putting upon it प्रज्वालयेत् Prajvâlayet, may be lighted तेन Tena, by that. ततः Tatah, than that अपि Api, even बहु Bahu, much दहेत् Dahet, may burn

5 The father said to him "As, O child, of a great lighted fire one coal of the size of a fire-fly, if left, may be made to blaze up again, by putting grass upon it, and will thus burn more than this —436

MANTRA 6

एवꣳ सोम्य ते षोडशानां कलानामेका कलातिशिष्टाभूत्साऽन्नेनोपसमाहिता प्राज्वालीत्तयैतर्हि वेदाननुभवस्यन्नमयꣳ हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति तद्धास्य विजज्ञाविति विजज्ञाविति ॥ ६ ॥

इति सप्तमः खण्डः ॥ ७ ॥

4

एवम् Evam, thus. सोम्य Somya, O child. ते Te, of thee. षोडशानाम् Sodaśānām, of the sixteen. कलानाम् Kalānām, of the parts एका Ekā, one. कला Kalā, part. अतिशिष्टा Atiśiṣṭā, remained behind. अभूत् Abhūt, was. सा Sā, that अन्नेन Annena, with food उपसमाहिता Upasamāhitā, being placed upon it, invigorated. प्राज्वालीत् Prājvālīt, lighted up again तया Tayā, by that एतर्हि Etarhi, therefore वेदान् Vedān, Vedas अनुभवसि Anubhavasi, rememberest thou अन्नमयम् Annamayam, food as its chief हि Hi, verily सोम्य Somya, O child मन Manaḥ, mind आपोमय Āpomayaḥ, water as its chief. प्राण Prāṇaḥ, breath तेजोमयी Tejomayī, fire as its chief. वाक् Vāk, speech इति Iti, thus इति Iti, thus. तत् Tat, that. ह Ha, verily अस्य Asya, that: the genetive must be construed as accusative विजज्ञौ Vijajñau, he understood इति Iti, thus. विजज्ञौ Vijajñau, he understood इति Iti, thus

6 Thus O child, out of the sixteen parts one part was left to you That part being invigorated by food, lighted up again. By it therefore, you now remember the Vedas O child, mind has for its presiding deity Rudra, the God of Food, the life breath, has for its chief Vāyu the God of water, and speech has for its presiding deity Laksmī the Goddess of Fire —437

Note —In some texts of the Upaniṣad the following verse is also found

पञ्चेन्द्रियस्य पुरुषस्य यदेवस्यादनावृतम् ।
तदस्य प्रज्ञा स्रवति दृतेः पादादिवोदकम् ॥

पञ्चेन्द्रियस्य Pañchendriyasya, of the man consisting of five senses पुरुषस्य Puruṣasya, of the man यद्, Yad, when एव Eva, even स्यात् Syāt, becomes, may become अनावृतम् Anāvṛtam, unprotected uncovered by food. तत् Tat, then अस्य Asya, his प्रज्ञा Prajñā, intelligence. स्रवति Sravati, flows away दृतेः Dṛteḥ, from a leathern bag. पादात् Pādāt, from the foot. इव Iva, like. उदकम् Udakam, water

When the mind of the man consisting of five senses is not supported by food, then his intelligence goes away as the water flows away from the mouth of a leathern bag —438.

MADHVA'S COMMENTARY.

Says an objector —

Still you cannot explain this subject, as if it all applied to the devas, for how will you explain the phrase 'the middle one became the flesh, &c' Does the devatā became flesh? And the words māṁsam, &c., are well known names of flesh, &c This objection is thus answered :—

The words mamsa, etc, are the names of the devatâs (The three devatâs called Laksmi, Vâyu, and Śiva are called also Mâmsam, Lohita, and Majjâ, etc) They are so called because by entering into the flesh, blood and marrow, these Devatâs regulate these organic parts and nourish man

But how can you take the words food, water, etc as meaning Devatâs when the Upanisad says "the food when eaten becomes flesh the water when drunk becomes blood" It can only refer to physical food and water, and not to Devatas, called Annam and Apas, etc This objection is thus met —

The word 'being eaten' means being used as support of life (The Devas go to support the organism, so it is said the Devas are eaten, the Devas are drunk)

But if with every morsel of bread we are chewing a Deva in that bread, and if with every gulp of water we are swallowing a Deva then the lives of the Devas must be most miserable To this the Commentator replies —

The Devas do not suffer any pain in this process of being eaten and drunk, etc, because of their lordliness and super-physical power The Śruti further says these three Devatâs having entered the man become each tripartite

This shows that the Devas enter as living beings through food etc, and within the body of the man they divide themselves into three parts Had they suffered any injury, in the process of digestion and assimilation they could not have regulated the manufacture of flesh blood and marrow The word Jiva has been explained as meaning the Supreme Lord to this an objector says —Why do you explain Jiva in this unusual sense? It would be appropriate to take the words food water etc in their ordinary sense, and then say that this organised body remains insentient so long as the Jivâtma does not enter into it To this the author replies —

The term Jiva is the appellation of the Lord Aniruddha, as says the following Śruti "—Prânasya prânah, etc" He is the Life of life, the Air of the air, the Jiva of the jiva Matter of matter He, the Lord of the four-fold form Says another text, The support of Prâna is Hari alone and no one else The ordinary transmigrating souls are called jivas because they are born (ji=born) and because they transmigrate (va=to go)"

In other words the term jiva *when applied to souls, is a word derived from the roots* jan and vâ Jan gives ji with the affix di and vâ gives va with the affix ka The word jiva thus derived means the transmigrating soul

Another reason, why the words jivena âtmana in Mantra 2 of Khanda 3 cannot mean the ordinary jivatman is this —If the word jiva meant the ordinary transmigrating soul, then the passage under consideration would mean that one jiva entered into a body in which there was already another soul The passage says —*The Tejas thought, &c*, which shows that the Tejas, &c are sentient beings, who can think, what was the

necessity of another jiva entering into this jiva, in order to develope name and form? One jiva does not stand in the need of another jiva to develope name and form

But the same reasoning would apply to the entrance of the Lord into the soul, what was the necessity of the Lord entering into the human soul in order to develope name and form? The answer to it is, that the jivas by themselves have not the power to develope names and forms, in other words, the jivas without the assistance of the Lord can not bring about creation As says the following text —The Lord saw that the creative Powers lay dormant after the cosmic dissolution (and though alive were unable to create), therefore he entered into these twenty three creative hierarchies, called the tattvas

The Lord simultaneously entered into the host of the twenty-three Tattvas, when He saw that their power to manifest creation was dormant and required stirring up (The Bhâgavata Purana)

The twenty three creative hierarchies are —The five devas of sensation the five devas of action the five devas presiding over objects of sensation, the five devas of elements and the devas of Manas and Ahamkâra and Buddhi But are not these 23 tattvas insentient objects? No The text of our Upanisad shows that they are sentient beings and the Bhâgavata Purâna also says the same —

(The devas of the tattvas finding themselves unable to create thus prayed to the Lord) —"We are thine, O Eternal! Thou hast created us in order to further develope this universe, but we being a disorganised mass, cannot fulfil thy purpose, and cannot repay thy debt by creating O! Unborn! make us capable to bring thee offering (in the shape of creation) in due time, orgamise us that we may eat food, and adoring Thee and us may the people of the world bring offering to Thee, and undisturbed may it eat food Therefore O Deva! give us thy wisdom and power, that we may create" (Bhâgavata Purâna Book Third Ch 5, verses 48-49) After this prayer of the Tattvas, the Bhâgavata goes on to say, that the Lord entered into the Tattvas

The words jiva of Mantra 2 Khanda 3, has been explained by us as meaning the Lord The same phrase jivena âtmanâ occurs in Mantra one Khanda 11 There the word Jiva cannot but mean the Lord and is inapplicable to transmigrating soul. That passage refers to the Jiva of the tree According to Sankara it is translated thus —

'If some one were to strike at the root of this large tree here, it would bleed, but live If he were to strike at its stem it would bleed but live If he were to strike at its top, it would bleed but live Pervaded by the living Self that tree stands firm drinking in its nourishment and rejoicing Therefore our author says —

The passage in 11th Khanda Mantra 1 shows that the word Jiva cannot refer to the transmigrating soul but to the Lord For it says "drinking in its nourishment and rejoicing' Now who rejoices? Is it the body of the tree or the Jiva in the tree that rejoices? The tree cannot rejoice, because it is insentient therefore the Jiva in the tree rejoices Now it proves that the Jiva Âtman referred to in that Mantra, which pervades

the tree, must be the Lord, because the Jiva of the tree could not be pervaded by another Jiva Therefore the word Jiva in this passage Mantra 2 Khanda 3 must mean the Lord The word Jiva when applied to God, denotes that form of God which is Antaryâmin or the Inner Guide of all souls This is the technical name of God as we find in the Tattvaviveka —

"Jiva is the name given to the inner Dweller of the enjoyer of pleasure and pain (i e, the Dweller within the Soul) The same Lord dwelling outside and controlling the cosmic forces (Devatas) is called Sat He is the Lord, the Highest Spirit Thus it is in the Tattva Viveka

The word Agni is not the primary name of fire, primarily it is the name of God secondarily it is applied to fire

Note —The word nâmadheya means 'a name the affix dheya has no specific force here The word vikâra means not the primary, the secondary meaning An objector says — The text (VI-4 1) apâgâd agner agnitvam vâchârambhanam vikâro nâmadheyam trîni rûpânityeva satyam literally and grammatically means — thus vanishes what we call fire as a variety being a name arising from speech What is true are the three colors Your explanation that the application of the name Agni to any one else than the Triad is a conventional use of speech is wrong as there is no such phrase as any one else in the text nor it is right to explain trîni rûpâni by a genetive construction trayânam rûpânam To this the Commentator answers —

The sentence should be construed thus —

Agni nâmâni trîni rûpani iti nâmadheyam satyam ityâdi

All the names of Agni are the primary names of the Triad not only the word Agni but its synonyms also are the primary names of the Triad and secondarily of others Similarly the word Aditya and its synonyms are primarily applied to the Triad and are secondarily to the sun and others The Smriti (Tattva Viveka) is therefore right in explaining trîni by trayânam for the text cannot be explained without the use of a genetive word. For in paraphrasing it we have to use a word in the genetive case thus Agnyâdi nâmâni tesâm eva mukhyâni where tesâm is used.

Eighth Khanda

Mantra 1

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता सोम्य तदा संपन्नो भवति स्वमपीतो भवति तस्मादेनꣳ स्वपितीत्याचक्षते स्वꣳ ह्यपीतो भवति ॥ १ ॥

उद्दालकः Uddalakah by name Uddalaka ह He once आरुणिः Âruṇiḥ the son of Aruṇa श्वेतकेतुम् Śvetaketum, to Śvetaketu पुत्रम् Putram, son उवाच

Uvâcha said स्वप्नान्तम् Svapnântam the end of dream state, i e, the state called suṣupti the nature of deep sleep मे Me, from me सोम्य Somya, O child विजानीहि Vijânîhi, learn thou इति Iti, thus यत्र Yatra at what time when in deep sleep एतत् Etat, this another reading is ayam पुरुष Puruṣah, man jiva स्वपिति Svapiti, sleeps नाम Nâma then सता Satâ, with the Sat, with the Lord Viṣṇu, with the Supreme Self सोम्य Somya, O child तदा Tada, then in that state of deep sleep सम्पन्न Sampannah, gone to, attain to, companionship भवति Bhavati, becomes स्वम् Svam the Lord called Sva or the Independent अपितः Apitah, attained, reaching, entering unconsciously The unconscious merging of an entity into a higher is called apita भवति Bhavati, become. तस्मात् Tasmât, from that, therefore एनम् Enam him स्वपिति Svapiti, sleeping, इति Iti thus आचक्षते Âchakṣate, they say The wise say स्वम् Svam the Independent Lord हि Hi, because अपि इत Apitah attained, reached, entered भवति Bhavati, becomes

1 Uddâlaka Âruṇi said to his son Śvetaketu, "Learn from me the true nature of deep sleep (suṣupti) When a man sleeps, then he comes into the presence of the Sat (True and Good) He has reached the Independent called Sva Therefore, they say, Svapiti, because he is gone to (his Lord) the Independent"—439

Note —This verse may be explained as applying to the state called Mukti or Release also Then the word Svapnânta would mean the end of dream or the middle state called that of Jivan Mukti When a Jivan Mukta becomes fully Mukta then he is said to have reached Sva or his Lord or his Master In this state he is in the company of the Sat or the True The state of a Mukta reaching the Lord is called Svapiti

MANTRA 2

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत एवमेव खलु सोम्य तन्मनो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते प्राणबन्धनꣳ हि सोम्य मन इति ॥ २ ॥

स Sa, he यथा Yathâ as शकुनि Śakunih, a kite falcon hawk, any bird सूत्रेण Sûtreṇa by a thread tied to the thumb of the hunter by a thread tied to the hand of the bird killer प्रबद्ध Prabaddhah tied to दिशम् दिशम् Diśam diśam in every direction पतित्वा Patitvâ flying falling अन्यत्र Anyatra, anywhere (than the bondage) आयतनम् Âyatanam, rest release from the string place of rest अलब्ध्वा Alabdhvâ not finding बन्धनम् Bandhanam, the bondage एव Eva, even उपश्रयत Upaśrayate settles down, rest एवम् Evam, thus एव Eva, even खलु Khalu, verily सोम्य Somya, O child तत् Tat, that मन Manah, mind,

jîva the Thinker दिशम् दिशम् Diśam diśam, every direction पतित्वा Patitvâ, falling, flying. अन्यत्र Anyatra, anywhere आयतनम् Âyatanam, rest अलब्ध्वा Alabdhvâ, not finding प्राणम् Prânam the Lord, the Life Breath, the Sat, the Supreme Self एव Eva, even. उपश्रयते Upaśrayate, settles down upon प्राणबन्धनम् Prâna bandhanam, tied to Prana, the Lord हि Hi, because. सोम्य Somya, O child. मन Manah, mind, Jiva, the Thinker इति Iti, thus

2. As a hawk tied by a string (to the finger of the hunter,) struggles to release itself, by flying in every direction, and not finding release anywhere, settles down (on the finger) where it is fastened, exactly in the same manner, O child, is this Thinker, which after flying in every direction, and finding no rest anywhere, settles down on Prâna, for indeed, my child, the Thinker is fastened to Breath.—440.

Note.—The state of deep sleep is a constantly recurring element in the life of man, and its object is to give absolute rest to the Thinker when tired with the experiences of the waking and dream state The state of Mukti is similarly a state of rest from the experiences of the Samsara—but without any return to mundane existence

MANTRA 3

अशनापिपासे मे सोम्य विजानीहीति यत्रैतत्पुरुषोऽशिशिषति नामाप एव तदशितं नयन्ते तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं तदप आचक्षतेऽशनायेति तत्रैतच्छुङ्गमुत्पतितꣳ सोम्य विजानीहि नेदममूलं भविष्यतीति ॥ ३ ॥

अशना-पिपासे Aśanâ-pipâse, hunger and thirst, The desire to eat is called aśnâyâ The या is elided as a vedic anomaly The desire to drink is called pipâsâ मे Me, from me सोम्य Somya, O child विजानीहि Vijânihi, learn thou इति Iti, thus यत्र Yatra, where when एतत् Etat, this पुरुष Purusah, man अशिशिषति Aśiśisati, hungers, wishes to eat नाम Nâma, a particle आप Âpah, water, Prana the Lord of waters एव Eva, even तत् Tat, then, that अशितम् Aśitam, eaten food नयन्ते Nayante, carry the waters which have been drunk, carry तत् Tat, that then यथा Yatha, as गोनाय Gonâyah, the leader of cows, a cowherd अश्वनाय Aśvanâyah, the leader of horses (aśva plus nâya) a keeper of horses पुरुषनाय Purusanâyah, the leader of men, the king or the commander of an army इति Iti, thus एवम् Evam, thus तत् Tat, therefore अप Apah, waters, Prâna आचक्षते Âchaksate, are called, they call, the wise say अशनाय Aśanâya, the leader of digested food इति Iti thus तत्र Tatra, then एतत् Etat, this शुङ्गम् Śungam, the bud, the offshoot, from the seed उत्पतितम् Utpatitam, brought forth, comes out: an effected object, the body सोम्य Somya, O child विजानीहि Vijânihi, learn thou न Na, not इदम् Idam, this भविष्यति Bhavisyati, shall be अमूलम् Amûlam, without root or cause

3. Learn the truth about hunger and thirst, O child. When this man desires to eat then the waters (Prâṇa) carry the food which has been eaten (*i e.*, Prâṇa the Lord of waters modifies the food into the germ) Therefore Prâṇa is called Aśanâya, because Prâṇa is the leader of food. Just as a cowherd is called Gonâya, or a keeper of horses is called Aśvanâya, or a king is called Puruṣanâya :—thus the waters are said to be the leader of food or Aśanâya Thus as this off-shoot (presupposes a root) so this created body. It is verily not without its root, O child.—441.

Note—The real object why a Jiva eats and drinks is to reproduce another Jiva of its kind.

Having shown in the last verse that the man is under the Lord, in his state of Mukti and Deep Sleep, this verse shows how he is under Him in his waking state also The fact of reproduction is a standing miracle proving the dependence of the Jiva on the Lord He eats and drinks, but who is it that turns the food into blood and bone, and makes the reproduction of species possible ? It is the Lord acting through Prâna—the Life Principle The word Śunga used in this and the subsequent mantras is significant. As a Śunga or an offshoot is a mark from which we infer the existence of its cause or root, so the body of the child presupposes its cause This body must have an agent, as it is an effect, just as an offshoot.

MANTRA 4.

तस्य क्व मूलꣳ स्यादन्यत्रान्नादेवमेव खलु सोम्यान्नेन शुङ्गेनापो मूलमन्विच्छाद्भिः सोम्य शुङ्गेन तेजोमूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः ॥ ४ ॥

तस्य Tasya, of that, of this physical body क्व Kva where. मूलम् Mûlam, root, cause स्यात् Syât, may be, can be अन्यत्र Anyatra, any where else. अन्नात् Annat, than the food (Rudra) एवम् Evam, thus एव Eva, even खलु Khalu, verily सोम्य Somya, o child अन्नेन Annena, by food, through food, through Rudra शुङ्गेन Śun-gena, through the offshoot, the food itself is an effect like an offshoot which is an effect of the seed आपोमूलम् Âpomulam, the waters or the prâna as the cause or root अन्विच्छ Anvichchha search thou seek thou, अद्भिः Adbhib, with the water, with Prâṇa. सोम्य Somya, o child शुङ्गेन Śungena, as an offshoot, from which to infer the existence of the root or cause तेजोमूलम् Tejomûlam, the root of heat अन्विच्छ Anvichchha, search thou. तेजसा Tejasâ, with the tejas सोम्य Somya, o child शुङ्गेन Śungena, as an offshoot. सन्मूलम् Sanmûlam, the Lord Sat as her cause. अन्विच्छ Anvichchha, seek thou. सन्मूला

Sanmûlâḥ, the Lord Sat as the cause सोम्य Somya, O child, इमाः Imâḥ, these सर्वाः Sarvâḥ all. प्रजाः Prajâḥ the creatures सदायतनाः Sadâyatanâḥ, having the Sat as their resting place सत्प्रतिष्ठाः Sat-pratisthâh, having Sat as their foundation.

4 And where could the root of body be except in Food (Rudra)? And in the same manner, my child, taking the Food (Rudra) as an offshoot (effect) seek to find its root (cause) the Water (Prâṇa) Taking Water (Prâṇa) as an offshoot (effect), seek it's cause the Fire (Laksmî). Taking the Fire (Laksmî) as an offshoot (effect) seek her cause the Good (Lord Visṇu) All these creatures have their root in the Good, have their dwelling place in the Good, and (even after Mukti) they rest in the Good.—442.

Note—The body being an effect we have to find its cause That cause we find to be Food (Rudra). But Food itself is an effect, we have to find its cause, which we ascertain to be the Waters (Prâṇa) From Water we infer Fire, from Fire the Good. Thus the living man is also under the Lord and dependent upon Him

MANTRA 5

अथ यत्रैतत्पुरुषः पिपासति नाम तेज एव तत्पीतं नयते तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं तत्तेज आचष्ट उदन्येति तत्रैतदेव शुङ्गमुत्पतितꣳ सोम्य विजानीहि नेदममूलं भविष्यतीति ॥ ५ ॥

अथ, यत्र Atha Yatra, now, when एतत् Etat, this पुरुष Purusa, man पिपासति Pipasati, wishes to drink, becomes thirsty. नाम Nâma, a mere particle. तेज Tejah, the fire (Laksmi) एव Eva, even तत् Tat, that पीतम् Pitam, water which has been drunk नयते Nayate leads, carry. तत् Tat, that. यथा Yathâ, as. गोनायः Gonâyah, cow leader. अश्वनायः Aśvanâyaḥ, the horse leader पुरुषनाय Purusanâyaḥ, the man-leader इति Iti, thus एवम् Evam, even thus. तत् Tat, that तेज Tejah, the fire (Laksmi) आचष्टे Âchaste, is said, is called. उदन्य Udanya, water leader इति Iti, thus. तत्र Tatra, then एतत् Etat, this. एव Eva, even. शुङ्गम् Suugam, offshoot उत्पतितम् Utpatitam, produced effected. सोम्य Somya, O chid. विजानीहि Vijânihi, know, learn न Na, not इदम् Idam, this अमूलम् Amûlam, without cause, without root भविष्यति Bhavisyati, can be, will be इति Iti, thus

5 When a man desires to drink then the fire (Laksmi) carries the water which has been drunk (and converts

it into the germs), therefore fire is called Udanya, because fire is the Leader of Water. Just as a cow-heard is called Gonâya, or a keeper of horses is called Asvanâya, or a king is called Purusanâya, thus the fire is called Udanya. Thus as the offshoot presupposes a root, so this created body. It is not without its root, O child.—443

Note.—Here the inferential chain starts with a step higher, with water (Prâna)

MANTRA 6

तस्य क्व मूलं स्यादन्यत्राद्भ्योऽद्भिः सोम्य शुङ्गेन
तेजोमूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः
सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठा यथा तु खलु
सोम्येमास्तिस्रो देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति
तदुक्तं पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि
संपद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ॥ ६ ॥

तस्य Tasya, of that. क्व Kva, where. मूलम् Mûlam, root. स्यात् Syât, can be. अन्यत्र Anyatra, any where else. अद्भ्यः Adbhyah, than the water. अद्भिः Adbhih, from water. सोम्य Somya, O child. शुङ्गेन Śungena, as an offshoot. तेजोमूलम् Tejomûlam, the fire as root, as cause. अन्विच्छ Anvichchha, seek thou. तेजसा Tejasa, with the fire. सोम्य Somya, O child. शुङ्गेन Śungena, as an offshoot. सन्मूलम् Sanmûlam, the Lord Sat as her cause. अन्विच्छ Anvichchha, seek thou. सन्मूलाः Sanmûlâh, the Lord Sat as the cause. सोम्य Somya, O child. इमाः Imâh, these. सर्वाः Sarvâh, all. प्रजाः Prajâh, the creatures. सदायतनाः Sadâyatanâh, having the Sat as their resting place, their refuge. सत्प्रतिष्ठा Sat pratisthâh, Sat as their foundation. यथा Yathâ, as. तु Tu, but. खलु Khalu, verily. सोम्य Somya, O child. इमाः Imâh, these. तिस्रः Tisrah, three. देवताः Devatâh, divinities Fire Water and Earth—Laksmî Prâna and Rudra. पुरुषम् Purusam, man. प्राप्य Prâpya, having reached. त्रिवृत् Trivrit, three fold. त्रिवृत् Trivrit, tripartite. एकैका Eka Eka, each one, every one. भवति Bhavati, becomes. तत् Tat, that. उक्तम् Uktam, has been said. पुरस्तात् Purastât, before (in mantra VI-4-7). एव Eva, even. भवति Bhavati, becomes. अस्य Asya, of this. सोम्य Somya, O child. पुरुषस्य Parusasya, of the four-faced Brahmâ, of the Man, Paradigmatic Man. प्रयतः Prayatah, on getting Mukti from the cosmic Governorship. वाक् Vâk, speech (fire, Umâ). मनसि Manasi, in the mind, in Rudra. सम्पद्यते Sampadyate, merges her body. मनः Manah, mind (Rudra). प्राणे Prâne, in the chief Vâyu (in Christ). प्राणः Prânah, the chief Vâyu. तेजसि Tejasi, fire Laksmî, in the Holy Ghost. तेजः Tejah, the fire Lakṣmî. परस्याम् Parasâm, in the Supreme. देवतायाम् Devatâyam, in the God.

6. And where could its root be except in (the God of) water. With water, O' child, as an offshoot, seek after his cause namely fire (Lakṣmî). As fire is an offshoot, seek after its cause namely the Good. All these creatures, O child, have the Good as their cause, the Good as their support, the Good as their stay.

And how these three Devatâs, (Fire, Water, Earth) O child, when they reach man, become each of them tripartite, has been said before When the man gets mukti the (Goddess of) Speech (Umâ) is merged in (the God of) mind (Rudra), the mind in (the God of) Breath, the Breath in (the Goddess) of fire, (the Goddess of) fire in the Highest God. —444.

Note.—This shows that not only men, but gods also are under the control of the Supreme The order of cosmic dissolution shows how each god merges into one higher than himself in the scale of gradation

MANTRA 7

स य एषोऽणिमैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥ ७ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

स Sa, that, the God called sa the Essence (Sâra) यः Yaḥ the God called Yah (Yama) the controller एष Esah, this, the highest God Viṣṇu desired of all (Ishta). अणिमा Anima apprehended by subtle intellect. एतत् आत्म्यम् Aitadâtmyam, this controller, as controller, the universe is controlled by this Lord, therefore it is called Aitadatmyam इदम् Idam, this. सर्वम् Sarvam, all, the whole universe, तत् Tat, all pervading सत्यम् Satyam, the true, the supreme bliss, the Good स Sa, the destroyer, the full. (सादन=स) आत्मा Âtma, the full, the perfect अतत् Atat, not that त्वम् Tvam, thou, असि Asi, art. श्वेतकेतो Ṡvetaketo, O Ṡvetaketu. इति Iti thus भूय Bhûyah, again एव Eva, even मा Mâ, to me भगवान् Bhagavan O Sir विज्ञापयतु Vijñapayatu, inform, instruct. इति Iti, thus तथा Tatha, be it so. सोम्य Somya, O child इति Iti, thus. ह Ha, indeed उवाच Uvacha, said

(That highest God is) the Essence and Ruler (of all), the desired (of all) and known only through the subtlest

intellect. All this universe is controlled by Him, He pervades it all, and is the Good. He is the destroyer of all and full of perfect qualities Thou O Śvetaketu art not that God (why then this conceit)

"Please sir, instruct me still more" said the son. "Be it so, my child," replied the father.—445

Note—The explanation of Madhva is totally different from that of Śaṅkara Even the ordinary words like स य एष have been given meanings not found anywhere else The word स is taken to mean सार or essence or Best, य is a short of yama, means the Ruler, the Restrainer or the wisdom from य ज्ञान एष from इष to desire, the desired one &c The famous mahāvākya स आत्मा तत् त्वमसि is analysed as स आत्मा अतत् त्वम् असि ॥ But Śrī Madhva is not responsible for this text torturing Long before him the Bhāgavatas had attained this feat The Sāma Saṃhitā has given this metrical paraphrase —

सारत्वात् 'स" इति प्रोक्तो ज्ञानत्वाद् "य" इतीरितः ।
सर्वस्येष्ट "इत्येष", मानानाम् अणकोऽणिमा ॥
तत् तंत्रत्वाद् "ऐतदात्म्यं" स सत्यः साधुरूपतः ।
"तत्" ततः पूर्णतश्च "चात्मा", सादनात् "स" इतीरितः ।
अतत्त्वमसि पुत्रेति य उक्तो गौतमेन तु ॥

For its translation see Madhva's Commentary last page of this Sixth Book

MADHVA'S COMMENTARY

In the previous chapters it was shown that the Jīva and the Lord are absolutely different, by describing the Great Glory of the Lord and His omnipotence in creating, without the help of any body the mighty beings called Fire, Water, and Food In the present chapter the same fact is illustrated by instances taken from the experience of man In his waking state man is proud of is freedom and independence but in dreamless sleep, he is prefectly helpless and that state describes the dependence of man on the Lord Therefore Uddalaka describes the state called deep sleep The word Svapnānta is used in the text It is an ambiguous word and is not to be confounded with the word Svapna Svapna means dream in the dream state the Soul does not enter into the Lord It is in the Svapnānta state alone that the Jīva enters into the Lord The Commentator, therefore, explains this word —

The word Svapnānta means the anta or end of Svapna or dream

That state where the condition of dream ends, and the state of deep sleep begins, is called Svapnānta, it is thus the name for Suṣupti or the state of dreamless sleep

The Commentator next explains the word Svapiti —

The word Svapiti means 'entering or reaching the Lord' The Lord Viṣṇu, God of all gods, is called Sva because He is absolutely self-contained and independent of everything else Since in the state of dreamless sleep, the Jīva reaches this sva, he is called Svapiti 'The ma…

infer the root namely food, from food as an offshoot or effect infer the root water from water as an effect infer its root Fire, from Fire an effect infer its root the Good If any thing, this passage may countenance pantheism, where everything is Brahman but not your theory of Māyā Your Māyā also introduces an element of duality in Pure Brahman Moreover Māya, according to you, is sufficient to create the world why assume a Brah man To assume two material causes of the world—Pure Brahman and Māyā, is super fluous Nor is there any text of the sacred scriptures to this effect

If you say the creation is an illusion, like that of a snake in a rope, that is also wrong No one ever says that the rope is the *material* cause (upādāna kārana) of the snake, it is an abuse of language to say so Rope is the adhisthāna cause of the snake and not its upadāna cause The repeated exhortation of the text "search out the root' "search out the root" would be irrelevent in the case of illusion theory It would be inappropriate to say "as from an offshoot the root is inferred, so from a snake find out its root the rope It would be simply absurd The illustration of the sruti text does not support the illu sion theory, and cannot be made to do so by any rules of interpretation

An objector may further say the context shows that the material cause is meant here, for it says food is an offshoot, find out its cause, which is water, water is an offshoot, find out its cause which is fire, fire is an offshoot find out its cause, which is the Lord called the Good Now water is the material cause of food, fire is the material cause of water, therefore, the Lord called the Good must also be the material cause of fire, otherwise there would be break in the continuity sentence To this we reply that the word food water, fire refer to Devatās, and even here also the material cause is not meant, but the efficient cause only Therefore the Commentator says —

Because they are the first creation, the fire means Laksmī, the water means Vāyu and so on For it is thus said in the Brahmānda Purāna —"Laksmī is the Goddess presiding over fire (tejas), Prāna is the god presiding over water (Apas), Rudra is the deity presiding over food (Annam, therefore, these are the three ancient primary Devatās created before anything else"

In Mantra 2 it is said 'mind is fastened to breath' Prānabandhanam hi somya manah This has been explained that the transmigrating soul called Manas is rooted in or fasten ed to prāna or the Lord, but how do you say so? The word Manas means mind only, and prāna means breath why do you explain Manas as the transmigrating soul, and prāna as Lord? To this the Commentator replies —

The scripture says "when a man sleeps here, then my dear son he becomes united with the Good he is gone to the Absolute (Svā)" This shows that the transmigrating soul reaches the Brahman, in the state of deep sleep Premising this, the scripture goes on to say —"As a bird when tied by a string flies first in every direction and finding no rest anywhere, settles down at last on the very place where it is fastened, exactly in the same manner my son that mind (the Jiva) after flying in every direction, and finding no rest anywhere, settles down on breath, for indeed my son, mind is fastened to breath This illustration shows that Manas cannot but mean here the transmigrating soul, which is like the kite tied by a string, while Prāna corresponds to the man that holds the string and therefore the word Prana must mean here the Lord, who

holds the string to which the Jiva is fastened The final passage shows the same It says "Yes, all these creatures, my son, having their root in the Good, they dwell in the Good, they rest in the Good"

In the concluding passage the word Sat denotes the Lord and the word Prajâ means the Jivas So in the opening passage the word Manas must denote the Jiva and Prana denote the Lord "Now —says an objector 'admitted that owing to the force of the word Sat in the concluding passage we take the word Prâna of the initial passage to mean the Lord, but how do you say that the word Prajâ of the concluding passage means the Jivas It may mean all the animate and inanimate creation" To this the Commentator answers —

The word Prajâ is a well known term applicable to sentient, conscious beings only, and never to beings which are not self conscious As we find in the following passage —' The king gets good or bad fortune according as his subjects (prajâ) are happy or miserable " (Thus the word prajâ cannot refer to inanimate objects which are incapable of enjoying pleasure or pain)

Now the Commentator quotes on authority showing that the Devatas Laksmi, &c, mentioned in Mantra 6 are to be meditated upon —

Devatâs Laksmi, &c, should be meditated upon by the person desirous of getting Mukti (release) because they are the builders of his bodies and their humours He must also meditate on the adorable Lord, the Highest Person, as the Ruler of these Devatâs Therefore the Mantra 6 teaches meditation on these Devatâs In fact in Mantra VI 4 7 the tripartite has been taught in order to teach meditation on these deities

The physical elements fire &c being inert are incapable of creating bodies or their humours So their meditation is not taught, and they are not to be taken in this passage VI 4 7, &c

In the passage when a man dies his speech merges in the mind his mind in breath, the breath in fire the fire in the highest being, the words speech, mind, breath, &c *do not denote material organs of speech, mind &c* For the passage teaches that they merge in the Highest Devatâ (Parasyam Devatâyam) so these words speech, mind &c, must also be Devatâs though of lower grades That they mean Devatâs we find in the Vedanta Sutras also As in the following (Vedânta Sûtras IV 2 103)

(In this Pada are treated how the gods obtain release and how they depart from the body

Speech (is withdrawn) into mind on account of this being seen (observed) and from the Word (Vedanta Sutra IV 2 1)

Note Umâ presiding over speech is withdrawn into Rudra presiding over mind, and the *Sruti (Word) runs thus* He understands those round him until his speech is not withdrawn into Mind (Ch VI 15 1) It is said in the Skanda By the wise Umâ indeed is called Speech and Rudra is called Mind and he who knows this couple, is not deprived of the blessing of wedlock

That Manas (Mind) enters into Prana, from the subsequent (passage) (Vedanta Sutra IV 2 4)

He (Prâna) enters into the Supreme Lord (the omniscient Lord) as seen from the statements, &c, (as to Prâna) going to him (*Vedanta Sûtra IV 2 4*)

These aphorisms show that Bâdarâyana has also taken these words speech, mind &c, to mean Devatas The Commentator now quotes an authority to prove this —

It is thus written in the Sat Tattva —In Mukti, Umâ called speech enters into (that is, merges her body in) Rudra, the presiding deity of mind and called mind, while Śiva himself enters into Vâyu, and Vâyu enters into Fire, which denotes the Goddess Śrî That Goddess taking Vâyu with her, enters into the Lord Visnu, the Highest of the High

The merging of Umâ into Rudra means that she loses herself in the body of Rudra and all her activities are thenceforth performed through Rudra body Rudra in his turn merges into Vayu, or as the Śruti says that Manas enters into Prâna Here says an objector, "it is not proper to say that Vâyu merges into Śrî, for the Vendânta Sûtras say that Vayu merges into the Supreme at once To this the Commentator answers —

Vâyu certainly reaches the Lord (Janârdana) directly, the Goddess Śrî is merely a doorway for Prâna to enter the Lord At the time of death and Mukti all spirits enter first into speech

In fact the phrase Vâyu merges into the Śrî means that he reaches Śrî, and does not mean that he drops his body and enters into the body of Śrî, as was the case with lower Devatas He loses his body if he loses it at all only when he enters into the Supreme Self Vâyu has two aspects (1) Brahmâ the Four faced (2) Prâna,—Prana loses his body when he enters into Śrî not so however Brahmâ

Mantra 7 of this Khanda introduces for the first time the famous saying Tat Tvam Asi which is generally translated as 'Thou art that' This is one of the logoi or Mahâvâkyas of Vedanta This verse is thus translated according to Śankara — Now that which is that subtle essence (the root of all), in it all that exists has its self It is the True It is the Self and thou O Śvetaketu art it Śankara explains it thus 'He who is called Sat i e, the subtle, the root of the universe This Universe is called Aitadâtmyam meaning 'having this sat for its self' i e, everything in this Universe has its self in this self alone There is no other transmigrating self The word Âtmâ when used without any qualifying terms denotes this Supreme Self and that Supreme Self Thou Art O Svetaketu'

This explanation of Śankara proceeds upon a misapprehension of the Śruti

The Mantra is thus Sa ya eso nimaitadâtmyam idam Sarvam tat satyam sa âtmâ tat tvam asi

The word Sa and Ya &c., *prima facie* look as if they were pronouns but they are really substantives. Ya is a substantive derived from the root Yam to control The controller is called Ya The word Sa is derived from Sâra the essence Therefore Ya and Sa mean the controller and the essence The word animâ means that which is known through subtle intellect or knowledge It is a compound of two words Anu meaning subtle and Mâ meaning to know The word Aitadâtmyam is a compound of etad and âtman with Tad hita affix Etad means that namely the Lord Âtmâ means the Governor That which has the Lord Visnu as its Governor and is ruled by Him is called aitadâtmyam The word esa means that which is desired (Ista) that which is worshipped by all Therefore the Commentator says —

Visnu is called Ya because he controls (Niyamana) all, He is called sa, because he is the essence of all (Sâra) he is called animâ because he is known through subtle intellect The universe is called

Aitadatmyan because it is controlled by that Lord He is called Tat because He is all pervading He is called Satyam because He is the highest bliss He is called Âtmâ because He has all qualities in their perfection

The pharse Sa âtmâ tat tvam asi is to be analysed as (1) Sa (2) Âtma (3) Atat (4) Tvam (5) Asi, and not as (1) Sa (2) Âtma (3) Tat (4) Tvam (5) Asi It means ' thou art not that, and not " thou art that Therefore the Commentator says —

In reality verily thou art not that (God) O Śvetaketu, so be thou not conceited and proud The Asuras became conceited, thinking in their heart "I am Brahman", they say "the world is false, I am a perfect being *I am almighty," they say "there is no Lord of the universe, there is no firm* foundation for it" They further maintain that all the Vedas teach that consciousness is one alone They are given to false reasoning, and cannot brook to hear the glory of the Lord Hari Without knowing the real truth about scriptures they say that the Vedas teach unity and monism They go to the utter darkness these blasphemers of the Supreme Self Do not follow their doctrines, do not think thou art one with Visnu When thou shalt not entertain the notion of being one with Visnu, thou shalt never be conceited and proud Verily all creation is founded in Him, and all must be devoted to Him, as devotion to Him leads to Release Since of all the creatures He is the Root, how can they be identical with Him—(the effect is different from the cause)

NINTH KHANDA

MANTRA 1.

यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति नानात्ययानां वृक्षाणाꣳ रसान् समवहारमेकताꣳ रसं गमयन्ति ॥ १ ॥

यथा Yathâ as सोम्य Somya O child मधु Madhu, the honey मधुकृत Madhukritah, the honey bees निस्तिष्ठन्ति Nististhanti, collect make नानात्ययानाम् Nânâtyayânâm, of different kinds, of different descriptions, of distant places वृक्षाणाम् Vriksânâm of trees रसान् Rasân of juices समवहारम् Samavahâram, collection, एकताम् Ekatâm in one place, mixture रसम् Rasam juice. गमयन्ति Gamayanti, make, or, cause to be made

1 As the bees, my child, make honey by collecting the juice of different trees and bring together and mix them in one place —416

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MANTRA 2.

ते यथा तत्र न विवेकं लभन्तेऽमुष्याहं वृत्तस्य रसो ऽस्म्यमुष्याहं वृत्तस्य रसोऽस्मीत्येवमेव खलु सोम्येमाः सर्वाः प्रजाः सति संपद्य न विदुः सति संपद्यामह इति ॥ २ ॥

ते Te, they, insentient juices. यथा Yathā, as. तत्र Tatra, there, in the state of mixture न Na, not. विवेकम् Vivekam, discrimination (as to their being really separate from each other). लभन्ते Labhante, know, attain, get, अमुष्य Amusya, of that, of the mango or the jack fruit अहम् Aham I. वृत्तस्य Vriksasya, of the tree रसः Rasah, juice. अस्मि Asmi, I am अमुष्य Amusya, of that (tree). अहम् Aham I वृत्तस्य Vriksasya, of the tree रसः Rasah, juice अस्मि Asmi, I am इति Iti, thus एवम् Evam, so एव Eva, even खलु Khalu verily. सोम्य Somya, O child इमाः Imāh these सर्वाः Sarvāh, all प्रजाः Prajāh, creatures, jivas सति Sati, in the Supreme Lord संपद्य Sampadya, being mixed with. न Na, not विदुः Viduh, know सति Sati, in the Supreme सम्पद्यामहे Sampadyāmahe, we have been mixed इति Iti, thus

2. And as these juices have no discrimination, so that they might say, "I am the juice of this tree, I am the juice of that tree," in the same manner, my child, all these creatures, when they get mixed in the Sat, do not know that they have got mixed in the Sat.—447.

MANTRA 3

त इह व्याघ्रो वा सिꣳहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दंशो वा मशको वा यद्यद्भवन्ति तदाभवन्ति ॥ ३ ॥

ते Te, they इह Iha, in this world व्याघ्र Vyāghrah, tiger वा Vā, or, सिंह Simhah, a lion वा Vā, or, वृकः Vrikah, a wolf वा Vā or वराह Varāhah, a boar, वा Vā, or कीट Kitah a worm वा Vā, or पतङ्ग Patangah, an insect वा Vā or, दंशः Damśah, gnat, वा Vā, or. मशक Maśakah, mosquito Vā or. यद् Yat, what यद् Yat, what, भवन्ति Bhavanti, they are. तद् Tat, that. आभवन्ति Ābhavanti, become

3 Whatever these creatures are here, whether a tiger or a lion, or a wolf, or a boar, or a worm, or an insect, or a gnat, or a mosquito, that they become again and again.—448.

MANTRA 4

स य एषोऽणिमैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥ ४ ॥

इति नवमः खण्डः ॥ ९ ॥

स Sa, the essence. य Yah, the controller. एष Esah, the desired. अणिमा Anima, known through subtle intellect एतद्-आत्म्यम् Aitad Atmyam the controller of this universe. इदम् Idam, this सर्वं Sarvam, all तत् Tat, all pervading सत्यम् Satyam, the good स Sa, the destroyer, the home. आत्मा Âtma, the full अतत् Atat, not that त्वम् Tvam, thou असि Asi, art. श्वेतकेतो Śvetaketo, O Śvetaketu. इति Iti, thus. भूय Bhûyah, again एव Eva, even. मा Mâ, to me. भगवान् Bhagavân, O Lord. विज्ञापयतु Vijñâpayatu, instruct. इति Iti, thus. तथा Tatha, let it be so सोम्य Somya, O child इति Iti, thus ह Ha indeed उवाच Uvâcha, said.

4 (That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect All this universe is controlled by Him, He pervades it all and is the Good This God is the destroyer of all and full of perfect qualities Thou O Śvetaketu art not that God (why then this conceit).

"Please Sir, instruct me still more" said the son "Be it so, my child," replied the father.—449

MADHVA'S COMMENTARY

At the end of the last Khanda Śvetaketu says "Please Sir explain to me further" Śankara takes this question to mean that Śvetaketu puts the following question —"I am not quite sure of what you say, seeing that every day all creatures, during deep sleep, reaching Pure Being do not know that they have reached the Being, therefore, please explain it to me by further illustrations This explanation is, wrong For if it were correct *then the scripture would not have mentioned "And as these juices have no* discrimination so that they might say, I am the juice of this tree or that Nor the *illustration of river* and ocean becomes relevant according to this explanation Śankara says that the illustration of river and ocean is given in answer to the question of the son which was to the following effect —'Just as in the world one who is asleep in his house rises and goes to another village, knows that he has come away from his own home, why should not the creatures in the same manner be conscious of the fact of their having come from pure Being?' Had this been the meaning of the question, then the scripture would have mentioned — As those rivers when they come out of the ocean do not know that they have come out of the ocean but instead of this, it says 'as those rivers, when they are in the sea do not know I am this or that river In fact, according to Śankara's explanation there is no difference between the first illustration of juice of the flowers and the second of the rivers For in both cases it comes to the same conclusion The Commentator now explains the true meaning of the question of Śvetaketu —

The son asks again ' If there is a Higher Being, within me in this body, who is separate from my self, but who regulates my activities, how is it that he is not perceived by me ? This is the question which the son asks again To this the father replies "though he is not perceived by the *ignorant*, yet O son, He exists within thee, so do not say there is not difference between Him and thee Do not think, that because thou

dost not perceive Him, as separate in thy consciousness, therefore He must be thyself As the juices of various flowers are separate from the flowers which are their sources, but through ignorance they do not know that source, so the souls do not know their source the Lord Viṣṇu who is separate from them"

The reasoning is this, the son says if there is a Higher Self within me that Self must be known to me, if it is distinct from me, but as it is not so known it must be identical with me For anything that is not known as separate in consciousness, must be identical with it The answer to this is that the ignorance of one's source does not mean that there is not any such source or that the source must be identical with it The juice of the honey, brought by the bees from various flowers become all united in the common honey cell and there they do not know from what flower they were brought. Therefore, it does not follow that there were no separate flowers, from which each little drop of juice came Similarly though the souls do not know their origin it does not follow that there is no such origin Only the ignorant souls do not know their origin The wise know it This illustration further shows that the Jivas when collected together in the Brahman in deep sleep do not remember their separate selves from which they were brought the separate flowers of which they are the honey because they have not developed their consciousness to that extent so as to respond to Brahmic vibrations but the wise having developed their souls retain their consciousness when they merge into Brahman

Though thus taught by the father, the son again asks him 'how conscious beings become unconscious in deep sleep This is the purport of the second repetition

The second question is based on the following idea The flowers are unconscious beings so also their juice There is no wonder that the juice remains unconscious when brought into the honey cell But Jivas are conscious entities In fact, consciousness is their very essence Brahman is also the Highest conscious entity One light entering into another light does not lose its luminosity How do then Jivas become unconscious, when they enter into the Highest Consciousness

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TENTH KHANDA

MANTRA 1

इमाः सोम्य नद्यः पुरस्तात्प्राच्यः स्यन्दन्ते पश्चात्प्रतीच्यस्ताः समुद्रात्समुद्रमेवापियन्ति समुद्र एव भवति ता यथा तत्र न विदुरियमहमस्मीति ॥ १ ॥

इमाः Imah these, well known rivers (river gods) like the Ganges &c सोम्य Somya O child! नद्यः Nadyah rivers, the river gods पुरस्तात् Purastāt, towards the east प्राच्यः Prachyah, the eastern (rivers like the Ganges) स्यन्दन्ते Syandante, run flow पश्चात् Paschat towards the west प्रतीच्यः Pratichyaḥ the western, (rivers like the Indus &c) ताः Tāh they समुद्रात् Samudrat from the sea (through the clouds) समुद्रम् Samudram, to the sea एव Eva, even this

word is to be joined with the word sa of the Samudra. अपि यन्ति Api-yanti, enter, into; reach unconsciously. स Sa, that, समुद्र Samudrah the sea. एव Eva, even भवति Bhavati, is, remains. That sea remains the sea, does not become something else by the coming of the rivers into it: does not become a river: that sea even becomes a sea; the rivers do not become the sea ताः Tâh, they. यथा Yatha, as. तत्र Tatra, in that, in the sea न Na, not. विदुः Viduh, know इदम् Idam, this अहम् Aham, I अस्मि Asmi, am. इति Iti, iti

1. These rivers (devatâs,) my child, run, the Eastern towards the east, the Western towards the west They rise from the sea and go back to the sea. But that sea even remains the sea (whether the rivers come out of it or go back to it, nor does it become the river) And as those river-gods, when they are in the sea, do not know 'I am this river' 'I am that river' (cannot discriminate the waters that formed their body) —450.

MANTRA 2

एवमेव खलु सोम्येमाः सर्वाः प्रजाः सत आगम्य न विदुः सत आगच्छामह इति त इह व्याघ्रो वा सिंहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दंशो वा मशको वा यद्यद्भवन्ति तदाभवन्ति ॥ २ ॥

एवम् Evam, thus. एव Eva, even खलु Khalu, indeed सोम्य Somya, O child. इमाः Imah, these सर्वाः Sarvah, all प्रजाः Prajah, creatures सतः Satah, from the Sat, from the Supreme God आगम्य Âgamya, coming, being produced न Na, not विदुः Viduh, know. सतः Satah, from the Sat, the God आगच्छामहे Âgachhamahe, we have come from; we are produced. इति Iti, thus ते Te, they इह Iha, here व्याघ्रः Vyâghrah, a tiger वा Vâ, or. सिंहः Simhah, a lion वा Vâ, or वृकः Vrikah, a wolf वा Vâ, or वराहः Varahah, a boar. वा Vâ, or. कीटः Kitah, a worm वा Vâ, or पतङ्गः Patangah an insect. वा Vâ, or दंशः Damsah, a gnat. वा Vâ, or मशकः Masakah a mosquito वा Va, or यद् Yat, what. भवन्ति Bhavanti, they become. तत् Tat, that आभवन्ति Âbhavanti, come out.

2. In the same manner my child all these creatures when they have come from the Sat (the good), know not that they have come from the Sat Whatever these creatures are here, whether a tiger or a lion or a wolf or a worm or an insect or a gnat or a mosquito, that they become again and again —451

MANTRA 3

स य एषोऽणिमैतदात्म्यमिदꣳ सर्वं तत्सत्यꣲ स आत्माऽतत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

इति दशमः खण्डः ॥ १० ॥

स Sa, the essence य Yah the controller एष Esah, the desired अणिमा Anima, known through subtle intellect एतद् आत्म्यम् Aitad Atmyam, the controller of this universe इदम् Idam this सर्वम् Sarvam, all तत् Tat, all pervading सत्यम् Satyam, the good स Sa, the destroyer the home. आत्मा Âtmâ, the full अतत् Atat, not that त्वम् Tvam, thou असि Asi, art श्वेतकेतो Śvetaketo O Śvetaketu इति Iti thus भूय Bhûyah, again एव Eva, even मा Mâ, to me भगवान् Bhagavân O Lord विज्ञापयतु Vijñâpayatu, instruct इति Iti, thus. तथा Tatha let it be so सोम्य Somya, O child इति Iti, thus ह Ha, indeed उवाच Uvâcha, said

3 (That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect All this universe is controlled by Him, He pervades it all and is the Good This God is the destroyer of all and full of perfect qualities Thou O Śvetaketu are not that God (why then this conceit)

"Please sir, instruct me still more" said the son "Be it so, my child," replied the father —452

MADHVA'S COMMENTARY

To this the father replied —

The father answered him thus —As rivers, who are conscious Devatâs, when they fall into the sea, cannot discriminate their particular waters (which formed their bodies) so the creatures (prajas) do not retain their consciousness of lower personalities when they enter into the Lord, the home of all Personalities

The river-devatas do not know when they enter into the sea the particular portion of the water which constituted their bodies when they existed separately So the Jivas when they are collected together in the home of Jivas the Lord Visnu do not know their lower vehicles and hence they do not remember their personalities but their consciousness is never lost. The son again says please explain to me further Sankara understands this question to mean thus ' In the world we have seen that in the water the various modifications in the shape of ripples waves foam bubbles and the like rise up and then disappear in the water becoming destroyed while the human egos are not destroyed ever, though every day during sleep at death and at the universal dissolution they are merged in their cause Pure Being How is that ?

This explanation of Śaṅkara is not valid, because sea and bubbles are both made up of water, and sea is the material cause of the bubble; but in the illustration in the text given in the next Khaṇḍa there is no such material cause referred to. On the contrary the mention of drinking and rejoicing, shows that the Jîva of the tree is considered as separate and distinct from the tree itself. The Commentator therefore explains what is the true meaning of this question —

Says the son "Admitted that there is a higher Being in my body, distinct from myself, how may I know that the Jîva (myself) is under the control of that Higher Self" Thus asked, the father replies again, through the illustration of the tree

ELEVENTH KHANDA

MANTRA 1.

अस्य सोम्य महतो वृक्षस्य यो मूलेऽभ्याहन्याज्जीवन् स्रवेद्यो मध्येऽभ्याहन्याज्जीवन् स्रवेद्योऽग्रेऽभ्याहन्याज्जीवन् स्रवेत्स एष जीवेनात्मनानुप्रभूतः पेपीयमानो मोदमानस्तिष्ठति ॥ १ ॥

अस्य Asya, of this. सोम्य Somya, O child. महतः Mahataḥ, of the large. वृक्षस्य Vṛikasasya, of the tree. यः Yah who. मूले Mûle, at the root. अभ्याहन्यात् Abhyâhanyât, were to strike. जीवन् Jîvan, living, so long as it is being presided over by the Lord called Jîva or Aniruddha. स्रवेद् Sraved, would bleed but not die. यः Yah, who. मध्ये Madhye, in the middle. अभ्याहन्यात् Abhyâhanyât, were to strike. जीवन् Jîvan, so long as the Lord *Jîva* presides over it. स्रवेद् Sraved, would bleed, but not die. यः Yah, who. अग्रे Agre, at the top. अभ्याहन्यात् Abhyâhanyât, were to strike. जीवन् Jîvan, so long as the Lord Jîva presides over it. स्रवेत् Sravet, would bleed. सः Sa, that. एष Esaḥ, this tree, the Jîva of the tree. जीवेन Jîvena, by the Lord Jîva (Aniruddha). आत्मना Âtmanâ by the God: by the supreme self. अनुप्रभूतः Anuprabhûtah, being pervaded, being presided over. पेपीयमानः Pepîyamânah, constantly drinking in (nourishment). मोदमानः Modamânah, *rejoicing*. तिष्ठति *Tisthati, stands.*

1. If some one were to strike at the root of this large tree, it would live, so long as the Jîva (the Lord Aniruddha) presides over it, though it will bleed. If he were to strike at its middle, so long as the Jîva (Aniruddha) is there, it would live though it would bleed. If one were to strike at its top, it would live, so long as the Jîva (Aniruddha) is there, though it would bleed. That Jîva of the

tree is pervaded by the Jîva (Living) Self, (the Lord called Jîva Âtman); and hence the body of the tree stands firm, drinking in nourishment, and the jîva of the tree rejoices —452

MANTRA 2.

अस्य यदेकाꣳ शाखां जीवो जहात्यथ सा शुष्यति द्वितीयां जहात्यथ सा शुष्यति तृतीयां जहात्यथ सा शुष्यति सर्वं जहाति सर्वः शुष्यत्येवमेव खलु सोम्य विद्धीति होवाच ॥ २ ॥

अस्य Asya, of this, of this jiva of the tree यदा Yadâ, when एकाम् Ekam, one, शाखाम् Śâkham, branch जीव Jîvah, the Supreme God called the Jîva or Life जहाति Jahâti, forsakes, leaves. अथ Atha, then सा Sâ, that शुष्यति Śusyati, dries up द्वितीयाम् Dvitîyâm, the second branch जहाति Jahâti, leaves अथ Atha, then. सा Sâ, that शुष्यति Śusyati, dries up, withers तृतीयाम् Tritîyam, the third branch जहाति Jahâti, leaves अथ Atha, then सा Sâ that शुष्यति Śusyati, dries up. सर्वम् Sarvam, all, the whole tree जहाति Jahâti leaves सर्वः Sarvah, all शुष्यति Śusyati, dries एवम् Evam, thus एव Eva, even खलु Khalu, certainly. सोम्य Somya, O child विद्धि Viddhi, know इति Iti, thus ह Ha, an expletive. उवाच Uvâcha, he said

2 (But even when not struck by any one, still) when the Lord Aniruddha leaves one of its branches, that branch withers; if he leaves a second branch that also withers; if he leaves the third branch, that also withers, if he leaves the whole tree, the whole tree withers In exactly the same manner, my child know this Thus he spoke —451.

Note —This shows how the jîva is under the control of the Lord So long as the Lord is in the jîva of the tree, the tree may be struck, but still live and will not die But when the Lord leaves the tree, it dies even when not struck by anybody Thus the jîva is under the control of the Lord

MANTRA 3

जीवापेतं वाव किलेदं म्रियते न जीवो म्रियत इति स य एषोऽणिमैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

इत्येकादशः खण्डः ॥ ११ ॥

जीवापेतम् Jivâpetam when left by the Jiva—the Lord the Supreme Self. वाव Vâva, verily किल Kila indeed इदम् Idam, this, any one in the samsâra, म्रियते Mriyate, dies न Na, not जीव Jivah the Lord म्रियते Mriyate, dies. Thus man and the God are extremely different इति Iti, thus स Sa the essence य Yah the controller एष Esah the desired अणिमा Anima, known through subtle intellect ऐतत् आत्म्यम् Aitad Âtmyam, the controller of this universe This which has him as its Self or Ruler The world is aitadatmyam or God controlled इदम् Idam this सर्वम् Sarvam, all तत् Tat, all-pervading सत्यम् Satyam, the good स Sa the destroyer, the home आत्मा Atmâ, the full अतत् Atat not that त्वम् Tvam, thou असि Asi, art श्वेतकेतो Śvetaketo, O Śvetaketu इति Iti, thus भूय Bhûyah again एव Eva, even मा Mâ, to me भगवान् Bhagavân, O Lord विज्ञापयतु Vijnâpayatu instruct, इति Iti, thus तथा Tatha, let it be so सोम्य Somya O Child इति Iti, thus ह Ha indeed उवाच Uvâcha, said

3 This tree indeed withers and dies when the Lord called Jiva has left it, but the Living Lord dies not (That Highest God is) the Essence and Ruler of all, the desired of all and known only through the subtlest intellect All this universe is controlled by Him, He pervades it all and is the Good This God is the destroyer of all and full of perfect qualities Thou O Śvetaketu art not that God (why then this conceit)

"Pease sir, instruct me still more" said the son "Be it so my child," replied the father —455

MADHVA'S COMMENTARY

In the tree there exist the soul of the tree and also the Lord Hari the over-soul That the soul of the tree is not identical with him or independent is a matter of daily observation for the tree cannot move from its place The jiva of the tree is therefore in a very low stage of evolution but all the same the tree produces beautiful fruits and flowers It is owing to the Lord who regulates the functions of the tree that this is so

The Lord Hari is perceived as separate from the soul of the tree, for the tree has no independence of its own and is absolutely dependent on the Lord When the Lord (Jiva Âtmâ) leaves any portion of the tree, that portion dries up in spite of the jiva of the tree being still in that tree This drying up shows the want of independence in the tree Much more so is the case with man

As the tree is not independent so also is man by the very fact that he is constantly frustrated in his efforts That all he desires do not come to take place It is proved there is some One within man who baffles his attempts and frustrates his efforts

The following verse of Maulânâ Rum shows the same idea.—

عاقلاں از بیمرادیهاے خویش * با خبر گشتند از مولاے خویش
چوں مرادات همه اشکسته پاست * پس کسے باشد که کام او رواست

TWELFTH KHANDA

MANTRA 1.

न्यग्रोधफलमत आहरेतीदं भगव इति भिन्धीति भिन्नं भगव इति किमत्र पश्यसीत्यण्व्य इवेमा धाना भगव इत्यासामङ्गैकां भिन्धीति भिन्ना भगव इति किमत्र पश्यसीति न किंचन भगव इति ॥ १ ॥

न्यग्रोधफलम् Nyagrodha-phalam, the fruit of the Nyagrodha tree. अत Atah, from this tree आहर Âhara, fetch इति Iti, thus. इदम् Idam, this भगव Bhagavah, O Sir इति Iti, thus भिन्धि Bhindhi, break it इति Iti, thus भिन्नम् Bhinnam, broken. it is broken भगव Bhagavah, O Sir इति Iti, thus. किम् Kim, what, अत्र Atra, here. पश्यसि Paśyasi, thou seest इति Iti, thus अण्व्य Aṇvyah, very small, atoms इव Iva, like इमा Imâh, these. धाना Dhânâh, seeds. भगवः Bhagavah O Lord इति Iti, thus. आसाम् Âsâm, of these अङ्ग Aṅga, dear. एकाम् Ekâm, one. भिन्धि Bhindhi, break इति Iti, thus भिन्ना Bhinnâ, broken भगव. Bhagavah, O Sir इति Iti, thus. किम् Kim, what अत्र Atra, here पश्यसि Paśyasi seest इति Iti, thus. न Na, not किंचन Kiñchana, any thing

1. "Bring a fruit of that Nyagrodha tree." "Here it is Sir" 'Break it': 'It is broken sir,' "What dost thou see there?" "These extremely small seeds, sir." 'Break one of these, my dear.' 'It is broken sir.' 'What dost thou see there?' 'Nothing sir.'—456

MANTRA 2

तं होवाच यं वै सोम्यैतमणिमानं न निभालयस एतस्य वै सोम्यैषोऽणिम्न एवं महान्न्यग्रोधस्तिष्ठति ॥ २ ॥

तम् Tam, to him. ह Ha, then उवाच Uvacha, said यम् Yam, what ह Ha, an expletive सोम्य Somya, O child एतम् Etam, this. अणिमानम् Aṇimânam, the Atomic: the Jîva of the seed न Na, not निभालयसे Nibhâlayase, perceivest. एतस्य Etasya of this वै Vai, indeed. सोम्य Somya, O child एषः Esah, this. अणिम्न Aṇimnah, of the Atomic एवम् Evam, even. महान् Mahan, the large

न्यग्रोधः Nyagrodhah, Nyagrodha tree. तिष्ठति Tisthati stands, exists. श्रद्धत्स्व Śradhatsva, believe thou सोम्य Somya, O child. इति Iti, thus.

2. The father said, "My child that Atomic essence (Animâna) which thou perceivest not, of that very essence, this Nyagrodha tree subsists Believe it so my child."—457.

MANTRA 3

श्रद्धत्स्व सोम्येति स य एषोऽणिमैतदात्म्यमिदꣳसर्वं तत्सत्यꣳ स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

इति द्वादशः खण्डः ॥ १२ ॥

सः Sa the essence. यः Yah, the controller. एषः Esah, the desired. अणिमा Anima, known through subtle intellect. ऐतदात्म्यम् Aitadâtmyam, the controller of this universe. इदम् Idam, this सर्वम् Sarvam, all. तत् Tat, all-pervading. सत्यम् Satyam, the good सः Sa, the destroyer the home आत्मा Âtmâ, the full. अतत् Atat, not that त्वम् Tvam, thou असि Asi, art श्वेतकेतो Śvetaketo, O Śvetaketu इति Iti, thus भूयः Bhûyah, again एव Eva, even मा Mâ, to me. भगवान् *Bhagavân, O Lord* विज्ञापयतु *Vijñâpayatu, instruct* इति *Iti, thus.* तथा Tatha, let it be so सोम्य Somya, O child इति Iti, thus ह Ha, indeed उवाच Uvâcha, said

3. (That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by Him, He pervades it all and is the Good The God is the destroyer of all and full of perfect qualities. Thou O Śvetaketu art not that God (why then this conceit)

"Please sir, instruct me still more" said the son. "Be it so, my child", replied the father —458

MADHVA'S COMMENTARY.

Śankara introduces this khaṇḍa thus —The purport of the question, which the son is supposed to have asked is this "How does this gross universe, consisting of the earth, &c., with Names and Forms duly differentiated proceed from the extremely subtle Pure Being devoid of all Name and Form? Please explain this to me by means of an illustration." *The reply to this is thus interpreted by Śankara that as from the subtle seed, by modification the Mighty Nyagrodha tree grows up, so from the modification of the subtle Supreme Self the whole of this universe has come out* But this is incorrect and the explanation is irrelevant, because there is no such idea in any one of the preceding passages and there would be no desire on the part of the son to put such a question. Moreover Sat is Pure Being and it is not even subtle, for subtle and gross are relative

terms, and are not applicable to Pure Being. Moreover, it is said there, from that subtle infinitely small (Aṇiman) this Great Nyagrodha tree exists. This shows that the Aṇiman referred to there cannot mean any subtle substance, like the seed. It refers to something which is invisible and not to the seed. In this Khaṇḍa the word Aṇiman is never applied to the seed and where the smallness of the seed is indicated, the word used is Aṇu along with the word Iva "almost." This shows that Aṇiman is not the seed. The Seed no doubt, is the material cause of the tree, and if the teacher meant to instruct that this material cause was the source, then there was no necessity of breaking the seed, and stating that the invisible was the cause. The true question which the son is supposed to have asked is thus set forth by the Commentator :—

The son asks :—"Why is the Supreme Hari not known as within one's self, even when one knows the subtle self, namely understands his own Jiva Why is not the Lord seen as dwelling within the Jiva." Thus asked Uddālaka replied to his son "as in that almost infinitesimal small seed, the Jiva of the tree possessing the potentiality of causing the growth of that Mighty Nyagrodha tree is not visible, so in the Jiva is not visible the Lord Hari."

One may look at the seed under the microscope and yet not find the life principle or the Jiva of the tree in it Similarly an ordinary yogin of atheistic tendency, may come to know the Jiva, but still fail to find the Lord dwelling in it. The word Animan does not apply to the seed, but to the Jiva of the tree.

THIRTEENTH KHAṆḌA.

MANTRA 1.

लवणमेतदुदकेऽवधायाथ मा प्रातरुपसीदथा इति स ह तथा चकार तꣳ होच यद्दोषा लवणमुदकेऽवाधा अङ्ग तदाहरेति तद्धावमृश्य न विवेद ॥ १ ॥

लवणम् Lavaṇam, salt. एतत् Etat, this, this lump of salt. उदके Udake, in the water. अवधाय Avadhāya, place अथ Atha, now, then. मा Mā, to me प्रातः Prātaḥ, in the morning, next morning. उपसीदथाः Upasīdathāḥ, come, approach. इति Iti, thus स Sa, he ह Ha, verily. तथा Tathā, so चकार Chakāra, did. तम् Tam, to him ह Ha, verily. उवाच Uvācha, the father said. यद्दोषा Yaddoṣāḥ, which last night. लवणम् Lavaṇam, salt. उदके Udake, in the water. अवाधाः Avādhāḥ, thou didst, dissolve अङ्ग Aṅga, O dear. तत् Tat, that. आहर Āhara, bring, fetch इति Iti, thus तत् Tat that. ह Ha, verily अवमृश्य Avamṛiśya, having searched for, looked for. न Na, not विवेद Viveda, he could find Yatha, of course Vilinam, was dissolved Eva, even.

1. Put this salt in water and then come to me in the morning. The son did so The father said t[illegible] Take out the salt which you put in the water last[illegible] The

son looked for it and did not find it, for it had become dissolved —459.

MANTRA 2

यथा विलीनमेवाङ्गास्यान्तादाचामेति कथमिति लवणमिति मध्यादाचामेति कथमिति लवणमित्यन्तादाचामेति कथमिति लवणमित्यभिप्रास्यैनदथ मोपसीदथा इति तद्ध तथा चकार तच्छश्वत्संवर्तते तꣳ होवाचात्र वाव किल सत्सोम्य न निभालयसेऽत्रैव किलेति ॥ २ ॥

यथा Yatha, of course, because विलीनम् Vilînam, dissolved एव Eva, even, अङ्ग Aṅga, O dear, अस्य Asya of this water अन्तात् Antât, from the front portion, from the surface आचाम Âchama, sip, drink इति Iti, thus. कथम् Katham, how. इति Iti, thus. लवणम् Lavaṇam, salt. इति Iti, thus मध्यात् Madhyât, from the middle आचाम Âchama, sip, taste इति Iti, thus कथम् Katham, how. इति Iti, thus लवणम् Lavaṇam, salt इति Iti thus अन्तात् Antât, from the bottom or the back or another part आचाम Âchama, sip, taste Iti, thus. कथम् *Katham, how. इति Iti, thus लवणम् Lavaṇam, salt इति Iti, thus. अभिप्रास्य Abhi*prâsya, throwing away. एनत् Enat this. अथ Atha, then मा Mâ, to me उपसीदथा Upasîdathâh, appear, come इति Iti, thus. तत् Tat, that ह Ha, verily. *तथा Tathâ, so.* चकार *Chakâra he did.* तत् *Tat, that* शश्वत् *Śaśvat, always.* संवर्तते Saṁvartate, exists subsists तम् Tam to him ह Ha, verily उवाच Uvâcha, the father said अत्र Atra, here वाव Vâva verily किल Kila, indeed. सत् Tat, that. सोम्य Somya, *O child* न *Na, not* निभालयसे *Nibhâlayase,* seest thou अत्र Atra, there एव Eva, even किल Kila, indeed इति Iti, thus.

2 The father said "Child, taste it from the surface How does it taste?" The son replied "It is saltish" Taste it from the middle, how is it". The son replied "It is saltish" "Taste it from the bottom, how is it"? The son replied "It is saltish" The father said "Throw it away and then come to me" The son did so That salt exists for ever in the water Then the father said to him "Here also, O child, you do not perceive the existing salt, though it is there certainly" —460

MANTRA 3

स य एषोऽणिमैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्माऽतत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

इति त्रयोदशः खण्डः ॥ १३ ॥

स Sa, the essence य Yah, the controller एष Esah, the desired अणिमा Animâ, known through subtle intellect ऐतदात्म्यम् Aitad Âtmyam, the controller of this universe इदम् Idam, this सर्वम् Sarvam all तत् Tat, all-pervading सत्यम् Satyam, the good. स Sa, the destroyer the home आत्मा Atmâ the full अतत् Atat, not that त्वम् Tvam, thou असि As, art श्वेतकेतो Śvetaketo, O Śvetaketu इति Iti, thus भूय Bhûyah again एव Eva even मा Mâ, to me भगवान् Bhagavân, O Lord विज्ञापयतु Vijñâpayatu, instruct इति Iti, thus तथा Tatha, let it be so, सोम्य Somya, O child इति Iti, thus ह Ha, indeed उवाच Uvacha said

(That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect All this universe is controlled by Him, He pervades it all and is the Good This God is the destroyer of all and full of perfect qualities Thou O Śvetaketu art not that God (why then this conceit) "Please Sir, instruct me still more" said the son "Be it so, my child,', replied the father—461

MADHVA'S COMMENTARY

According to Sankara the question here asked is if the Sat is the root of all that exists why is it not perceived But this cannot be the purport of the question For according to Advaita theory, the Sat exists in everything and so can never be said to be invisible In fact it is everything The things like pot &c in that theory are Brahman, and therefore the question becomes meaningless for the Sat becomes visible and perceptible in the existence of every object It is existence of the Sat that gives existence to every other object If it be said He is not visible because He is very subtle then there is no difference between this and the last Khanda The Commentator shows what is the real question put —

If Hari cannot be perceived in the above manner as separate from the Jîva, then how is it that his power Śakti is perceived in every thing? To this implied question of the son Uddâlaka replied again thus — 'As the salt dissolved in water is not visible, (in the from of a crystal) because it now pervades the whole water, and looks like water, but every drop of water manifests its existence when tasted, so the Lord Visnu permeates the very essence of the Jîva and though remaining separate from it, is yet not visible

The force of the question is if the Lord cannot be perceived how is it that His powers are perceived The general rule is that a thing whose effects are perceived is also capable of being perceived. The powers of the Lord are seen in nature but how is it that He Himself remains unseen To this question Uddâlaka gives this illustration of the salt and water implying that the Lord cannot be seen by ordinary senses but is to be perceived through devotion and Bhakti

FOURTEENTH KHANDA

MANTRA 1

यथा सोम्य पुरुषं गन्धारेभ्योऽभिनद्धाक्षमानीय तं ततोऽतिजने विसृजेत्स यथा तत्र प्राङ्वोदङ्वाऽधराङ्वा प्रत्यङ्वा प्रध्मायीताभिनद्धाक्ष आनीतोऽभिनद्धाक्षो विसृष्टः ॥ १ ॥

यथा Yathâ, as. सोम्य Somya, O child. पुरुषम् Purusam, a person, a rich man. गन्धारेभ्य Gandhârebhyah, from the Gandhâras अभिनद्धाक्षम् Abhinaddhâksam, with the eyes bandaged, blindfold. आनीय Ânîya, being brought तम् Tam, him ततः Tatah then अतिजने Atijane, where there are no human beings, desolate desert. विसृजेत् Visrijet, leave him स Sa, he. यथा Yathâ, as. तत्र Tatra, there, in the forest or desert प्राङ् Prâñ, east. वा Vâ, or उदङ् Udañ, north. वा Vâ, or अधराङ् Adharâñ south. वा Vâ, or प्रत्यङ् Pratyañ west वा Vâ or. प्रध्मायीत Pradhmâyîta, may shout loudly अभिनद्धाक्ष Abhinaddhâksah, blindfold आनीत Ânîtah, (I have been) brought अभिनद्धाक्ष Abhinaddhâksah, blindfold. विसृष्ट Visristah, (I have been) left.

1. As a person (may be kidnapped and) brought from the country of the Gandhâras blindfolded, and then left in a place where there are no human beings, cries out east and west, north and south, saying: "I have been brought here blindfolded, I have been left here blindfolded"—462

MANTRA 2

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा एतां दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन् पण्डितो मेधावी गन्धारानेवोपसंपद्येतैवमेवेहाचार्यवान् पुरुषो वेद तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ संपत्स्य इति ॥ २ ॥

तस्य Tasya, his यथा Yathâ as अभिनहनम् Abhinahanam, the bandage. प्रमुच्य Pramuchya loosening प्रब्रूयात् Prabrûyât, may say. एताम् Etâm, to that दिशम् Disam, direction गन्धारा Gandhârâh, (is the land) of the Gandharas, एताम् Etâm, to that दिशम् Disam direction व्रज Vraja, go thou इति Iti, thus. स Sa, he ग्रामात् Grâmât from a village. ग्रामम् Grâmam, to a village पृच्छन् Prichhan, asking (his way) पण्डित Panditah wise. मेधावी Medhâvî, having retentive memory गन्धारान् Gandhârân, to the land of the Ghandharas. एव Eva, even उपसम्पद्येत Upasampadyeta, arrives sees, reaches एवम् Evam, thus. एव Eva, even इह Iha, here आचार्यवान् Âcharyavân, having found a Teacher,

is not merged in the mind (Rudra), the Mind in Breath (Christ), the Breath in the Fire (Śrī, the Holy Ghost), and the Fire in the Highest God (Viṣṇu): he knows so long—465.

MANTRA 2

अथ यदास्य वाङ्मनसि संपद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायामथ न जानाति ॥ २ ॥

अथ Atha, then. यदा Yadā, when. अस्य Asya, his वाक् Vāk, speech, Umā मनसि Manasi, in the mind, Rudra सम्पद्यते Sampadyate, merged. मनः Manah, mind, Rudra प्राणे Prāṇe in the Prāṇa, Breath, the Christ. प्राणः Prāṇah, the Breath. तेजसि Tejasi, in the Light, Śrī. तेजः Tejah, the Light परस्याम् Parasyām, in the Highest देवतायाम् Devatāyām, in the God. अथ Atha, then. न Na, not जानाति Jānāti, he knows

2 But when his speech is merged in the Mind, the Mind in Breath, the Breath in Fire, the Fire in the Highest God, then he knows them not.—466.

MANTRA 3

स य एषोऽणिमैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्माऽतत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

स Sa, the essence य Yah, the controller. एष Esah, the desired. अणिमा Aṇimā, known through subtle intellect. एतदात्म्यम् Aitad-Ātmyam, the controller of this universe इदम् Idam, this सर्वम् Sarvam, all तत् Tat, all-pervading सत्यम् Satyam, the good स Sa, the destroyer · the home. आत्मा Ātmā, the full. अतत् Atat, not that त्वम् Tvam, thou असि Asi, art श्वेतकेतो Śvetaketo, O Śvetaketu. इति Iti, thus. भूय Bhūyah, again. एव Eva, even. मा Mā, to me. भगवान् Bhagavān, O Lord. विज्ञापयतु Vijñāpayatu, instruct इति Iti, thus. तथा Tathā, let it be so. सोम्य Somya, O child. इति Iti, thus ह Ha, indeed. उवाच Uvācha, said.

(That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by him, he pervades it all and is the Good. This God is the destroyer of all and full

of perfect qualities. Thou O Śvetaketu art not that God (why then this conceit).

"Please Sir, instruct me still more" said the son. "Be it so, my child," replied the father.—467.

MADHVA'S COMMENTARY

Śankara introduces this chapter thus:—"The son asks' please explain to me, by further illustrations, the method by which one with a Teacher reaches the True Being". According to him, the question supposed to be asked is.—"By what degrees a man, who has been properly instructed in the knowledge of Brahman, obtains the Sat or returns to the True To judge from the text both he who knows the True and he who does not, reach, when they die, the Sat, passing from speech to mind and breath and heat (fire) But whereas he who knows, remains in the Sat, they who do not know, return again to a new form of existence" But this explanation is wrong For it was taught before (VI. 8 6) that when a man dies the speech enters the mind and so on What was the necessity of repeating the same teaching again. In fact, this illustration of the entering of the speech into the mind and so on, shows that the Jiva is dependent upon another and has no freedom of his own. When the Lord gives life to the Jiva, then it knows and perceives all, when He withdraws that life, it becomes unconscious. The Commentator explains the true purport of the question and answers thus.—

The son asks "Sir, prove to me how the man is not independent, for every one feels that he has freedom of will" To this the father says "the want of free will in man is proved by the fact that he knows only so long as the sense Devas help him and when they depart, he becomes perfectly helpless, this proves his dependence and want of freedom"

The son says "I have understood how in the tree the Jiva of the tree is dependent upon Lord but man has free will Prove to me by an illustration, how Jiva in the body of man is also dependent upon the Lord, just like the Jiva in the tree" The answer to this is given in this Chapter

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SIXTEENTH KHANDA.

MANTRA 1

पुरुषꣳ सोम्योत हस्तगृहीतमानयन्त्यपहार्षीत्स्तेयमकार्षीत्पर-शुमस्मै तपतेति स यदि तस्य कर्ता भवति तत एवानृतमात्मानं कुरुते सोऽनृताभिसन्धोऽनृतेनात्मानमन्तर्धाय परशुं तप्तं प्रति-गृह्णाति स दह्यतेऽथ हन्यते ॥ १ ॥

पुरुषम् Purusam, a man सोम्य Somya, O child उत Uta, an expletive हस्तगृहीतम् Hastagrihitam, bound by the hand, taken by the hand, hand-cuffed. आनयन्ति Ânayanti, (the police men) bring अपहार्षीत् Apahârsit, he has robbed Taking a thing in open daylight while others are looking on is apahâra स्तेयम् Steyam, theft (by concealment) अकार्षीत् Akârsit, committed

is not merged in the mind (Rudra), the Mind in Breath (Christ), the Breath in the Fire (Śrî, the Holy Ghost), and the Fire in the Highest God (Viṣṇu): he knows so long.—465.

MANTRA 2

अथ यदास्य वाङ्मनसि संपद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायामथ न जानाति ॥ २ ॥

अथ Atha, then. यदा Yadâ, when. अस्य Asya, his वाक् Vâk, speech, Umâ मनसि Manasi, in the mind, Rudra. संपद्यते Sampadyate, merged. मनः Manah, mind, Rudra प्राणे Prâṇe in the Prâna, Breath, the Christ. प्राणः Prâṇah, the Breath. तेजसि Tejasi, in the Light, Śrî. तेजः Tejah, the Light परस्याम् Parasyam, in the Highest देवतायाम् Devatâyâm, in the God. अथ Atha, then. न Na, not जानाति Jânâti, he knows

2 But when his speech is merged in the Mind, the Mind in Breath, the Breath in Fire, the Fire in the Highest God, then he knows them not —466

MANTRA 3

स य एषोऽणिमैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्माऽतत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

स Sa, the essence य Yah, the controller. एष Esah, the desired. अणिमा Aṇimâ, known through subtle intellect. एतदात्म्यम् Aitad Âtmyam, the controller of this universe इदम् Idam, this सर्वम् Sarvam, all तत् Tat, all-pervading सत्यम् Satyam, the good स Sa, the destroyer the home. आत्मा Âtma, the full. अतत् Atat, not that त्वम् Tvam, thou असि Asi, art श्वेतकेतो Śvetaketo, O Śvetaketu. इति Iti, thus. भूय Bhûyah, again. एव Eva, even. मा Mâ, to me. भगवान् Bhagavan, O Lord. विज्ञापयतु Vijñâpayatu, instruct इति Iti, thus. तथा Tathâ, let it be so. सोम्य Somya, O child. इति Iti, thus ह Ha, indeed. उवाच Uvâcha, said.

(That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by him, he pervades it all and is the Good. This God is the destroyer of all and full

2. But if he is *not the doer of the crime*, by *that* alone he makes his soul a speaker of truth. That true-minded one covers his soul with truth and grasps the heated axe. *He is not burnt*, but is released. —469.

MANTRA 3.

स यथा तत्र नादाह्येतैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्माऽ तत्त्वमसि श्वेतकेतो इति तद्धास्य विजज्ञाविति विजज्ञाविति ॥ ३ ॥ षोडशः खण्डः ॥ १६ ॥

इति षष्ठः प्रपाठकः ॥ ६ ।

सः Sah, he. यथा Yatha, as तत्र Tatra, there, in this trial by ordeal. न *Na*, not even. अदाह्येत Adâhyeta, *slightly burnt* ऐतत् Aitat, of this आत्म्यम् Âtmyam, the ruler aitadatmyam—the Ruler of this world इदम् Idam, this. सर्वम् *Sarvam, all* तत् *Tat, all-pervading* सत्यम् Satyam, *the true, the Good* सः Sah, the destroyer The home. आत्मा Âtmâ, the Full अतत् Atat, not that. त्वम् *Tvam, thou* असि *Asi, art.* श्वेतकेतो *Śvetaketo, Śvetaketu* इति *Iti, thus* तत् Tat, that ह Ha, verily अस्य Asya, of him, from the teaching of his father This doctrine: the genetive has the force of accusative विजज्ञौ Vijajñau, he knew. इति Iti, thus विजज्ञौ Vijajñau, he knew इति Iti, thus

3 As that innocent man is not burnt even slightly, by *this ordeal*, (so the *believers in God*) All this *universe* is controlled by Him He pervades it all and is the Good. He is the destroyer of all and full of perfect qualities Thou O Śvetaketu *art not that (why then this conceit).*" Then he verily knew this—yea he knew this —470.

MADHVA'S COMMENTARY

According to Sankara the question supposed to be asked is —"*When the method* of reaching Pure Being is the same, for one who is dying and for one who is going to be liberated, then how is it that the knowing person reaching Pure Being, does not return, while the ignorant person returns again? Explain to me the reason of this Sir" According to Max Muller the purport of the Khanda is thus "The next question is, Why does he who knows on obtaining the Sat, not return while he who does not know, though obtaining the Sat in death returns? An illustration is chosen, which is intended to show how knowledge produces a material effect *The belief in the efficacy of ordeals must have exis*ted at the time, and appealing to that belief the teacher says that the man who knows *himself guilty, is really* burnt by the heated iron, while the man who knows himself innocent, is not In the same manner the man who knows his Self to be the true Self, on approaching after death the true Self, is not repelled and sent back into a new existence, while he who does not know, is sent back into a new round of births and deaths The

When he denies, the king says परशुम् Paraśum an axe. अस्मै Asmai, for him तपत Tapata, heat ye. इति Iti thus स Sah he यदि Yadi, if तस्य Tasya, of that crime कर्ता Kartā, agent. भवति Bhavati, is ततः Tatah, by that एव Eva, only अनृतम् Anritam, false आत्मानम् Ātmānam, himself. कुरुते Kurute, makes. स Sah, he अनृताभिसन्धः Atritābhisandhah, false-minded अनृतेन Anritena, by falsehood. आत्मानम् Ātmānam, self अन्तर्धाय Antardhāya, having covered. परशुम् Paraśum, the axe. तप्तम् Taptam, heated प्रतिगृह्णाति Pratigrinhāti, grasps, takes स Sah he दह्यते Dahyate, is burnt. अथ Atha, then हन्यते Hanyate, is killed

1. My child, the king's officials bring a man handcuffed, saying "He has robbed, he has committed a theft" (When he denies, the king says) "Heat the axe for him" If he is the doer of the crime imputed to him, (by the fact of his commission of the offence and its denial) he makes his soul a liar That false minded one having covered his soul with falsehood, grasps the heated axe, he is burnt, and then (his guilt being proved) he is killed —468

Note—Similarly the ministers of Vayu (the Christ who judgeth all) bring the Advaitin the Pretender who attempts to rob God and steal his divinity, saying "This man is a Pretender to Brahman a stealer of Brahmanhood The word ātmā also means "the body" Covering the ātmā with truth or falsehood means putting an aura of truth or falsehood around his body The thief by his crime has robbed himself of his best protection, this aura of innocence, and has further degraded himself by his denial The innocent accused by his non-commission of the crime has this aura round his body, he unconsciously covers his hand with this protective aura, and is not burnt though he grasps the heated iron The ordeals are no tests now, for there are no longer judges and kings who are masters of occult forces and can regulate this aura If however there be any such judge or king test by ordeal would again regain its probative value in his Court.

MANTRA 2

अथ यदि तस्याकर्ता भवति तत एव सत्यमात्मानं कुरुते स सत्याभिसन्धः सत्येनात्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति स न दह्यतेऽथ मुच्यते ॥ २ ॥

अथ Atha, now, but यदि Yadi, if तस्य Tasya his अकर्ता Akartā, the non doer has not done भवति Bhavati, is ततः Tatah, by that, by the fact that he is not guilty of the crime एव Eva alone सत्यम् Satyam true, the speaker of truth आत्मानम् Ātmānam self कुरुते Kurute, makes स Sah, he सत्याभिसन्धः Satyābhisandhah, true-minded सत्येन Satyena by truth आत्मानम् Ātmānam, soul, body, अन्तर्धाय Antardhāya, having covered परशुम् Paraśum, the axe, तप्तम् Taptam, heated प्रतिगृह्णाति Pratigrinhāti grasps स Sah, he न Na, not दह्यते Dahyate, burnt अथ Atha, then मुच्यते Muchyate, released

Therefore learning from the teacher the glorious perfection of Viṣṇu and one's being separate from Him, let him worship the Lord thus, &c, by so doing, he undoubtedly gets Release (Mukti) *Thus it is in the Sama Samhitā*

GENERAL COMMENTARY

The words Svam Apito Bhavati have been explained he reaches Viṣṇu An objector says this is wrong the word Svam is a Rudhi word and its conventional meaning is 'one's own self' The phrase ought to be translated he merges into his own self The rule of interpretation is that the conventional *meaning of a word prevails over the* Etymological meaning The Commentator shows that the word Sva means Viṣṇu in the conventional acceptation of that term also

Brahmā is called Svayambhu, because He is born of Viṣṇu called Svayam (*thus here Svayam popularly means Viṣṇu*) You cannot say that Svayam here means self and Svayam Bhu means self born, for then Brahmā would be born of Brahmā But Scriptures nowhere say that Brahmā is self born On the contrary it is said "He who in the beginning created Brahmā (i e Brahmā was created by the Lord)

But Brahmā is called Atmabhua also which also means self born The Commentator says that this is not so

The word Ātman means the Lord Viṣṇu, he who is born of the Ātman is called Ātmabhu In the following line the word ātmā clearly means Viṣṇu Dattam Durvāsasam Somam Ātmeśa Brahma Sambhavan"

The compound word Atmesa Brahma Sambhavān means born of Viṣṇu Śiva (Isa) and Brahmā But Brahmā is called Aja also or birthless This shows that he is not produced by any one but is self born To this the Commentator says that Aja also means born of Viṣṇu

The Scriptures say that the word (A) अ means Brahman he who is born of A is called Aja—A Born That is Brahmā Thus the word Aja also means born of Viṣṇu अ इति ब्रह्मणिस्थित ॥

The text quoted by you shows that अ means Brahman and not Viṣṇu and so Aja ought to be translated born of Brahman and not born of Viṣṇu To this the Commentator says —

The word Brahman is not applied primarily to any one but Viṣṇu And so Brahman is the same as Viṣṇu Thus the word svam is a well known name of Viṣṇu therefore Svamapitobhavati means he reaches Viṣṇu

But Apita does not mean reaches it means becomes identical with For if mere reaching was intended then the word इत Itah would have been enough what is the force of the preposition Api in Apitah which is made of two words Api *plus* Ita This is however not a valid objection For according to Advaita also the Api is redundant Do you say that the word Apita as a whole denotes becoming identical or do you say that its separate parts denote identity *This is the question that you must answer To meet this* objection the Commentator says —

man who tells a falsehood about himself, looses his true Self, and is burnt, the man who has a false conception about his Self loses likewise his true Self, and not knowing the true self, even though approaching it in death, he has to suffer till he acquires some day the true knowledge

But this explanation of Śankara is wrong The true purport is thus explained —

The son asks "what is the nature of the fault committed by those who think themselves identical with the Lord (Abhedajñanin)" To this the father replies, "since the thief, who steals the property of another is punished by the king, how much more must not he be punished who steals the very Kingship, (who says I am the King) Similarly he who steals Brahman is destroyed by Brahman That Brahman who is the Governor and King of all is said to be stolen by the person, who forgetting the true nature of Brahman lays claim to Brahmanship Such a stealer of Brahman is punished by being thrown into blinding darkness where he lives for ever

But if a person says "I am king, he is punished by the officers of the king Who are the officers of Brahman who punish those who lay claim to being one with Brahman To this the Commentator answers —

The Devas called Faults led by their chief Ignorance, bind the man who steals the divine kingship of Viṣṇu They thus stop the vain conceit of such person Binding him, when he dies, they bring him to Viṣṇu There the Devas try him with the help of the Lord (and he gets his condign punishment) But when a person who is not a thief of Brahman dies and is brought bound by the Devas called Faults, he cries out "I am not Viṣṇu, I am not independent, I do not possess perfect qualities, My Lord is Hari eternally, He alone is independent and possesses in full the six qualities" When he thus vehemently asserts his difference from Him, as a person accused of a crime asserts his innocence on oath, and is ready to undergo the ordeal, he thus knowing is not punished The Fire of the ordeal does not burn him, for he enjoys the inner bliss of a free conscience Then the Lord frees such a man from those Faults, makes him His own, and he becomes a Member of the Household of the Lord He punishes those who had falsely accused him But he who entertains the false notion that he is one with Brahman is thrown, along with the faults into the darkness called Andha tamas which is like a great prison house, or He causes him to be thrown into a deeper hell called the great blinding-darkness (Mahā-Andha Tamas) where there is mutilation of the limbs, or into still greater hell if the man is fit for that and is a perverse believer in Abheda This hell is like the punishment of killing (eternal damnation)

The hells are thus of three sorts one like mere imprisonment, second where there is corporal punishment, and the third and the last where there is capital punishment This last is the eternal hell of Madhva

the Sat they rest in the Sat' (Which shows that Sat is different from the creatures) (2) The second illustration also declares *that all these creatures* when they become merged in the Good (Sat), in deep sleep, they know not *that they are merged in the Good Sat) This also shows that* the Sat is different from the creatures, which merge in Him and who do not know Him (3) The third illustration also says that all the creatures when they have come back from the Good know not that they have come back from the Good This also shows that the Good is different from creatures (4) The *fourth illustration also says 'pervaded by the living Lord, the Jiva of the* tree stands firm drinking in its nourishment and rejoicing" This also shows that the Jīva of the tree that rejoices, is separate from the Living Lord who pervades it (5) The fifth illustration is about the seed The son says these seeds are almost infinitesimal, the father says break *one* of them The son says 'it is broken, sir' The father asks "what do *you see there' The son replies "nothing, sir' Thereupon the father* says "my son that Subtle Essence which you do not perceive there, of that very Essence (Animan) this great Nyagrodha tree exists' This also shows that the Subtle Essence is different from the tree (6) The sixth illustration also is to the same effect The father says to the son, "Place this salt in water, and then wait on me in the morning" The son did as he was commanded The father said to him "Bring me the salt, which you placed in the water last night" The son having looked for it found it not, for, of course, it was melted The father said 'Taste it from the surface of the water How is it?' The son replied 'It is salt' 'Taste it from the middle How is it? The son replied 'it is salt' 'Taste it from the bottom How is it? The son replied 'It is salt' The father said 'Throw it away, and then wait on me' He did so, but salt exists for ever Then the father said 'Here also, in this body forsooth, you do not perceive the Good (Sat) my son, but *there indeed it is* That God is the Essence and Ruler of all that exists, the desired of all and known through the subtlest intellect He the Good controls *and* pervades all, and is full of all perfection And thou O Śvetaketu art not it" This also shows *that salt is different from* water, and *retains its difference when it is not visible* (7) The seventh illustration is that of a person being directed to go to Gandhāra, he was told to go in a particular direction it is *Gandhara This also shows that* Gandhâra is different from the person who goes there (8) The eighth illustration also does not establish Abheda, for it says *"when the Tejas merges in the Highest God then he knows them not,'* which also shows the difference and not identity (9) The last illustration of the *thief also does* not

The root Api plus i or Api plus Ayn, as Apyaya means entering into a thing unconsciously (involuntarily) As we find in the following text of Śabda Nirnaya —

'The involuntary and unconscious entrance is called Apitam i e when a thing enters into another, without knowing that other or without retaining its own consciousness as the rivers enter into the Sea or as the living creatures enter into Visnu at the time of great dissolution (Pralaya)

If it were a fact that the Jiva gets the condition of Brahman in sleep or in Pralaya, then it can be conceded that the word Apita rightly means to become identical with But the Jiva never gets the condition of Brahman in those states

Moreover the Jiva never gets the condition of Brahman in deep sleep or dissolution For a Jiva when it arises from deep sleep retains the recollection 'I slept soundly Similarly when it attains Mukti, it remembers its past and says I was in the misery of the world once (Samsara)

This distinctive recollection of the Jiva shows that he never attains the nature of Brahman Brahman has no memory all knowledge is ever present in his consciousness There is never any forgetting in Brahman so there can be no recollection in Brahman Brahman never says like the Jiva I slept very soundly I was once in the misery of the world now I am free In the Omniscient there can not exist any such recollection Says an objector but how do you show that a man released from Samsâra remembers the misery which he suffered in it? Is there any authority for it?

To this the Commentator answers as follows —

Brahma on attaining release cried out Aham Viśvam Bhuvanam Avy Abhavam 'I had become the Lord of the entire world So also the text remembering the sorrows that they had suffered from birth up to death the Released ones rejoice exceedingly at getting freedom from pain Moreover there is no recollection, on awaking from deep sleep, that one was Brahman when in sleep The following text of Scriptures, also shows, that in the state of deep sleep there is not identity with Brahman — *Embraced by the Intelligent Self, the soul in deep sleep* does not remember anything which is outside or which is inside (Bri Up IV 3 7) Moreover Lord Badarayana in his Vedanta Sûtras says the same In I 3 42 he says He who is in Brahman in deep sleep is distinct from it both in the state of sleep and in departing (Thus in deep sleep the Sutra says there is distinction or Bheda between the soul and Brahman)

The whole teaching of Uddalaka to his son Śvetaketu also shows that Abheda is nowhere taught If we analyse the nine illustrations we shall find nowhere any example of Abheda (I The first illustration says —' O child, all living creatures have Sat for their root, they dwell in

the Sat they rest in the Sat' (Which shows that Sat is different from the creatures) (2) The second illustration also declares that all these creatures when they become merged in the Good (Sat) in deep sleep, they know not that they are merged in the Good (Sat) This also shows that the Sat is *different from the creatures which merge in Him and who do not know Him* (3) The third illustration also says that all the creatures when they have come back from the Good know not that they have come back from the Good This also shows that the Good is different from creatures (4) The fourth illustration also says "pervaded by the living Lord the Jiva of the tree stands firm drinking in its nourishment and rejoicing This also shows that the Jiva of the tree that rejoices is separate from the Living Lord who pervades it (5) The fifth illustration is about the seed The son says these seeds are almost infinitesimal, the father says break one of them The son says it is broken sir The father asks what do you see there The son replies 'nothing sir Thereupon the father says my son that Subtle Essence which you do not perceive there of that very Essence (Animan) this great Nyagrodha tree exists This also shows that the Subtle Essence is different from the tree (6) The sixth illustration also is to the same effect The father says to the son, 'Place this salt in water and then wait on me in the morning The son did as he was commanded The father said to him Bring me the salt which you placed in the water last night The son having looked for it found it not, for of course it was melted The father said 'Taste it from the surface of the water How is it? The son replied 'It is salt Taste it from the middle How is it? The son replied 'it is salt Taste it from the bottom How is it? The son replied It is salt The father said Throw it away and then wait on me He did so but salt exists for ever Then the father said 'Here also in this body forsooth you do not perceive the Good (Sat) my son but there indeed it is That God is the Essence and Ruler of all that exists the desired of all and known through the subtlest intellect He the Good controls and pervades all and is full of all perfection And thou O Svetaketu art not it This also shows that salt is different from water and retains its difference when it is not visible (7) The seventh illustration is that of a person being directed to go to Gandhara he was told to go in a particular direction it is Gandhara This also shows that Gandhara is different from the person who goes there (8) The eighth illustration also does not establish Abheda for it says when the Tejas merges in the Highest God then he knows them not which also shows the difference and not identity (9) The last illustration of the thief also does not

establish identity, for it shows that the heated hatchet is certainly different from the hand that clutches it, for if the hatchet and the hand were identical, it would not burn the hand of the thief

Thus repeatedly, by these nine illustrations, it is taught that by not knowing the true distinction between the Self and the Higher Self, there results great calamity The distinction (Bheda) is so subtle and so difficult of perception that ordinarily people are liable to overlook it All these nine illustrations are meant to show, that one must not see identity between objects, on a cursory view of them There is no illustration given showing identity Neither the illustration of the string and the kite, nor the illustration of the flowers of different trees and the juice, nor that of rivers and the sea, nor that of the Jiva of the tree and the Living Lord, nor that of the seed and the Subtle Essence, nor that of the salt and the water, nor that of blind fold man and Gandhara, nor that of absolute knowledge and dependent knowledge, nor that of the thief and the hatchet, establishes identity

Moreover, if it be taken that these illustrations establish identity (Abheda), then they would contradict the highest purport of all Scriptures For the Lord Śri Kriṣṇa has himself declared, that the highest aim of all these Scriptures is to establish the Supremacy of Viṣnu over all, and that all authorities go to prove that assertion In the Gitâ it is thus written (XV 16 to 20) — "There are two energies (Puruṣas) in this world, the destructible and the indestructible, the destructible is all beings, the unchanging is called the indestructible The highest energy is verily Another, declared as the Supreme Self He who pervading all sustaineth the three worlds, the indestructible Lord Since I excel the destructible, and am more excellent also than the indestructible, in the world and in the Veda I am proclaimed the Supreme Spirit He who undeluded knoweth me thus as the Supreme Spirit, he, all knowing, worshippeth Me with his whole being, O Bhârata Thus by Me this most secret teaching hath been told, O sinless one This known, he hath become illuminated, and hath finished his work, O Bhârata "

Further on, it is again said (V 29) 'Having known Me, as the Enjoyer of sacrifice and of austerity, the mighty Ruler of all the worlds, and the Lover of all beings, he goeth to Peace Further on it is said (VII 2) 'I will declare to thee this knowledge and wisdom in its completeness, which, having known, there is nothing more here needeth to be known' Further on (VII 7) 'There is naught whatsoever higher than I, O Dhananjaya All this is threaded on Me as rows of pearls on a string So further (IX 12) 'Kingly, Science, Kingly secret, supreme Purifier, this

intuitional, according to righteousness, *very easy to perform, imperishable* Men without faith in this knowledge, O Parantapa, not reaching Me, return to the paths of this world of death By Me all this world is pervaded in My unmanifested aspect, all beings have root in Me, I am not rooted in them Nor have Beings root in me, behold My sovereign Yoga! The support of beings yet not rooted in beings, My Self their efficient cause Further on (IX 11) 'The foolish disregard Me, when clad in human semblance ignorant of My supreme nature, the Great Lord of beings Empty of hope empty of deeds empty of wisdom, senseless, partaking of the deceitful brutal and demoniacal nature Verily the Mahatmās O Pārtha partaking of My divine nature, worship with unwavering mind, having known Me, the imperishable source of beings' Further on (X 3) He who knoweth Me unborn beginningless, the great Lord of the world, he, among mortals without delusion is liberated from all sins Further on (XIV 1) 'I will again proclaim that supreme Wisdom of all wisdom the best, which having known, all the sages have gone hence to the supreme Perfection Having taken refuge in this wisdom, and being assimilated to My own Nature, they are not reborn, even in the emanation of a universe, nor are disquieted in the dissolution My womb is the great Eternal in that I place the germ, thence cometh the birth of all beings, O Bhārata In whatsoever wombs mortals are produced, O Kaunteya the great Eternal is their womb I their generating father'

So far these quotations from Gītā do not establish Abheda or identity On the contrary they show that Mukti or release consists in knowing the Lord as separate from one's self Further in another book, it is thus written — *I the God of all gods, am reached by them alone,* who know me as full of all auspicious qualities, and whose faith in me is never shaken but not by others am I to be found The release is easy of attainment as if it was already in *one's grasp to those who constantly* remember me and have their minds fixed steadily with love and knowledge on all the *perfection and fullness of my qualities But those who think* that my qualities are not full verily go to darkness They are not *dear to me, nor do they love me* but he who knows that I am full of all perfection, he necessarily attains perfection and reaches me because I am dear *to him and he is dear to Me* All authorities *proofs and evidences* and all arguments and reasonings establish this that I am the greatest *Any* reasoning or authority which is against this is fallacious and but a semblance of argument

Since the knowledge that the Lord is full of all qualities is the means of pleasing the Lord, and thereby attaining release, therefore all authority and reasonings must be so construed as to establish the Supremacy of the Lord. All scriptures have this great aim before them, namely, to produce the knowledge that the Lord is full of all perfection and the knowledge of the Lord is the key to Mukti. The following texts also show the same —

"The Devas worshipped Him as Bhûti (or perfect bliss and fulness), so they became (blessed and) perfect. Therefore, even now a man who sleeps, breathes in and breathes out, making the sound Bhur Bhur (blessed perfection, blessed perfection). But the Asuras worshipped the Lord as Imperfect (abhûti) hence they were defeated" (Ait. Ar. II. 1. 8. 6. 7.). Another verse says "Supreme God is to be worshipped as Bhûmâ (Full and Infinity), for the non-full (Abhûmâ) cannot give the rewards of action to his votaries, therefore, verily this Bhûmâ (infinity) is pre-eminent among all qualities as the sacrifice called Kratu is pre-eminent among all religious rites." So also in the Rig Veda (I. 176. 4), "Throw into deserving darkness, O Lord! every one who offers no sacrifice to Thee, who is a miserable wretch and hard of heart, he who is not full of Thee, and does not acknowledge Thy pre-eminence. Give to us the knowledge of Thy supremacy, for the wise alone can get rid of the miseries of this world."

Asunvatam, non-sacrificing one, who does not worship the Lord. Samam deserving equal to his demerit. Jahi, slay, throw into darkness. Dûnâsam, hard of reaching, hard of heart, miserable. Yah, who. Na not. Tomayah full of Thee. Asmabhyam, to us, who worship thee. Asya of that greatness of Thine. Vedanam, knowledge. Daddhi, give. Suris, the wise. Chit, only. Ohate, gets rid (of the samsâra).

Similarly in Rig Veda (VIII. 3. 4) —"He with his might enhanced by Risis thousand-fold, hath like an ocean spread himself. His majesty is praised as true, at solemn rites, his power where holy singers rule." So also Rig Veda (X. 90. 3.) —"So Mighty is his greatness, yea, greater than this is Puruṣa. All creatures are one-fourth of him, three-forths eternal life in heaven.

So also in the Śvet. Up. III. 8. "By knowing Him alone one crosses over death, there is no other path to go upon." Similarly the following verses declare that God is the Highest goal —creation, sustenance and dissolution, necessity, knowledge and transmigration (ignorance) bondage and release are the eight things described in Śâstras in order to magnify the glory of the Lord and to declare his pre-eminence.

That is God creates, maintains and destroys the universe. He is the Great Law of necessity. He gives knowledge, he withholds knowledge. he is like bondage to the sinners and Mukti to the pious.

To magnify whose greatness, and spread whose knowledge among mankind, is the sole object of all the Vedas, and the arguments, for by

knowing His glory and by nothing else, does the man get release That Lord Hari is the supreme So also in the Rig Veda (VIII 3 8) "And living men to-day, even as of old, sing forth their praises to His Majesty

Thus all these texts of the Vedas and Smritis declare that the whole object and the highest purport of the scriptures consist in glorifying the Majesty and pre eminence of Visnu So also in the Brahmânda Purâna —"All texts and arguments found scattered everywhere in the scriptures, are for the object of declaring the *greatness* and *pre eminence* of Visnu That is their chief aim"

The Holy Bâdarâyana thus says in his Vedânta Sûtras showing thereby that Visnu is the Chief object of all the Scriptures (III 3 59) —

The attribute of perfectness being present with, i e modifying every other attribute is the most important, as Kratu (is of all the sacrifical acts), thus Śruti declares (hence the attribute of perfectness is to be contemplated by all) Similarly (IV 1 5) —

Âtman is to be contemplated as Brahman (the perfect), for (this) is the best, (i e, to contemplate Him as perfect is the best means of gaining His perfect grace)

These words of Lord Bâdarâyana establish that God is perfect and that by meditating on Viṣnu as perfect one gets mukti

There is no proof here that the object of the scriptures is to establish the non difference (Abheda) between the Supreme self and the embodied self This we learn from the fact that the word Atat Tvam Asi have been repeated nine times over showing that "Thou art not that," and thereby establishing the difference between the Jiva and Îśvara Moreover the Vedanta sûtras also establish this Bheda as the following five aphorisms say (I 3 5) —On account of the declaration of difference

The view of absolute identity cannot be taken for the text He who sees the Lord worshipped by the gods as different from himself and understands His glory declares the difference (between the soul worshipping and the Lord worshipped) So also (I 1 21)

And He is a different one (also) from the indication of difference So also (I 2 3) — On the other hand) the (All pervading) is not the embodied soul, as it is quite impossible (to predicate omni presence of him) So also (I 2 20) —(Nor) is the embodied soul (The Internal Ruler), for both speak of the soul as distinct (from the Ruler within) So also (II—3 28) —The soul is separate from (not one with, Brahman), from the statements in Scripture

These and other aphorisms also show that the Lord Bâdarâyana everywhere has established the (. . . . . .

But an objector says "how do you reconcile the theory of Bheda with the following Sruti of the Rig Veda "The Supreme person is all this This Sruti does not mean that the Lord is everything It means this —

The phrase Purusa Eva Idam Sarvam Yadbhûtam Yat Cha Bhâvyam (Rig Veda X 90 3) means "by the Lord is pervaded everything, that exists, whatsoever that exists whether in the past or present or future' It does not mean that the Lord is all that exists, for then would arise the absurdity that He is a cow or a man, &c This is a false notion that everything is the Lord, whtether it be a tuft of grass or cake of dung As the phrase "curd Śaktu", "butter rice," do not mean that the curd is the same as the Śaktu, or the butter is the same as rice, but it means 'the curd pervades Saktu," and "butter pervades rice,' and we supply the word pervade, though it is not used in the phrase so in the phrase "Purusa Eva Idam Sarvam" we supply the word Vyaptam, in order to give it a rational meaning, and therefore we have explained this as meaning "by Lord is pervaded all this,' and not that "the Lord is all this' For the phrase Dadhi—Saktavah or Ghrtaudanam is not translated as the 'curd is saktu' or 'the butter is rice,' but it means 'curd mixed with Śaktu,' or rather 'Śaktu mixed with curd,' and 'the rice mixed with butter' On this analogy, the Rig Veda text should be analysed as, "by the Lord is prevaded all this, whether it exists in the present or in the future"

Therefore, all authorities establish the pre eminence of the Lord and the highest aim of all scriptures is to establish that pre eminence, consequently, if the scriptures were to establish the identity of the embodied soul with the Lord, they would contradict themselves, and would make the embodied soul equal to the Lord

But how do you show that those who hold that the Jiva and Isvara are one and identical derogate the pre-eminence of the Lord? Why should it be considered derogatory to the Lord if one says I am one with the Lord To this the Commentator replies by quoting an authority —

Those who think that they are Visnu the ever wise and blissful, really think that He is neither wise nor blissful, but full of ignorance and pain For according to them all knowledge of the embodied Jiva is based upon ignorance and pain and as the Jiva and the Lord are identical, all knowledge of the Lord is also due to ignorance and pain Thus they really have a very low conception of God Those who thus derogate from the glory of the Lord Visnu have never any happiness Those who believe the God of Gods to be something different from what He really is, has committed the highest sin possible, for he is a thief, who steals the very godhead of the Lord, by saying 'I am identical with God' The

unskilled in the interpretation of the scriptures not fully understanding their true purport say that the Lord and the Jiva are identical and that the Âtmâ is one only But it is a mere dogmatic assertion of theirs for they have misunderstood the true meaning of the scriptural passages like "Aham Brahmâsmi" &c Such persons are overpowered by lust and wrath, slave to their egotism and thief of Brahman joyless and of immature mind and are always unfortunate They do not know the right meaning of the scriptures, and hence they are, as if, the robbers of scriptures They think that the Jiva and the Lord are without qualities (Nirguna) and thus they see wrongly and do not know the right qualities of the Lord Such souls have their bodies of darkness (Tamas) and they go into the darkness Because the Lord is different in his essential nature from the Jiva (one is finite, the other is infinite) different in kinds (One is Jiva the controlled, the other is Îśvara) different according to the teachings of the scriptures also (for they say two birds on the same tree &c,) and because their objects are also different (one is ever conscious the other is not) therefore how can it be true that the Jiva is identical with the Lord, (for all these reasons show the incongruity of holding Jiva and the Lord to be identical on the strength of a single stray text like Aham Brahma Asmi)

Moreover the Mahâbhârata also shows the same —

Janamejaya said — 'O regenerate one are there many Purusas or is there only one? Who in the universe is the foremost of Purusas What again is said to be the source of all things You are worthy of telling me that Vaiśampayana said O thou support of the race of Kuru the wise do not wish to assert that there is but one purusa in the universe In the same manner in which the many purusas are said to have one origin in the Supreme Puru a it may be said that this entire universe has its origin in that one Purusa of a superior attributes (Mahâbhârata Śanti Parva Section 331 Moksa Dharma and also Vana parva)

Now the Commentator takes up the two well known phrases Aham Brahma Asmi and Yo sau So ham Asmi The Advaitins explain these sentences as meaning I am Brahman and I am that which is He The Commentator shows that the word Aham does not mean I but it means the Supreme the indestructible

Ham is the name of the Jiva because it is liable to destruction (Han to kill to destroy) He who is not liable to destruction is called Aham the Non Jiva hence it is the name of Visnu the indestructible

The word Asmi also does not mean I am but it is a compound of A not and Smi meaning small i e He who is not small Big Full

Smi is the name given to the Jiva because it is small and because it is perfectly measureable (Su+Mita=smi well measured) The Lord is

called Asmi, because it is not small nor is He measurable On account of His fullness, He is called Asmi, He is called Brahma, because He is all-full Thus the phrase "Aham Brahma Asmi" means "the Non destructible Brahman is the Supreme Immeasurable," thus the whole phrase is an epithet of Viṣṇu, when *he is looked upon as dwelling within the Jiva*, and Brahma here means 'full', being derived from the root √ Bṛih 'to grow,' 'to expand'

The second phrase (योऽसौ सोऽहमस्मि) refers to Visnu, in His cosmological aspect That (Asau) Lord Visnu, residing in the sun and far away from us is called Asau, meaning "dwelling in Asu or life, dwelling in the sun which is life" Therefore this phrase means "He who is in Asu or the sun, is called Aham or the indestructible" The aspect of the Lord Viṣṇu *dwelling in the Jiva is called Aham*, because it is always above anything which can be discarded (Heya)" Thus it is in the Brahmânda Purâna

Thus the above saying that the Lord in the sun and the Lord in the Jiva are identical is refuted This also proves that He is the Most Eminent Person in the universe, and and that all authorities have as their highest aim to establish the unique supremacy of the Lord Moreover the phrases like Tattvam Asi &c, do not establish the identity of the Jiva with the Lord If they were to do so they would contradict the innumerable texts which establish the difference between the Lord and the Jiva Had it been the case that these texts establishing difference were few in number, we might give them a subordinate *position and say that the chief object of the scriptures was to maintain the identity of* the Lord and the Jiva But as a matter of fact the so called Abheda Vâkyas are few in number while those on the other s de are overwhelming in their frequency Consequently, in order to give a consistent explanation of the scriptures it is necessary that we should explain these apparent identity texts in such a way as not to conflict with the distinction texts The Commentator therefore quotes a number of texts to show that distinction or Bheda is the primary teaching of the Upanisads Nor can you say that these distinction or Bheda Vâkyas apply only to the phenomenal existence, and not to the highest truth i e there is apparent Bheda between the Jiva and the Isvara, in the world only, but they are identical in the state of release or Mukti The author, now quotes texts to show that in the state of *Mukti also*, the Jiva retains his separateness from the Lord

Thus in Ch VIII 3 4 it is said "now he who gets the grace of the Lord, having risen from out his final body, and having reached the Highest Light, appears in his true form This is the self"

This shows that in the state of Moksha also the Jiva retains its own form, separate from the Lord

In Ch VIII 12, 3, "now he who gets the grace of the Lord, having risen from his final body, and having reached the Highest Light, attains his true form He is the highest person He moves about there eating and playing, and rejoicing, be it with women, carriages, or relatives, never conscious of persons standing even near to him

This also shows that the state of Mukti is a state of separate individual existence, and not of loss of consciousness or identity with the Lord 'Rejoicing with the relatives means rejoicing with other Mukta Jivas in Heaven, 'rejoicing with the non relatives means rejoicing with the Muktas of the past Kalpa

Similarly is Ch VII, 26, 2 "the Muktas do not see death, nor illness nor pain, he who sees this sees everything and obtains everything everywhere He can assume many forms, he is one, he becomes three, he becomes five, he becomes seven, he becomes nine, &c" Similarly in Taitt II, 2 —"He who knows the supreme Brahman as dwelling in the cavity of the heart, the highest space, he enjoys all objects of desire along with the Omniscient Brahman"

This also shows that the Mukta retains his separateness from Brahman because he enjoys all desires along with Brahman and not becoming Brahman

So also in Taitt III, 10, 5, it is said "the Mukta Jiva leaving this world reaches the Ânanda Maya (the Supreme Lord consisting of bliss) after having travelled through these regions, eating whatever he likes to eat, and taking whatever form he wishes to take sits down singing this hymn"

This also shows that the Mukta Jiva reaches the Lord, but does not become the Lord

So also in Br Ar I, 4 15 —"He who meditates on the Âtma alone, never gets his Karmas exhausted, and whatever he wants from the Lord (Âtman) that He creates (This also shows the difference between the Lord and the Mukhta Jiva) So also in the Rig Veda I, 164, 50 ' By means of sacrifice the Gods accomplish their sacrifice, these were the earliest ordinances These Mighty Ones attained the height of Heaven, there where the Sadhyas, Gods of old, are dwelling '

* The height of heaven here means Mokṣa for the word in the original is Nākam which literally means Non non happiness i e, supreme happiness The gods of old called Sadhyas are the Mukta Jivas of the past Kalpa This also shows that the Muktas are not absorbed in Brahman but retain their identity

Similarly in Mundaka III, 1, 3 —'When the Jiva sees the golden coloured Creator and Lord, as the person from whom Brahmâ comes out, then the wise, shaking off virtue and vice and becoming free from Avidyâ, attains the highest similarity

And Katha IV, 15 —As pure water poured into pure water becomes like that, O Goutama, so the Âtmâ of the Muni who knows, becomes like that (with Brahman)

The following texts also show that in Mokṣa the Jivas retain their separate individuality

In Mukti, the Jivas though separate from each other are yet *related* to each other in manifold ways yea even at that very time, when they are in the state of Mukti They are free from all organs of senses made of *Prâkritic matter* They remain in their own form called the *Svarûpa* Deha (i e, the only organ which they possess It is not made of ordinary

matter and is the universal sensory). They have no connection with Prakṛiti, these Muktas have no such connection, because they have seen the Truth (Tattva.)

Does Prakriti bind again a Mukta Jiva in her meshes? To this the reply is in the negative.

A Jiva once Mukta, does not again draw the attention of Prakṛiti towards him, and as Puruṣas are many, Prakṛiti has her scope with them, who are not free, and she leaves the Mukta Jivas alone, and even at the time of creation of a new world system these Muktas do not fall into the snare of Prakṛiti. So also in Gitâ XIV, 2 the Lord says that the Muktas do not come back into the Saṁsâra, even at the time of a new creation, nor are they disturbed at the time, when the dissolution sets in; and that they reach the Lord and attain *similarity* of nature with Him.

This also shows that in Mokṣa, the Muktas retain their separateness and have the same nature as the Lord, but do not become identical with the Lord.

So also —"Where Mâyâ (Prakṛiti) does not exist, what to say of other lower things? Where dwell the servants of the Lord Hari honored by Devas and Asuras" All these texts of Śruti and Smṛiti declare that even the Muktas or Released souls remain separate, in the state of Mokṣa, from the Supreme Lord Viṣṇu.

Note:—The above text also shows that Asuras also dwell in heaven. The Asuras therefore do not mean demons, but a separate race of beings. The Commentator now shows that Tat tvam asi of this section does not mean identity, for then, it would contradict the whole context.

The passage begins with the statement that "all these creatures, O child, have the Good as their cause, the Good as their support, and the Good as their stay" Entering into the Good they do not know that they have entered the Good" "Coming out of the Good they do not know that they have come out of the Good" This also shows, that difference is here established between the creatures and the Good. (Ch. VI. 8. 6)

Similarly "these rivers, my child, rise from these seas and go back to the sea, but the sea ever remains the sea, and does not become the river" This also shows that the rivers never become the sea, though they enter into the sea. The phrase Sa eva samudraḥ Bhavati means that the sea remains even the sea, and does not become the river, nor do the rivers become sea. This also shows that difference is the main topic of the scripture.

Note:—"Rising from the sea" means rising from some natural or artificial lake. The word 'Eva' in the text VI. 10, 1 shows that the sea *alone* remains the sea, and not that the rivers become the sea.

he has not committed the theft, then he makes himself true, and being attached to truth, he grasps the heated axe, he is not burnt, he is let off and delivered" This shows that death or release, is the consequence of the theft and non theft, and not according to one's belief Otherwise the text would have been "if he is not firm in his faith, he is killed, if he is firm he is released" Nor can you say that this illustration teaches the importance of truth and the danger of falsehood The thief is punished, not for his falsehood, but for his commission of theft The innocent man is released not because has spoken the truth, but because he has not committed the theft Had the illustration intended to teach the beauty of Truth, and the danger of falsehood then it would have said "he is killed, because he has spoken the falsehood he is saved because he spoke the truth" But the scriptures say that the killing or saving depends upon the commission and non commission of theft, and not upon one's faith

Therefore, this illustration shows that there is great danger of spiritual destruction, for the person who believes in identity while the man who believes that he is not Brahman gets release A person who is separate from another can get excellence and pre-eminence, but a person who is already identical with the highest is not capable of getting any excellence, because he is overpowered by ignorance and sorrow

There is a class of Philosophers who hold the theory of Bhedā Bheda They say admitted that all scriptures prove the Supreme excellence of Viṣṇu still why should there be any conflict if we admit that every man is identical with Brahman In the theory of difference plus identity all texts can be easily reconciled To them the Commentator says —

Excellence can belong only to him who is different from others (for where every one is equal there is no excellence of one over the other) Therefore, where there is no difference, how can there be any excellence Moreover, if there is no difference between the Lord and the Jiva, then the Lord necessarily becomes inferior, because the ignorance and the sorrow, will then be attributed to him Man is ignorant and suffers from sorrow, he is identical with God, therefore God is also ignorant and suffers from Sorrow

The objector says though Brahman is identical with Jiva yet there is no detraction from his excellence It is through illusion that sorrow and ignorance are attributed to Brahman Jiva has not sorrow and ignorance essentially appertaining to it The junction with sorrow &c through illusion does not take away the inherent (Paramārthika) excellence of the self For if this were so then Avatārs like Rāma and Kṛṣṇa whom all admit to be Viṣṇu were temporarily in conjuction with sorrow and ignorance and so could not be God To this we answer this is not so For if the Lord were identical with Jiva and the Jiva were essentially full of sorrow, then it would naturally follow

that the Lord also would be essentially full of sorrow If however, the Jiva is not essentially full of sorrow, but it is only an illusory connection still the Lord being identical with Jiva would be liable to this temporary obscuration and would therefore not be supremely excellent A person suffering from illusion may get rid of it in some future time but for the time being his pain and sufferings are extremely real As a person who has really lost a son and a person whose son is alive but who has heard the false news of the death of his son, both suffer equally from the sorrow of the loss and for the time being there is no difference in their suffering Therefore the Commentator says —

In this theory, there is no difference for the time being between the person who has a real cause of sorrow and the person whose sorrow is illusory For the sorrow is equally keen, for the time being in both persons Moreover, the very fact of illusion, shows that the man is not independent If illusion could attack the Lord Visnu also then he would not be independent, for no being who is independent would like to be under illusion Nor it can be said that the Lord by His own will combines himself with illusion for illusion does not arise from one's own will The Avataras Rama and Krisna acted a stage part "Knowing himself to be the Supreme Visnu the Lord Raghava showed himself, *as if* he was ignorant and was suffering from sorrow, so that the Daityas may become deluded Thus it is in the Padma Purana

Moreover the venerable Badarâyana has definitely settled it in his Brahma Sutras that the Released souls are different from Brahman in the matter of Lordliness and glory For he says (IV 4 17) ' with the exception of world energy on account of leading subject matter and of non proximity

The text says He has become immortal and attained all his wishes (A A II 5 4) *still the text should be understood to mean that the Released obtains all wishes other* than those regarding the creation of the world etc Why (this exception)? And because Jiva (the soul) is the topic of the passage and is far away from (such power)

For the passage deals with the individual soul and such powers are very far from his reach This is said in the Varaha There arises no wish *in the released for obtaining* bliss more than what is allotted to each of them or for certain other activities all other wishes they realise for they never possess such high capability with regard to anything Even though he may be a released soul he does not obtain anything beyond his fitness nor would he desire such a thing

But cannot this aphorism be explained as applying to a released soul in the second ary sense of the word release *i e* not to the *fully* released but to the *partially* emancipated To this the Commentator answers —

The Vedas and the rest should all be construed, in accordance with the rules of interpretation laid down in the Brahma Sûtras, but not so the Brahma Sutras They should not be construed different from what is their plain and apparent meaning Thus it is in the Brahma Vaivarta Purana

SEVENTH ADHYÂYA..

First Khanda

Mantra 1

ॐ ॥ अधीहि भगव इति होपससाद सनत्कुमारं नारदस्तꣳ होवाच यद्वेत्थ तेन मोपसीद ततस्त ऊर्ध्वं वक्ष्यामीति ॥ १ ॥

ओम् Om, om अधीहि Adhihi, teach. भगव Bhagavah, Sir इति Iti, thus ह Ha, once उपससाद Upasasâda, approached सनत्कुमारम् Sanatkumâram, Sanatkumâra नारद Nâradah, the Deva sage called Nârada, who was lower in hierarchy than Sanatkumâram तम् Tam, him. ह Ha, then उवाच Uvâcha, said. यत् Yat, what. वेत्थ Vettha, thou knowest तेन Tena, with that, after telling me that मा Mâ, me उपसीद Upasida, come to learn. तत Tatah, from that ते Te, to thee ऊर्ध्वम् Ûrdhvam, more after वक्ष्यामि Vaksyâmi, I shall tell. इति Iti, thus स Sah, He ह Ha, then. उवाच Uvâcha, said

1. Nârada approached Sanatkumâra and said, "teach me Sir" He said to Nârada "tell me first what thou knowest already, then come to me and I shall tell thee what is beyond that"—471

Note —Sanatkumara called also Skanda—the warrior, belongs to a higher hierarchy than the Devarsi Nârada

Mantra 2

स होवाचर्ग्वेदं भगवोऽध्येमि यजुर्वेदꣳ सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यꣳ राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्याꣳ सर्पदेवजनविद्यामेतद्भगवोऽध्येमि ॥ २ ॥

ऋग्वेदम् Rigvedam, the Rig Veda भगव Bhagavah, Sir अध्येमि Adhyemi, I have studied यजुर्वेदम् Yajurvedam, Yajurveda सामवेदम् Sâmavedam, Sâmaveda आथर्वणम् Âtharvanam, Atharvaveda. चतुर्थम् Chaturtham, the fourth इतिहास-पुराणम् Itihâsa-purâṇam, the Itihâsa-purâṇam पञ्चमम् Pañchamam, the fifth वेदानाम् Vedânam, वेदम् Vedam, of the Vedas the (fifth) book. पित्र्यम् Pitryam, the science of the sacrifices to the ancestors. the Śraddha-science राशिम् Raśim, the science of numbers. दैवम् Daivam, the science of Devatâs निधिम् Nidhim, the science of finding hidden treasure. वाको वाक्यम् Vâkovâkyam, the original Veda एकायनम् Ekâyanam, the supplemental treatise to the Vedas, the essence of the Vedas देवविद्याम् Deva-vidyâm, the science known only to the Devas,

ब्रह्मविद्यां Brahma-vidyâm, the Âranyaka. भूतविद्याम् Bhûta-vidyâm, the science about the ghosts and spirits क्षत्रविद्याम् Kṣatra-vidyam, the science of politics नक्षत्रविद्याम् Nakṣatra-vidyâm, astronomy. सर्पदेवजनविद्याम् Sarpa-deva-jana-vidyâm, the science of serpents and of Gandharvas. Deva-jana literally means the ministerial officers of Devas एतत् Etat, thus, भगवः Bhagavah, Sir. अध्येमि Adhyemi, I know.

2. Nârada said "I know, Sir, the Ṛigveda, the Yajurveda, the Sâmaveda, and the Atharvaveda, the fourth, the Itihâsa-purâṇa, which is a fifth book among the Vedas; the science of ancestors, the science of numbers, the science of Devatâs, the science of treasure finding, the undivided original Veda and its twenty-four branches, the superhuman Deva sciences, the science of Brahman, the science of ghosts, the science of politics, the science of stars, the science of serpents and Deva-officials (Gandharvas); all this I know O venerable Sir"—472.

MANTRA 3

सोऽहं भगवो मन्त्रविदेवास्मि नाऽऽत्मविच्छ्रुतꣳ ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगवः शोचामि तं मा भगवाञ्छोकस्य पारं तारयत्विति तꣳ होवाच यद्वै किंचैतदध्यगीष्ठा नामैवैतत् ॥ ३ ॥

सः Sah, that. अहम् Aham, I भगवः Bhagavah, Sir मन्त्रविद् Mantravid, a knower of Mantras, the knower of the names of Lord only. एव Eva, only अस्मि Asmi, I am न Na, not आत्मवित् Âtmavit, the knower of the Lord. श्रुतम् Srutam, I have heard हि Hi, because एव Eva, even: just मे Me, by me. भगवद्दृशेभ्यः Bhagavad-dṛiśebhyah, from men like your honor. तरति Tarati, crosses शोकम् Śokam, grief आत्मवित् Âtmavit, the knower of the Lord इति Iti, thus सः Sah, that अहम् Aham, I भगवः Bhagavah, Sir शोचामि Śochâmi, I am suffering grief तम् Tam, therefore मा Mâ, me भगवान् Bhagavân, Lord शोकस्य Śokasya, of the grief पारम् Pâram, the other side तारयतु Târayatu, may you cross इति Iti, thus तम् Tam, to him. ह Ha, then उवाच Uvâcha, said. यत् Yat, what वै Vai, indeed किंच Kiñcha, whatever एतत् Etat, this अध्यगीष्ठाः Adhyagisṭhâh, thou hast learnt नाम Nâma, the name of the Lord एव Eva, only एतत् Etat, that

3. "But Sir, with all this I am like one who knows the Mantras only (I know the names of the Lord only) but

not the Loid I have heaid fiom peisonages like your honour, that he who knows the Lord overcomes grief. I am in grief. Therefoie, O Sii, take me over this Ocean of grief."

Sanatkumâia said to him "whatever you have read is verily only the name of the Loid."—473.

MANTRA 4

नाम वा ऋग्वेदो यजुर्वेदः सामवेद आथर्वणश्चतुर्थ इतिहास पुराणः पञ्चमो वेदानां वेदः पित्र्यो राशिर्दैवो निधिर्वाको वाक्यमेकायनं देवविद्या ब्रह्मविद्या भूतविद्या क्षत्रविद्या नक्षत्रविद्या सर्पदेवजनविद्या नामैवैतन्नामोपास्वेति ॥ ४ ॥

नाम Nama, name, i e., the Goddess Usâ, the presiding deity of Name. She is called Nama because she is not (Na) immeasureable (ama) वै Vai, verily ऋग्वेद Rigvedah, the Rigveda यजुर्वेद Yajurvedah, the Yajurveda सामवेद Sâmavedah, the Sâmaveda आथर्वणः Âtharvanah, the Atharvaveda चतुर्थ Chaturthah, the fourth. इतिहास पुराण Itihâsa-purâṇah, the Itihâsa Purâna पञ्चम Pañchamah, the fifth वेदानाम् वेद Vedanam Vedah, book among the Vedas पित्र्य Pitryah, the science of Śraddha राशि Râśih, the Arithmetic दैवः Daivah, the science of Devas निधि Nidhih, the science of treasure-divining. वाकोवाक्यम् Vâkovakyam, the original Veda एकायनम् Ekâyanam, the supplemental Vedic treatises देवविद्या Deva-vidyâ, the sciences known to Devas only ब्रह्मविद्या Brahmavidyâ, the Upanisad भूतविद्या Bhûtavidyâ, the science of departed spirits क्षत्रविद्या Ksatravidyâ, the politics नक्षत्रविद्या Naksatra-vidyâ, the astronomy सर्प-देवजन-विद्या Sarpa-deva-jana-vidya, the science of snakes and Gandharvas नाम Nâma, name Goddess Usâ एव Eva, even alone एतत् Etat, this नाम Nâma, in name, in Goddess Usâ उपास्स्व Upâssva, meditate upon इति Iti, thus

4 Verily Nâme is the (presiding deity of the) Ṛig-veda, the Yajurveda, the Sâmaveda, and the Atharva-Veda the fourth, the Itihâsa-purâṇa which is a fifth book among the Vedas, the science of ancestors, the science of numbers, the science of Devatâs, the science of treasure finding, the undivided original Veda and its twenty-four branches, the superhuman Deva sciences, the science of Brahman, the science of ghosts, the science of politics, the science of stars, the science of serpents and Deva-officials (Gandharvas) All these are verily Name only. Meditate on Brahman in the Name —474

MANTRA 5

स यो नाम ब्रह्मेत्युपास्ते, यावन्नाम्नो गतं तत्रास्य यथा कामचारो भवति यो नाम ब्रह्मेत्युपास्तेऽस्ति भगवो नाम्नो भूय इति नाम्नो वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ ५ ॥

इति प्रथमः खण्डः ॥ १ ॥

स Sah, he य Yah who नाम Nâma, in name (Usâ) ब्रह्म Brahma, the Lord Brahman Visnu इति Iti thus उपास्ते Upâste, meditates यावत् Yâvat, so far नाम्न Nâmnah, of name (Usâ) गतम् Gatam, scope, reach, going तत्र Tatra, there अस्य Asya, His. यथा Yathâ, as. कामचार Kamachârah, freedom of movement, Lord and Master भवति Bhavati, becomes य Yah, who नाम Nama, in name in Usa ब्रह्म Brahma, Brahman इति Iti, thus. उपास्ते Upâste, meditates अस्ति Asti, is भगव Bhagavah, Sir. नाम्न Namnah, than name (Usâ) भूय Bhûyah, again, greater इति Iti, thus नाम्न Nâmnah, than name वाव Vâva, verily भूय Bhuyah, greater अस्ति Asti, is. इति, तत् Iti, Tat, thus, that मे Me, to me भगवान् Bhagavân, Sir ब्रवीतु Bravitu, tell इति Iti, thus

5 He who meditates on Brahman in Name, gets freedom of movement throughout all that region over which Name has her scope, he who meditates on Brahman in Name (Usâ).

"Is there something better than Name?" "Yes, there is something better than Name" "Sir, tell it me"—475

MADHVA'S COMMENTARY

In the sixth Adhyaya it has been determined that the Lord Visnu is the highest of all and separate from the Jivas Now in the present Adhyaya it will be taught that to compeletly understand the superiority of Visnu it is necessary to know the gradation of Devas, and to understand that the Lord is the final term of this series, for by such knowledge alone and by understanding the various grades of the divine hierarchies one understands the infinitely great superiority of the Lord Visnu Therefore, this Adhyaya teaches chiefly this gradation

When Narada goes to Sanatkumara and asks him to teach him the latter says " Yad Vettha Tena Mopasida This is a doubtful phrase and if Mo' be taken as equal to Mâ meaning not, then the phrase would mean 'what thou knowest, do not come to me with that, but leave all thy learning behind and then approach me Even if this " Mo be taken as a form of Mâ meaning 'to me yet the phrase may be translated "leaving behind thy knowledge come to me This is also impossible for no one can at his will forget all that he knows Therefore the Commentator explains this —

The phrase Yad Vettha, &c, means "first tell me, what thou already knowest, and then come to me to learn something further"

There upon Narada enumerates all the sciences that he knows Most of the names of these sciences are clear, but some are not The Commentator explains those of them, which are of doubtful import

Pitryam means "the knowledge of the Pitris namely the science of Srâddha in which is taught the characteristics of the Pitris. Rasi means 'the science of numbers (including arithmetic and algebra)' Daivam means 'the science teaching about the nature and function of the Devas their gradation and their thirty two marks &c, it does not mean the science of portents)' Nidhi means the science of divining hidden treasures buried in the earth. Vâkovâkyam is the original Veda the root Veda. Ekâyanam means the supplemental science of the original Veda (the twenty four branches into which the Vedas were subsequently divided. These two words do not mean logic and ethics) Deva Vidyâ means that science which is known only to the Devas and never to human beings. Brahma Vidyâ means the Upanisads taught in the forests. Bhûta Vidyâ means the science teaching about the marks and qualities of spirits, other than the Devas (the science of Samudra (palmistry ?) is a part of this spiritist science) Ksatra Vidyâ means the science of politics (and does not mean the science of archery) Naksatra Vidyâ means the science of stars i e astronomy. Sarpa Vidyâ means the science describing the nature of serpents (it is called also the Garuda science) Deva jana vidyâ the science cultivated by the Deva officials the servants of the Devas are called Deva janas the science peculiar to them is so called. Narada knew all these sciences. Thus it is in the Samasamhitâ

Here says an objector Narada knew all the sciences how can then you say that he did not know the science of the Self and why does he say that I am like one who knows Mantras only and does not know the Self ? And why does he say that he is overwhelmed with grief and prays Sanatkumara to take him over the ocean of grief. This objection is answered thus by the Commentator —

A man is said to be not learned if he does not know the co-relation of sciences and their relative importance, even if a man knew all the sciences he would still be called not wise. Therefore Devarsi Nârada with the object of understanding eagerly the co relation of sciences goes to Sanatkumara and puts the question that he did, because Sanatkumara was a higher knower of Brahman than Narada. Thus it is in the same

This shows that among the knowers of Brahaman also there are various grades Sanatkumâra being Skanda is superior to Narada and consequently there is no incongruity in Nâradas asking him for further illumination. The word Nama is used in this Khanda and it says Namopasva. What is this Nâma. Does it merely mean name and does Sanatkumâra teach Narada to worship names? No. It means that all names are under the jurisdiction of a particular deity as the Commentator explains it —

The Goddess Usa is the presiding deity of names and all names are primarily the names of Visnu who is called Sarvanâma the Sruti therefore, teaches that Brahman should be meditated in Usa, the Goddess of names

But why is Usa called Nama? She is so called for two reasons, 1 because She is the presiding deity of names, and secondly because the word Nama means *Na*=Not, and Ama=unmeasured, therefore, Nama न+अम means not unmeasured, not unknown i.e. known

Since She is not immeasurable and unknown, because She is thoroughly measured or known at the time of dawn, even by persons who do not know the length of night, therefore, She is called *Nama*

Usa is the wife of Asvi She is not the Goddess of all learning, had she been so she would be like Bharati and consequently immeasurable not fully known, but She can always be fully known and therefore called Nama In fact Nama or science expressed through words must always be a definite and fully known thing So far as we know a thing, we name that thing, and it means that it is fully known to that extent Thus naming a thing is a mark of knowing that thing which is at the same time a mark also of limiting that thing Usa therefore is a Goddess of definite knowledge Dawn is also a symbolic representation of this knowledge. A man asked about the time of night, may not know it so long as it is night say midnight or any other portion of night, but if it is Dawn (Usa) he would at once say 'it is Dawn' Thus any man and every man knows the time of night when it is Dawn Thus Usa or Dawn is definite commensurate or measured time

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SECOND KHANDA

Mantra 1.

वाग्वाव नाम्नो भूयसी वाग्वा ऋग्वेदं विज्ञापयति यजुर्वेदꣳ सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यꣳ राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्याꣳ सर्पदेवजनविद्यां दिवं च पृथिवीं च वायुं चाकाशं चापश्च तेजश्च देवाꣳश्च मनुष्याꣳश्च पशूꣳश्च वयाꣳसि च तृणवनस्पतीञ्छ्वापदान्याकीटपतङ्गपिपीलकं धर्मं चाधर्मं च सत्यं चानृतं च साधु चासाधु च हृदयज्ञं चाहृदयज्ञं च यद्वै वाङ्नाभविष्यन्न धर्मो नाधर्मो व्यज्ञापयिष्यन्न सत्यं नानृतं न साधु नासाधु न हृदयज्ञो नाहृदयज्ञो वागेवैतत्सर्वं विज्ञापयति वाचमुपास्स्वेति ॥ १ ॥

वाक् Vak, speech, the goddess Svaha presiding deity of speech वाव Vava, Verily नाम्न Namnah than name भूयसी Bhuyasi, greater वाक् Vak, speech वै Vai, verily ऋग्वेदम् Rigvedam Vijnapayati makes us understand the Rig Veda यजुर्वेदम् Yajurvedam, सामवेदम् Sâmavedam, आथर्वणम् Âtharvanam, चतुर्थम् Chaturtham इतिहास-पुराणम् Itihasa puranam पञ्चमम् Panchamam, वेदानाम् वेदम् Vedanam Vedam, पित्र्यम् Pitryam राशिम् Râsim दैवम् Daivam निधिम् Nidhim, वाकोवाक्यम् Vâkovâkyam, एकायनम् Ekâyanam, देवविद्याम् Devavidyâm, ब्रह्मविद्याम् Brahmavidyam,

भूतविद्याम् Bhûtavidyâm, क्षत्रविद्याम् Ksatravidyâm, नक्षत्रविद्याम् Naksatravidyâm, सर्प देव जन विद्याम् Sarpa-deva-jana vidyâm, दिवम् Divam, the Heaven च Cha, and. पृथिवीम् Prithivim earth च Cha, and, वायुम् Vâyum, Air, च Cha, and, आकाशम् Âkâsam, Ether. च Cha, and अप Apah water च Cha, and तेज Tejah, Fire. च Cha, and देवान् Devân gods च Chà ,and, मनुष्यान् Manusyân, men च Cha, and पशून् Pasûn, cattle. च Cha, and वयांसि Vayâmsi, birds च Cha and तृणवनस्पतीन् Trina-vanaspatin herbs and trees श्वापदानि Śvâpadâni, beasts आकीटपतङ्ग-पिपीलकम् Âkita patanga-pipilakam, insects and ants up to worms धर्मम Dharmam, right च Cha and अधर्मम् Adharmam, wrong च Cha and सत्यम् Satyam, true च Cha, and अनृतम् Anritam, false च Cha and साधु Sâdhu, good च Cha, and असाधु Asâdhu, bad च Cha, and हृदयज्ञम् Hridayajñam He who knows the lord called Hridaya च Cha and अहृदयज्ञम् Ahridayajñam He who does not know the mystery of the Lord च Cha, and, यत् Yat that वै Vai, verily वाक् Vâk, speech न Na, not अभविष्यत् Abhavisyat were

न Na, not धर्म Dharmah, right न Na, not अधर्म Adharmah, wrong. व्यज्ञापयिष्यत् Vyajñâpayisyat, would be known न Na, not सत्यम Satyam, true न Na, not अनृतम् Anritam false न Na, not साधु Sâdhu, good न Na, not असाधु Asâdhu, bad न Na, not हृदयज्ञ Hridayajñah, who knows the truth about God न Na, not अहृदयज्ञ Ahridayajñah, who does not know the truth about God वाक् Vâk, speech एव Eva, verily एतत् Etat, this सर्वम् Sarvam all विज्ञापयति Vijñâpayati, makes known वाचम् Vâcham in speech. उपास्स्व Upâssva, meditate (on Brahman) इति Iti, thus

Speech is better than name Speech makes us understand the Rigveda, Yajurveda, Samaveda, and as the fourth the Atharvana, the Itihasa-purâna, as the fifth book among the Vedas, the Pitrya, the Râsi, the Daiva, the Nidhi, the Vâkovâkya, the Ekâyana, the Deva-vidyâ, the Brahma-vidyâ, the Ksatra-vidyâ, the Naksatra-vidyâ, the Sarpa and Deva-jana-vidyâ, heaven, earth, air, ether, water, fire, gods, men, cattle, birds, herbs, trees, all beasts, insects, and ants, down to worms, what is right and what is wrong, what is true and what is false, what is good and what is bad, she teaches about him who knows the God, and also about him who does not know the God For if there were no speech, neither right nor wrong would be known, neither the true nor the false, neither the good nor the bad, neither those who know God, nor those who do not know God Speech makes us understand all this Meditate on Brahman in speech —476

MANTRA 2

स यो वाचं ब्रह्मेत्युपास्ते यावद्वाचो गतं तत्रास्य यथा कामचारो भवति यो वाचं ब्रह्मेत्युपास्तेऽस्ति भगवो वाचो भूय इति वाचो वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति द्वितीयः खण्डः ॥ २ ॥

स Sah, he य Yah, who. वाचम् Vācham, in speech ब्रह्म Brahma, the Lord Brahman इति Iti thus उपास्ते Upāste, meditates यावत् Yāvat, so far as वाच Vāchah, of speech गतम् Gatam, scope, reach, going तत्र Tatra, there अस्य Asya, his यथाकामचार Yathākāmachārah, as Lordship, freedom of movement. भवति Bhavati, becomes य Yah, who वाचम Vācham, in Speech ब्रह्म Brahma, Brahman इति Iti, thus उपास्ते Upāste, meditates अस्ति Asti, is भगव Bhagavah, Sir वाच Vāchah than Speech भूय Bhūyah greater इति Iti, thus वाच Vāchah than Speech वाव Vāva, verily भूय Bhūyah greater अस्ति Asti, is. इति Iti, thus तत् Tat, that मे Me, to me भगवान् Bhagavān, Sir ब्रवीतु Bravītu, tell इति Iti, thus

2 He who meditates on Brahman in Speech (Svāhā) gets freedom of movement throughout all that region over which Speech has her scope, he who meditates on Brahman in Speech "Is there something better than Speech?" "Yes, there is something better than Speech" "Sir, tell it me"—477

MADHVA'S COMMENTARY

In this Khanda it is said that Vak (Speech) is greater than Name The Commentator explains this

Svāhā (Wife of Agni) is greater then Usā in all respects, whether of power (Dharma) or of wisdom or of joy She is greater than Usā, whether she is in the state of bondage or of Mukti She is the Goddess presiding over Speech, and she is called Vāk or Vāch because she worships (Añchana) Vasu (agni)

Vasu plus Auchana gives the word Vāch by omitting Su of Vasu and Ana of Añchana वसु+अञ्च = व+अच् = वाच् It would thus mean the worshipper of Agni Svāhā the wife of Agni, of course worships her lord

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THIRD KHANDA

MANTRA 1

मनो वाव वाचो भूयो यथा वै द्वे वामलके द्वे वा कोले द्वौ वाक्षौ मुष्टिरनुभवत्येवं वाचं च नाम च मनोऽनुभवति स यदा

मनसा मनस्यति मन्त्रानधीयीयेत्यथाधीते कर्माणि कुर्वीयेत्यथ कुरुते पुत्राꣳश्च पशूꣳश्चेच्छेयेत्ययेच्छत इमं च लोकममुं चेच्छेयेत्ययेच्छते मनो ह्यात्मा मनो हि लोको मनो हि ब्रह्म मन उपास्स्वेति ॥ १ ॥

मन Manah, mind Parjanya, the God of mind वाव Vava, verily वाच. Vâchah, than Speech भूय Bhûyah, greater यथा Yathâ, as. वै Vai, verily. द्वे Dve, two वा Va, or आमलके Âmalake, Âmalaka fruits द्वे Dve, two वा Vâ, or कोले Kole, kola fruits, the betel nuts द्वौ Dvau, two वा Vâ, or अक्षौ Aksau, Aksa fruits, the dice-fruit. मुष्टि Mustih, fist अनुभवति Anubhavati, holds, includes within the fist. एवम् Evam, thus वाचम् Vâcham, speech च Cha, and. नाम Nâma, name च Cha, and मन Manah, mind अनुभवति Anubhavati, holds स Sah, he. यदा Yadâ, when. मनसा Manasâ, with mind मनस्यति Manasyati, thinks मन्त्रान् Mantrân, the hymns अधीयीय Adhiyiya, I may study इति Iti, thus अथ Atha, then अधीते Adhite, studies कर्माणि Karmâni, works कुर्वीय Kurviya, may I do इति Iti, thus. अथ Atha, then कुरुते Kurute, he does पुत्रान् Putran, sons. च Cha, and पशून् Paśûn, cattle. च Cha, and इच्छेय Ichchheya, may I wish इति Iti, thus अथ Atha, then. इच्छते Ichchhate, wishes, desires. इमम् Imam, this. च Cha, and. लोकम् Lokam, world. अमुम् Amum that. चं Cha and. इच्छेय Ichchheya May I wish, इति Iti, thus, अथ Atha, then, इच्छते Ichchhate, wishes, desires. मन Manah, mind हि Hi, verily आत्मा Âtmâ, Lord. मन Manah, in mind हि Hi, verily. लोक Lokah, world, the support of all. मन Manah, in mind. हि Hi, verily ब्रह्म Brahma, Brahman. मन Manah, in mind. उपास्स्व Upassva, meditate. इति Iti, thus.

1 Mind is higher than Speech For when two myrobalans or two plums or two Haritaki-fruits, are held in the closed-fist, they are therein enclosed, so are Name and Speech included in the Mind When one wishes in his mind to study the Mantras, he does study them, when he wishes to perform works, he does them, when he wishes for children or cattle, he has them, when he wishes for this region or that, he has it In Mind is the Master (Âtman), in Mind is the supporter of all, in Mind is Brahman Meditate on Brahman in Mind —478

MANTRA 2

स यो मनो ब्रह्मेत्युपास्ते यावन्मनसो गतं तत्रास्य यथा

कामचारो भवति यो मनो ब्रह्मेत्युपास्तेऽस्ति भगवो मनसो भूय इति मनसो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥

इति तृतीयः खण्डः ॥ ३ ॥

स Sah, he य Yah, who. मन Manah, in mind. ब्रह्म Brahma, Brahman इति Iti, thus उपास्ते Upâste, meditates यावत् Yâvat, so far मनस Manasah, of mind गतम् Gatam, reach तत्र Tatra, there. अस्य Asya, his. यथाकामचार Yathâkâmachârah, as-desire walking, freedom of movement भवति Bhavati, there is य Yah, who मन Manah, in mind ब्रह्म Brahma Brahman इति Iti thus, उपास्ते Upâste, meditates अस्ति Asti, is. भगव Bhagavah, Sir मनस Manasah, than Mind भूय Bhûyah, greater, better इति Iti, thus. मनस Manasah, than Mind वाव Vava, verily. भूय Bhûyah, greater अस्ति Asti, is इति Iti, thus तत् Tat, that. मे Me, me भगवान् Bhagavân, Sir ब्रवीतु Bravitu, tell इति Iti thus

2 He who meditates on Brahman in Mind (Parjanya) gets freedom of movement throughout all that region over which Mind has his scope He who meditates on Brahman in Mind "Is there something better than Mind?" "Yes, there is something better than Mind." "Sir, tell it me"—479

MADHVA'S COMMENTRY

In this Khanda Manas is said to be better than Vâk (Speech) Manas however, does not mean mind, but Indra called here Parjanya Or it may mean Âditya, for among the twelve Âdityas Parjanya is one The Commentator shows this —

Similarly greater than Svâhâ, both in the state of bondage and release, is Parjanya In all respects, he is greater than Svâhâ He is said to be the presiding deity of Manas, and Manas is so called because he is the builder or maker (Nirmâna) (of herbs, &c, through rain)

Parjanya or the God of rain is called Manas, for two reasons first because he is the presiding deity of Manas or mind secondly because he is Manas or maker (Nirmana) of herbs and trees, by raining For to rain it is owing that the offshoots, &c, come out In the second sense the word Manas is derived from the root √ Mâ to create to build

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FOURTH KHANDA

MANTRA I

संकल्पो वाव मनसो भूयान्यदा वै संकल्पयतेऽथ मनस्यत्यथ वाचमीरयति तामु नाम्नीरयति नाम्नि मन्त्रा एकं भवन्ति मन्त्रेषु कर्माणि ॥ १ ॥

सङ्कल्प Sankalpah Mitra the presiding deity of will वाव Vāva, verily. मनस Manasah, than mind भूयान् Bhūyān, greater. यदा Yada, when वै Vai, verily सङ्कल्पयते Saṅkalpayate, one wills determines "I must to do this" अथ Atha, then मनस्यति Manasyati, he thinks; he sends forth the mind अथ Atha, then: after the mind is made active वाचम् Vācham, speech ईरयति Irayati, he uses, he sends forth ताम् Tām her. उ U, verily नाम्नि Nāmni, in a name ईरयति Irayati, he sends forth नाम्नि Namni, in a name मन्त्रा Mantrah, all sacred hymns एकम् Ekam, one भवन्ति Bhavanti, become are included in मन्त्रेषु Mantresu, in the sacred hymns कर्माणि Karmāṇi, works, are included Mantras reveal the various kinds of rituals.

1 Will (Mitra) is better than Mind For when a man wills, then he thinks in his mind, then he utters speech, and sends it forth in a name In a name all Mantras are included, and in Mantras abide all ritual works —480

MANTRA 2

तानि ह वा एतानि संकल्पैकायनानि संकल्पात्मकानि संकल्पे प्रतिष्ठितानि समक्लृपतां द्यावापृथिवी समकल्पेतां वायुश्चाकाशं च समकल्पन्तामापश्च तेजश्च तेषाꣳ संक्लृप्त्यै वर्षꣳ संकल्पते वर्षस्य संक्लृप्त्या अन्नꣳ संकल्पतेऽन्नस्य संक्लृप्त्यै प्राणाः संकल्पन्ते प्राणानाꣳ संक्लृप्त्यै मन्त्राः संकल्पन्ते मन्त्राणाꣳ संक्लृप्त्यै कर्माणि संकल्पन्ते कर्मणाꣳ संक्लृप्त्यै लोकः संकल्पते लोकस्य संक्लृप्त्यै सर्वꣳ संकल्पते स एष संकल्पः संकल्पमुपास्स्वेति ॥ २ ॥

तानि Tāni, these ह Ha, indeed वै Vai, verily एतानि Etāni, these सङ्कल्पैकायनानि Saṅkalpaikayanani, have will as their support or centre (Ekayana) in the state of non-release सङ्कल्पात्मकानि Saṅkalpātmakāni, have will as their self or essence, or will as their lord सङ्कल्पे Sankalpe in will प्रतिष्ठितानि Pratisthitāni, they abide, in the state of release समक्लृपताम् Samaklipatām willed, were produced by will द्यावापृथिवी Dyāvaprithivi, heaven and earth समकल्पेताम् Samakalpetām, willed were produced by will वायु Vāyuh, air च Cha, and. आकाशम् Ākāśam, ether च Cha, and समकल्पन्ताम् Samakalpantām, willed were produced by will आप Āpah, waters च Cha and तेज Tejah, fire च Cha, and तेषाम् Tesām, of their (beginning with Heaven and ending with fire) संक्लृप्त्यै Saṅkliptyai, by willing, by remaining steady वर्षम् Varsam the Rain, Mitra सङ्कल्पते Saṅkalpate, Mitra determines, wills वर्षस्य Varsasya, of the rain संक्लृप्त्या Saṅkliptya

by determination, अन्नम् Annam, food सङ्कल्पते Saṅkalpate, is determined अन्नस्य Annasya, of food सङ्कॢप्त्यै Saṅklptyai, by determination प्राणाः Prāṇāḥ, the life breaths सङ्कल्पन्ते Saṅkalpante, are determined प्राणानाम् Prāṇānām, of life breath सङ्कॢप्त्यै Saṅklptyai, by determination मन्त्राः Mantrāḥ, the mantras सङ्कल्पन्ते Saṅkalpante i e determined मन्त्राणाम् Mantrāṇām of mantras सङ्कॢप्त्यै Saṅklptyai, being determined कर्माणि Karmāṇi, ritual works सङ्कल्पन्ते Saṅkalpante are determined कर्मणाम् Karmaṇām of ritual works सङ्कॢप्त्यै Saṅklptyai, being determined लोकः Lokaḥ worlds the regions of reward and punishment सङ्कल्पते Saṅkalpate, are determined लोकस्य Lokasya of worlds सङ्कॢप्त्यै Saṅklptyai being determined सर्वम् Sarvam, all सङ्कल्पते Saṅkalpate, determined स Saḥ that एष Eṣaḥ this सङ्कल्पः Saṅkalpaḥ will सङ्कल्पम् Saṅkalpam in will उपास्स्व Upāssva, meditate on Brahman इति Iti, thus

2 All these therefore, have their one refuge in Will, have the Will as their lords and abide in Will Heaven and earth were produced by Will, Air and ether were produced by Will, Water and Fire were produced by Will These being determined, the Will determines the rain, the rain being determined, he determines food, the food being determined, the life breaths are determined, the life breaths being determined, the sacred hymns are determined, the sacred hymns being determined, the sacred works are determined, the sacred works being determined, the regions of reward and punishment are determined, the regions being determined, everything is determined This is Will Meditate on Brahman in Will —481

MANTRA 3

स यः संकल्पं ब्रह्मेत्युपास्ते क्लृप्तान् वै स लोकान् ध्रुवान् ध्रुवः प्रतिष्ठितान् प्रतिष्ठितोऽव्यथमानानव्यथमानोऽभिसिध्यति यावत्संकल्पस्य गतं तत्रास्य यथा कामचारो भवति यः संकल्पं ब्रह्मेत्युपास्तेऽस्ति भगवः संकल्पाद्भूय इति संकल्पाद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ ३ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

सः Saḥ he यः Yaḥ who सङ्कल्पम् Saṅkalpam, i e the will ब्रह्म Brahma, Brahman इति Iti, thus उपास्ते Upāste, meditates adores क्लृप्तान् klptān, obtains वै Vai, verily स Saḥ, he लोकान् Lokān regions ध्रुवान् Dhruvān, fix, perma

nent, eternal, firm, safe ध्रुवः Dhruvah, being fixed and permanent being firm, safe. प्रतिष्ठितान् Pratisthitān safe, fixed, unchanging, remaining always in the same condition प्रतिष्ठित Pratisthitah, being permanent; unchanging अव्यथमानान् Avyathamanān, painless, undistressed अव्यथमानः Avyathamānah, being painless, undistressed अभिसिध्यति Abhisidhyati, he attains perfection, gets what he wills यावत् Yāvat, so far सङ्कल्पस्य Saṅkalpasya, of will गतम् Gatam, scope तत्र Tatra, there यथाकामचारः Yathākāmachārah, freedom of movement भवति Bhavati, becomes यः Yah, who सङ्कल्पम् Sankalpam, in will ब्रह्म Brahma, Brahman इति Iti, thus, उपास्ते Upāste, meditates अस्ति Asti, is भगव Bhagavah, Sir सङ्कल्पात् Saṅkalpāt, than will भूयः Bhūyah, greater इति Iti thus. सङ्कल्पात् Sankalpāt, than will वाव Vāva, verily भूयः Bhūyah, greater अस्ति Asti, is इति Iti, thus तत् Tat, that मे Me, to me भगवान् Bhagavan, Sir ब्रवीतु Bravitu, please tell इति Iti, thus

3. He who meditates on Brahman in Will, attains Worlds eternal, being eternal, he gets worlds unchangeable, being himself unchangeable, he gets worlds free from pain, being free from pain, he accomplishes all that he wills So far as the scope of Will extends, throughout that, he has the freedom of movement—he who meditates on Brahman in Will "Sir, is there something better than Will" "Yes, there is something better than Will." "Sir, tell it me"—482

FIFTH KHANDA.

MANTRA 1.

चित्तं वाव संकल्पाद्भूयो यदा वै चेतयतेऽथ संकल्पयतेऽथ मनस्यत्यथ वाचमीरयति तामु नाम्नीरयति नाम्नि मन्त्रा एकं भवन्ति मन्त्रेषु कर्माणि ॥ १ ॥

चित्तम् Chittam memory, constantly fluctuating memory, mind Agni the presiding deity of mind or memory वाव Vāva, verily सङ्कल्पात् Sankalpat, than Will. भूयः Bhūyah, greater यदा Yada, when वै Vai, verily चेतयते Chetayate, one remembers, अथ Atha then सङ्कल्पयते Sankalpayate, he wills अथ Atha, then मनस्यति Manasyati, he thinks अथ Atha, then वाचम् Vācham, speech ईरयति Irayati, he sends forth ताम् Tām her नाम्नि Nāmni, in a name ईरयति Irayati, he sends forth नाम्नि Nāmni, in a name मन्त्राः Mantrāh, the sacred hymns एकम् Ekam included oneness भवन्ति Bhavanti, become attain. मन्त्रेषु Mantresu, in the sacred hymns, कर्माणि Karmāṇi, ritual works, sacrifices

1. Flickering memory (Agni) is verily greater than Will. For when a man recollects, then he thinks in his mind, then he sends forth speech, and sends it forth in a name. In name all Mantras are included, and in Mantras abide all ritual works.—483.

MANTRA 2

तानि ह वा एतानि चित्तैकायनानि चित्तात्मानि चित्ते प्रतिष्ठितानि तस्माद्यद्यपि बहुविदचित्तो भवति नायमस्तीत्येवैनमाहुर्यदयं वेद यद्वा अयं विद्वान्नेत्थमचित्तः स्यादित्यथ यद्यल्पविच्चित्तवान् भवति तस्मा एवोत शुश्रूषन्ते चित्तꣳ ह्येवैषामेकायनं चित्तमात्मा चित्तं प्रतिष्ठा चित्तमुपास्स्वेति ॥ २ ॥

तानि Tâni, these ह Ha, indeed वै Vai, verily एतानि Etâni, those चित्तैकायनानि Chitta-ekâyanâni, have memory as their support or centre चित्तात्मानि Chittâtmâni, have memory as their self or essence चित्ते Chitte, in memory प्रतिष्ठितानि Pratisthitâni, they abide तस्मात् Tasmât, therefore, because memory is higher यद्यपि Yadyapi, if even बहुविद् Bahuvid, knowing much, having much learning अचित्त Achittah, absent minded भवति Bhavati, becomes न Na, not. अयम् Ayam, he अस्ति Asti, is. इति Iti, thus एनम् Enam, him एव Eva, even आहुः Âhuh, people say यद् Yad, what, whether अयम् Ayam, he वेद Veda, knows generally. यद् Yad what whether वा Vâ, or विद्वान् Vidvân, knowing knows specially, न Na not इत्थम् Ittham, thus, अचित्त Achittah, absent minded inconsiderate स्यात् Syât may be इति Iti, thus अथ Atha, therefore यदि Yadi, if, अल्पवित् Alpavit, have a little learning भवति Bhavati, becomes तस्मै Tasmai, to him एव Eva, indeed उत Uta, here शुश्रूषन्ते Śuśrusante, desire to listen, minister to his wants. चित्तम् Chittam, memory हि Hi, indeed एव Eva, even. एषाम् Esâm, of these एकायनम् Ekâyanam, one centre चित्तम् Chittam, memory आत्मा Âtmâ, the self, the essence, the lord चित्तम् Chittam, memory प्रतिष्ठा Pratisthâ, support चित्तम् Chittam in memory उपास्स्व Upassva, meditate, इति Iti, thus

2 All these (beginning with mind and ending in sacrifice) have Chitta as their centre, have Chitta as their lord and are supported in Chitta. Therefore, even if one had much learning, but had no Chitta, people say "he is nothing, for had he known or had he been truly learned he would not have been thus devoid of Chitta." Therefore,

even if one has less learning, but has Chitta, people for that very reason, (respectfully listen to him and) serve him (diligently) Chitta verily is the centre, Chitta is the self, Chitta is the support of all these Meditate on Brahman in Chitta —181

MANTRA 3

स यश्चित्तं ब्रह्मेत्युपास्ते चित्तान्वै स लोकान् ध्रुवान् ध्रुवः प्रतिष्ठितान् प्रतिष्ठितोऽव्यथमानानव्यथमानोऽभिसिद्ध्यति यावच्चित्तस्य गतं तत्रास्य यथा कामचारो भवति यश्चित्तं ब्रह्मेत्युपास्तेऽस्ति भगवश्चित्ताद्भूय इति चित्ताद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ ३ ॥

इति पञ्चमः खण्डः ॥ ५ ॥

स Sah, he यः Yah, who चित्तम् Chittam, memory ब्रह्म Brahma Brahman इति Iti, thus उपास्ते Upāste, meditates, adores चित्तान् Chittān, made of Chitta matter वै Vai, verily स Sah, he लोकान् Lokān worlds ध्रुवान् Dhruvān, firm, eternal ध्रुवः Dhruvah, being firm eternal प्रतिष्ठितान् Pratisthitān, fixed, unchanging प्रतिष्ठितः Pratisthitah being fixed अव्यथमानान् Avyathamānān, painless अव्यथमानः Avyathamānah, being painless अभिसिध्यति Abhisidhyati, he attains यावत् Yāvat, so far चित्तस्य Chittasya, of Chitta गतम् Gatam, scope तत्र Tatra, there अस्य Asya, his यथा कामचारः Yathākāmachārah, freedom of movements. भवति Bhavati, becomes यः Yah who चित्तम् Chittam in Chitta ब्रह्म Brahma, Brahman इति Iti, thus उपास्ते Upāste, meditates अस्ति Asti, is, भगवः Bhagavah Sir चित्तात् Chittāt than Chitta भूयः Bhūyah, greater इति Iti, thus चित्तात् Chittāt than Chitta वाव Vāva verily भूयः Bhūyah, greater अस्ति Asti, is इति Iti thus तत् Tat that मे Me to me भगवान् Bhagavān Sir ब्रवीतु Bravitu tell इति Iti thus

3 He who meditates on Brahman in Chitta attains worlds eternal, being eternal, he gets worlds unchangeable, being himself unchangeable, he gets worlds free from pain, being free from pain, he accomplishes all that he wills So far as the scope of Chitta extends throughout that he has the freedom of movement—he who meditates on Brahman in Chitta "Sir, is there something better than Chitta" "Yes, there is something better than Chitta" "Sir, tell it me'—485

SIXTH KHANDA

MANTRA 1

ध्यानं वाव चित्ताद्भूयो ध्यायतीव पृथिवी ध्यायतीवान्तरिक्षं ध्यायतीव द्यौर्ध्यायन्तीवापो ध्यायन्तीव पर्वता ध्यायन्तीव देवमनुष्यास्तस्माद्य इह मनुष्याणां महत्तां प्राप्नुवन्ति ध्यानापादांशा इवैव ते भवन्त्यथ येऽल्पाः कलहिनः पिशुना उपवादिनस्तेऽथ ये प्रभवो ध्यानापादांशा इवैव ते भवन्ति ध्यानमुपास्स्वेति ॥ १ ॥

ध्यानम् Dhyânam, meditation, reflection, Varuna the Lord of Dhyâna वाव Vâva, verily चित्तात् Chittât, than Chitta भूयः Bhûyah greater ध्यायति Dhyâyati, meditates, is reserved, does not talk much इव Iva as if पृथिवी Prithivî, earth, the Devatâ of earth ध्यायति Dhyâyati meditates reflects is reserved इव Iva as if द्यौः Dyauh sky the Devatâ of sky अन्तरिक्षम् Antariksam, the intermediate region ध्यायति Dhyâyati meditate reflects इव Iva as if द्यौः Dyauh sky The Devatâ of sky ध्यायन्ति Dhyâyanti meditates reflect इव Iva, as if आपः Âpah waters Devatâ of waters ध्यायन्ति Dhyâyanti meditate reflect इव Iva as if पर्वताः Parvatâh mountains ध्यायन्ति Dhyâyanti, meditate, reflect इव Iva as if देवमनुष्याः Deva manusyâh Divine men Devatâs incarnated as men तस्मात् Tasmât, therefore ये Ye those who इह Iha here, in this world मनुष्याणाम् Manusyânâm among men महत्ताम् Mahattâm, greatness प्राप्नुवन्ति Prâpnuvanti obtain reach ध्यानापादांशाः Dhyânâpâdâmśâh, a portion of Dhyâna, it is a compound of two words Dhyâna and Pâdana (to obtain), and Amśa इव Iva as if एव Eva, even ते Te, they भवन्ति Bhavanti, become अथ Atha now ये Ye those who अल्पाः Alpâh, small and vulgar कलहिनः Kalahinah quarrelling पिशुनाः Piśunah backbiting उपवादिनः Upavâdinah slandering ते Te they अथ Atha, now ये Ye they प्रभवः Prabhavah, great ध्यानापादांशाः Dhyânâpâdâmśâh a portion of those who have obtained Dhyâna इव Iva as if एव Eva even ते Te they भवन्ति Bhavanti become ध्यानम् Dhyânam in Dhyâna उपास्स्व Upâssva meditate on the Lord इति Iti thus

1 Dhyâna is better than Chitta The earth is in meditation, as it were and thus also the sky, the intermediate region, the Heaven the Water, the mountains and Divine Men Therefore those who among men have obtained greatness here, on earth, seem to have obtained a portion of Dhyâna While small and vulgar people are always quarrelling, backbiting, and abusing each other, great men seem to have obtained a portion of the gift of Dhyâna Meditate on Brahman in Dhyana —486

MANTRA 2.

स यो ध्यानं ब्रह्मेत्युपास्ते यावद्ध्यानस्य गतं तत्रास्य यथा कामचारो भवति यो ध्यानं ब्रह्मेत्युपास्तेऽस्ति भगवो ध्यानाद्भूय इति ध्यानाद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति षष्ठः खण्डः ॥ ६ ॥

स Sah, he य Yah, who ध्यानम् Dhyânam, in Dhyâna ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upâste, meditates. यावत् Yâvat, so far. ध्यानस्य Dhyânasya, of Dhyâna (of Varuna) गतम् Gatam, scope, reach, going तत्र Tatra, there अस्य Asya, his यथाकामचार. Yathakâmacharah, freedom of movement, Lord and Master. भवति Bhavati, becomes. य Yah, who. ध्यानम् Dhyânam, in Dhyâna ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upâste, meditates अस्ति Asti, is, भगवे Bhagavah, Sir. ध्यानात् Dhyânât, than Dhyâna. भूय: Bhûyah, greater. इति Iti, thus. ध्यानात् Dhyânât, than Dhyâna वाव Vâva, verily भूय: Bhûyah, greater. अस्ति Asti, is इति Iti, thus तत् Tat, that. मे Me, to me भगवान् Bhagavân. sir ब्रवीतु Bravitu, tell. इति Iti, thus

2. He who meditates on Brahman in Dhyâna (Varuna) gets freedom of movements throughout all that region on which Dhyâna has his scope—he who meditates on Brahman in Dhyâna. "Is there something better than Dhyâna?" "Yes, there is something better than Dhyâna." "Sir, tell it me."—487.

SEVENTH KHANDA.

MANTRA 1

विज्ञानं वाव ध्यानाद्भूयो विज्ञानेन वा ऋग्वेदं विजानाति यजुर्वेदꣳ सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यꣳ राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्याꣳ सर्पदेवजनविद्यां दिवं च पृथिवीं च वायुं चाकाशं चापश्च तेजश्च देवाꣳश्च मनुष्याꣳश्च पशूꣳश्च वयाꣳसि च तृणवनस्पतीञ्छ्वापदा-न्याकीटपतङ्गपिपीलकं धर्मं चाधर्मं च सत्यं चानृतं च साधु

चासाधु च हृदयज्ञं चाहृदयज्ञं चान्नं च रसं चेमं च लोकममुं च विज्ञानेनैव विजानाति विज्ञानमुपास्स्वेति ॥ १ ॥

विज्ञानम् Vijñânam, understanding. Soma, the God of understanding. वाव Vâva, verily. ध्यानात् Dhyânât, than Dhyâna. भूयः Bhûyah greater विज्ञानेन Vijñânena, through understanding वै Vai, verily. ऋग्वेदम् Rigvedam, the Rigveda विजानाति Vijânâti, one understands यजुर्वेदम् Yajurvedam, the Yajurveda सामवेदम् Sâmavedam, the Sâmaveda आथर्वणम् Âtharvanam, the Atharvaveda चतुर्थम् Chaturtham the fourth. इतिहासपुराणम् Itihâsa-purânam, the Itihâsa-purâna पञ्चमम् Pañchamam, the fifth वेदानाम् वेदम् Vedanâm Vedam, of the Vedas, the fifth book पित्र्यम् Pitryam, the science of ancestors. राशिम् Rasim, the science of numbers दैवम् Daivam, the science of the classification of Devas. निधिम् Nidhim, the science of divining hidden treasures वाकोवाक्यम् Vakovakyam, the original undivided Veda एकायनम् Ekâyanam, the supplemental treatises on Vedas. देवविद्याम् Devavidyam, the science known only to Devatâs. ब्रह्मविद्याम् Brahmavidyam, the science taught in the forests भूतविद्याम् Bhûtavidyam, the science of ghosts क्षत्रविद्याम् Ksatravidyâm the science of politics नक्षत्रविद्याम् Naksatravidyam, the science of stars सर्पदेवजनविद्याम् Sarpa-deva-jana-vidâm, the science of serpents and of the ministers of Devas दिवम् Divam, heaven च Cha, and पृथिवीम् Prithivim the earth च Cha and वायुम् Vâyum, air च Cha, and आकाशम् Âkâsam, ether च Cha, and अपः Apah, water च Cha, and तेजः Tejah, fire च Cha, and देवान् Devân the Devas, च Cha, and, मनुष्यान् Manusyân, men. च Cha, and पशून् Pasûn cattle च Cha, and वयांसि Vayâmsi, birds च Cha, and तृणवनस्पतीन् Trinavanaspatin, grass, herbs and trees श्वापदानि Svâpadâni, beasts आकीटपतङ्गपिपीलकम् Âkitapatangapipilakam, down to worms, insects, and ants धर्मम् Dharmam, right. च Cha, and अधर्मम् Adharmam, wrong च Cha, and सत्यम् Satyam, true च Cha, and अनृतम् Anritam, false च Cha, and साधु Sadhu, good च Cha, and असाधु Asâdhu, bad. च Cha, and, हृदयज्ञम् Hridayajñam he who knows the God च Cha and अहृदयज्ञम् Ahridayajñam, he who does not know the God अन्नम् Annam, food. च Cha, and रसम् Rasam, savour, tasteful च Cha, and इमम् Imam, thus. च Cha, and, अमुम् Amum, other, that, च Cha, and. विज्ञानेन Vijñânena, through understanding एव Eva, even विजानाति Vijânâti, one understands. विज्ञानम् Vijñânam, in understanding. उपास्स्व Upâssva, worship इति Iti, thus.

1 Understanding is better than Dhyâna Through understanding one understands the Rig Veda, the Yajur-Veda, the Samaveda, and as the fourth the Atharvana, the Itihâsa-purâna, which is the fifth book among the Vedas, the science of ancestors, the science of numbers, the science about Devatâs, the science of finding treasures, the original

Veda, the divided Veda, the science known only to the Devas, the science taught in the forests, the science of politics, the science of stars, the science of serpents, and Gandharvas heaven, earth, air, ether, water, fire, Gods, men, cattle, birds, herbs, trees, all beasts down to worms, insects, and ants. What is right and what is wrong, what is true, and what is false, what is good, and what is bad, he who knows the God and he who does not know the God, food, and its savours, this world and that, all this we understand through understanding Meditate on Brahman in understanding. -488.

MANTRA 2

स यो विज्ञानं ब्रह्मेत्युपास्ते विज्ञानवतो वै स लोकाञ्ज्ञानवतोऽभिसिद्ध्यति यावद्विज्ञानस्य गतं तत्रास्य यथा कामचारो भवति यो विज्ञानं ब्रह्मेत्युपास्तेऽस्ति भगवो विज्ञानाद्भूय इति विज्ञानाद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति सप्तमः खण्डः ॥ ७ ॥

स Sah, he य Yah, who विज्ञानम् Vijñānam, in understanding ब्रह्म Brahma, Brahman इति Iti, thus, उपास्ते Upāste, meditates विज्ञानवत Vijñānavatah, of understanding वै Vai, verily. स Sah, he लोकान् Lokān, worlds ज्ञानवतः Jñānavataḥ, who possess knowledge अभिसिध्यति Abhisidhyati, accomplishes, obtains यावत् Yāvat, so far. विज्ञानस्य Vijñānasya, of understanding. गतम् Gatam, scope. तत्र Tatra, there अस्य Asya, his. यथा कामचार: Yathākāmachārah, freedom of movement., mastery भवति Bhavati, becomes य Yah, who. विज्ञानम् Vijñānam, in understanding. ब्रह्म Brahma, Brahman इति Iti, thus. उपास्ते Upāste, meditates. अस्ति Asti, is भगव Bhagavah, sir. विज्ञानात् Vijñānāt, than understanding भूय Bhūyah, greater इति Iti, thus विज्ञानात् Vijñānāt, than understanding वाव Vāva, verily भूय Bhūyah, greater अस्ति Asti, is इति Iti, thus तत् Tat, that मे Me, to me भगवान् Bhagvān, sir. ब्रवीतु Bravītu, tell. इति Iti, thus

2. He who meditates on Brahman in Understanding (Soma) gets the world belonging to those who possess Understanding and knowledge; he is master of all that region over which Understanding has scope—He who meditates on

Brahman in Understanding. "Sir, is there something better than Understanding". "Yes, there is something better than Understanding." "Sir, tell it me."—489.

EIGHTH KHANDA.

MANTRA 1

बलं वाव विज्ञानाद्भूयोऽपि ह शतं विज्ञानवतामेको बलवानाकम्पयते स यदा बली भवत्यथोत्थाता भवत्युत्तिष्ठन् परिचरिता भवति परिचरन्नुपसत्ता भवत्युपसीदन्द्रष्टा भवति श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता भवति विज्ञाता भवति बलेन वै पृथिवी तिष्ठति बलेनान्तरिक्षं बलेन द्यौर्बलेन पर्वता बलेन देवमनुष्या बलेन पशवश्च वयांसि च तृणवनस्पतयः श्वापदान्याकीटपतङ्गपिपीलकं बलेन लोकस्तिष्ठति बलमुपास्स्वेति ॥ १ ॥

बलम् Balam, power both physical and spiritual. The knowledge of the conditions of mukti or release is spiritual power, the God, Pravaha, the presiding deity of moral and physical courage. वाव Vava, verily. विज्ञानात् Vijñanat, than understanding. भूयः Bhûyah, greater. अपि Api even. इह Iha, in this world. शतम् Satam, one hundred. विज्ञानवताम् Vijñanavatam, of men of understanding. एकः Ekah one. बलवान् Balavan, powerful man. आकम्पयते Âkampayate causes to tremble, to shake. सः Sah, he. यदा Yada, if. बली Bali, powerful. भवति Bhavati becomes. अथ Atha, then. उत्थाता Utthata, rising, भवति Bhavati, becomes. उत्तिष्ठन् Uttisthan, by rising. परिचरिता Paricharita, serving. भवति Bhavati, becomes. परिचरन् Paricharan, by serving. उपसत्ता Upasatta, attaining their nearness, becoming dear to them; enters the inner circle. भवति Bhavati, becomes. उपसीदन् Upasidan, being dear to them. द्रष्टा Drasta, a seeing one. भवति Bhavati, becomes. श्रोता Srota, a hearing one. भवति Bhavati, becomes. मन्ता Manta, a perceiving one. भवति Bhavati, becomes. बोद्धा Boddha, a conceiving one. भवति Bhavati, becomes. कर्ता Karta, a doing one. भवति Bhavati, becomes. विज्ञाता Vijñata, an understanding one. भवति Bhavati, becomes. बलेन Balena through power. वै Vai, verily. पृथिवी Prithivi, Earth. तिष्ठति Tisthati, stays, stands firm. बलेन Balena, through power. अन्तरिक्षम् Antariksam, intermediate region. बलेन Balena, through power. द्यौः Dyauh, heaven. बलेन Balena, through power. पर्वताः Parvatah, mountains. बलेन Balena, through

power, देवमनुष्या Deva-manusāḥ, Divine men, बलेन Balena, through power पशव Paśavah, cattle, वयांसि Vayāmsi, birds, च Cha, and, तृणवनस्पतय Trina vanaspatayah, down to herbs and trees, श्वापदानि Śvāpadāni, beasts, आकीटपतङ्गपिपीलकम् Ākita-patanga pipilakam, down to worms insects and ants, बलेन Balena, through power लोक Lokah, the world, तिष्ठति Tisthati, stands firm बलम् Balam, in power उपास्स्व Upāssva, meditate on Brahman इति Iti, thus

1 Spiritual power is verily greater than understanding Here in this world, one powerful man of spirit makes a hundred men of understanding tremble If a man is spiritually powerful, he rises to higher planes, rising to higher planes, he serves the masters, serving the masters, he attracts their attention, attracting their attention, he gets their teachings and gets their audience, then he ponders over their teachings, and begins to understand them, and act upon them, thus he becomes wise By power the earth stands firm, by power the intermediate world stands firm, by power the Deva Loka stands firm, by power the mountains and Divine men, by power the cattle and birds and herbs and trees and beasts down to worms, insects and ants stand firm, by power the world stands firm Meditate on Brahman in power —490

MANTRA 2

स यो बलं ब्रह्मेत्युपास्ते यावद्बलस्य गतं तत्रास्य यथा कामचारो भवति यो बलं ब्रह्मेत्युपास्तेऽस्ति भगवो बलाद्भूय इति बलाद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

स Sah, he य Yah, who बलम् Balam, in power ब्रह्म Brahma Brahman इति Iti, thus उपास्ते Upāste, meditates यावत् Yāvat so far, बलस्य Balasya, of power, गतम् Gatam, scope तत्र Tatra, there अस्य Asya his, यथाकामचार Yathākāmacharah, freedom of movement, mastery भवति Bhavati, becomes य Yah, who, बलम् Balam, in power ब्रह्म Brahma, Brahman इति Iti, thus उपास्ते Upaste, meditates अस्ति Asti, is भगव Bhagavah, sir बलात् Balat, than power भूय Bhūyah, greater इति Iti, thus बलात् Balat, than power वाव Vava verily भूय Bhūyah greater, अस्ति Asti, is इति Iti, thus तत् Tat that मे Me, to me भगवान् Bhagavan, sir ब्रवीतु Bravitu, tell इति Iti thus

2 He who meditates on Brahman in Power ge freedom of movements throughout the region on which Pow has his scope—he who meditates on Brahman in Powe "Sir, is there something better than Power" "Yes, there something better than Power" "Sir, tell it me"—491

Ninth Khanda

Mantra 1

अन्नं वाव बलाद्भूयस्तस्माद्यद्यपि दशरात्रीर्नाश्नीयाद्यद्यु जीवेदथवाऽद्रष्टाऽश्रोताऽमन्ताऽबोद्धाऽकर्ताऽविज्ञाता भवत्यथ न्नस्यायेद्रष्टा भवति श्रोता भवति मन्ता भवति बोद्धा भव कर्ता भवति विज्ञाता भवत्यन्नमुपास्स्वेति ॥ १ ॥

अन्नम् Annam, Food, namely Aniruddha Spiritual food the love of spi tual knowledge वाव Vâva, verily बलात् Balât, than power than spiritual kno ledge भूय Bhûyah greater तस्मात् Tasmât, thereforce यद्यपि Yadyapi, eve though दशरात्री Daśa-râtrih, ten nights न Na, not अश्नीयात् Aśnîyât, o may eat यदि Yadi if उ U, though ह Ha, verily जीवेत् Jîvet, one may live अथ Athava still अद्रष्टा Adrastâ without seeing अश्रोता Aśrotâ, without hearin अमन्ता Amantâ, without considering अबोद्धा Aboddhâ without thinking अक Akartâ without acting अविज्ञाता Avijñâtâ, without knowing भवति Bhava becomes अथ Atha, now, if अन्नस्य Annasya of food आये Âye he obtai He eats द्रष्टा Drastâ, seeing भवति Bhavati, becomes श्रोता Śrotâ, hear भवति Bhavati, becomes मन्ता Mantâ thinker भवति Bhavati, becomes बो Boddhâ, thinker भवति Bhavati, becomes कर्ता Kartâ, actor भवति Bhava becomes विज्ञाता Vijñâtâ, one who understands भवति Bhavati, become अन्नम् Annam, food उपास्स्व Upâssva meditate इति Iti, thus

1 Food (Aniruddha or spiritual love) is better tha power (spiritual knowledge) Therefore if one does no take food for ten nights though he may live, yet, he wil be like one who cannot see or hear, or perceive, or think or act, or understand But if he eats he begins to see, to hear, to perceive, to think, to act, and to understand Medi tate on Brahman in food —492

MANTRA 2.

स योऽन्नं ब्रह्मेत्युपास्तेऽन्नवतो वै स लोकान् पानवतोऽभिसिद्‌ध्यति यावदन्नस्य गतं तत्रास्य यथा कामचारो भवति योऽन्नं ब्रह्मेत्युपास्तेऽस्ति भगवोऽन्नाद्भूय इत्यन्नाद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति नवमः खण्डः ॥ ९ ॥

स Sah, he यः Yah who अन्नम् Annam food ब्रह्म Brahma, Brahman इति Iti, thus उपास्ते Upāste, meditates अन्नवत Annavatah, having food वै Vai, verily स Sah, he लोकान् Lokān, worlds पानवत Pānavatah, full of drink अभिसिद्‌ध्यति Abhisidhyati, obtains यावत Yāvat so far as अन्नस्य Annasya of food गतम् Gatam, scope तत्र Tatra, there अस्य Asya, his यथाकामचार Yathākāmachārah, freedom of movement भवति Bhavati, becomes यः Yah, who अन्नम् Annam food In food ब्रह्म Brahma Brahman इति Iti thus उपास्ते Upāste meditates अस्ति Asti is भगवः Bhagavah, sir अन्नात् Annāt, than food भूयः Bhūyah, greater इति Iti, thus अन्नात् Annāt, than food वाव Vāva, verily भूयः Bhūyah greater अस्ति Asti, is इति Iti, thus, तत् Tat, that मे Me, to me भगवान् Bhagavān, sir ब्रवीतु Bravitu, say इति Iti, thus

2 He who meditates on Brahman in food, obtains the worlds full of food and drink and gets freedom of movement over all that region on which food has scope—he who meditates on Brahman in food "Sir, is there something better than food?" "Yes, there is something better than food" "Sir, tell it me"—493

TENTH KHANDA

MANTRA 1

आपो वावान्नाद्भूयस्तस्माद्यदा सुवृष्टिर्न भवति व्याधीयन्ते प्राणा अन्नं कनीयो भविष्यतीत्यथ यदा सुवृष्टिर्भवत्यानन्दिनः प्राणा भवन्त्यन्नं बहु भविष्यतीत्याप एवेमा मूर्ता येयं पृथिवी यदन्तरिक्षं यद् द्यौर्यत्पर्वता यद्देवमनुष्या यत्पशवश्च वयांसि च तृणवनस्पतयः श्वापदान्याकीटपतङ्गपिपीलकमाप एवेमा मूर्ता अप उपास्स्वेति ॥ १ ॥

आप Âpah, water, Prâna The satisfaction resulting from the love of spiritual knowledge वाव Vâva, verily अन्नात् Annât, than food भूय Bhûyah, greater तस्मात् Tasmât, therefore यदा Yadâ when सुवृष्टि Suvristih, good rain, sufficient rain न Na, not भवति Bhavati, becomes, is व्याधीयन्ते Vyâdhiyante, are troubled with fear प्राणा Prânâh, the living beings अन्नम् Annam, food कनीय Kanîyah, less भविष्यति Bhavisyati, will be. इति Iti, thus. अथ Atha, then यदा Yadâ when सुवृष्टि Suvristih, good raining भवति Bhavati, becomes, is आनन्दिन Ânandinah, rejoicing. प्राणाः Prânâh, living beings भवन्ति Bhavanti, become अन्नम् Annam food बहु Bahu, much भविष्यति Bhavisyati, will be. इति Iti, thus आप Âpah, waters एव Eva, even alone इमा Imâh, these मूर्ता Mûrtâh, forms या Yâ that, which इयम् Iyam, this पृथिवी Prithivi, earth यद् Yad, what अन्तरिक्षम् Antariksam, the intermediate region यद् Yad, what द्यौ Dyauh heaven यत् Yat, what पर्वता Parvatâh, the mountains यद् Yad what देवमनुष्या Deva manusyâh, the divine men यत् Yat, what पशव Paśavah cattle. च Cha, and वयांसि Vayâmsi, birds. च Cha, and तृणवनस्पतय Trina vanaspatayah, grass and trees श्वापदानि Śvâpadâni, beasts आकीट पतङ्गपिपीलकम् Âkita patanga pipilakam, down to worms, insects and ants. आप Âpah, waters एव Eva, even इमा Imâh, these मूर्ता Mûrtâh, forms आप Âpah, waters उपास्स्व Upâssva, meditate इति Iti, thus

1 Water (Prâna or Spiritual Peace) is higher than food (spiritual love) Therefore, if seasonable rain were not to fall, all living beings become wretched from a dread of food being scantily produced, while if the fall of rain is seasonable, all living beings rejoice, saying there will be plenty of food Water, verily is all the different forms —this earth, this intermediate region, this heaven, these divine men, these cattle and birds, and herbs and trees, and beasts down to worms, insects, and ants —water, verily has assumed all these different forms. Meditate on Brahman in water —491

MANTRA 2

स योऽपो ब्रह्मेत्युपास्त आप्नोति सर्वान् कामांस्तृप्तिमान् भवति यावदपां गतं तत्रास्य यथा कामचारो भवति योऽपो ब्रह्मेत्युपास्तेऽस्ति भगवोऽद्भ्यो भूय इत्यद्भ्यो वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

Waters सृजते Srijate, creates तत् Tat, therefore. एतत् Etat, then ऊर्ध्वाभि Ûrdhvâbhih upwards तिर्यग्भिः Tiraśchibhih forward, across च Cha and विद्युद्भिः Vidyudbhih, with lightnings आह्रादाः Âhradah, thunder claps चरन्ति Charanti, move तस्मात् Tasmât, therefore, then आहुः Âhuh, people say विद्योतते Vidyotate, it lightens स्तनयति Stanayati, it thunders. वर्षिष्यति Varsisyati, it will rain वै Vai, verily. इति Iti, thus तेजः Tejah, Fire एव Eva, even तत् Tat, that. पूर्वम् Purvam, first दर्शयित्वा Darśayitva, having shown. अथ Atha, then अपः Apah, Waters सृजते Srijate, creates तेजः Tejah, in Fire उपास्स्व Upâssva, meditate इति Iti, thus

1 Fire (Indra or the fire of genius) is verily greater then Waters (spiritual peace) Therefore, when it pervading the air, heats the atmosphere, people say "It is warm and sultry, it will rain" Fire thus having shown its sign, creates water (Rain) Again when these thundering clouds move with fire in them, in the form of lightning flashing upwards and across, then the people say "it is flashing, it is lightning, it will rain" Heat thus having first shown its sign, creates water Meditate on Brahman in Fire —496

MANTRA 2

स यस्तेजो ब्रह्मेत्युपास्ते तेजस्वी वै स तेजस्वतो लोकान् भास्वतोऽपहततमस्कानभिसिद्ध्यति यावत्तेजसो गतं तत्रास्य यथा कामचारो भवति यस्तेजो ब्रह्मेत्युपास्तेऽस्ति भगवस्तेजसो भूय इति तेजसो वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इत्येकादशः खण्डः ॥ ११ ॥

स Sah, he यः Yah, who. तेजः Tejah in Fire ब्रह्म Brahma, Brahman इति Iti, thus उपास्ते Upâste, meditates तेजस्वी Tejasvi, full of fire resplendent वै Vai, verily सः Sah, he तेजस्वतः Tejasvatah, containing heat लोकान् Lokân, worlds भास्वतः Bhâsvatah containing light अपहत-तमस्कान् Apahata tamaskân, devoid of darkness अभिसिद्ध्यति Abhisiddhyati, obtains यावत् Yavat, so far as. तेजसः Tejasah, of Fire गतम् Gatam, scope तत्र Tatra, there अस्य Asya, his यथाकामचार Yathâkamacharah freedom of movement भवति Bhavati becomes यः Yah, who तेजः Tejah, in Fire ब्रह्म Brahma, Brahman इति Iti, thus उपास्ते Upaste meditates अस्ति Asti, is भगवः Bhagavah, sir तेजसः Tejasah, than fire. भूयः Bhûyah, greater इति Iti, thus तेजसः Tejasah than fire वाव Vava, verily भूयः Bhûyah, greater अस्ति Asti, is इति Iti, thus तत् Tat, that मे Me, to me भगवान् Bhagavân, sir ब्रवीतु Bravitu, tell इति Iti, thus

2 He who meditates on Brahman in Fire, becomes himself full of fire, and obtains verily the worlds full of (Heat and) Light and free from darkness

He gets freedom of movement throughout all that region over which Fire has his scope He who meditates on Brahman in Fire "Sir, is there something better than Fire?" "Yes, there is something better than Fire" "Sir, tell it me"—497

TWELFTH KHANDA

MANTRA 1

आकाशो वाव तेजसो भूयानाकाशे वै सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राण्यग्निराकाशेनाह्वयत्याकाशेन शृणोत्याकाशेन प्रतिशृणोत्याकाशे रमत आकाशे न रमत आकाशे जायत आकाशमभिजायत आकाशमुपास्स्वेति ॥ १ ॥

आकाशः Âkâśah, Ether, Goddess Umâ, the presiding deity of both kinds of Ether the steady light of genius वाव Vâva, verily तेजसः Tejasah, than Fire भूयान् Bhûyan greater आकाशे Âkâśe, in Ether वै Vai, verily सूर्याचन्द्रमसौ Sûryâchandramasau, the Sun and Moon उभौ Ubhau both विद्युत् Vidyut, the lightning नक्षत्राणि Naksatrân, Stars अग्निः Agnih, Fire आकाशेन Âkâśena, through Ether आह्वयति Âhvayati, one calls आकाशेन Âkâśena, through Ether शृणोति Śrinoti one hears आकाशेन Âkâśena through Ether प्रतिशृणोति Pratiśrinoti, one answers आकाशे Akâśe, in Ether On account of ether रमते Ramate one rejoices आकाशे Âkâśe, on account of Ether न Na not रमते Ramate one rejoices आकाशे Âkâśe, on account of Ether जायते Jâyate is born आकाशम् Âkâśam in Ether अभिजायते Abhijâyate is supported when it is born and merge आकाशम् Âkâśam in Ether उपास्स्व Upâssva, meditate इति Iti, thus

1 Ether (Umâ or the steady light of genius) is higher than Fire (or the fire of genius) In Ether exist both Sun and Moon, the Lightning, the Stars and Fire Through Ether one calls, through Ether one hears, through Ether one answers It is Ether that causes us rejoice, it is Ether that causes us not to rejoice In Ether everything is born, and into Ether they merge Meditate on Brahman in Ether —498

MANTRA 2

स य आकाशं ब्रह्मेत्युपास्त आकाशवतो वै स लोकान् प्रकाशवतोऽसंबाधानुरुगायवतोऽभिसिद्धयति यावदाकाशस्य गतं तत्रास्य यथाकामचारो भवति य आकाशं ब्रह्मेत्युपास्तेऽस्ति भगव आकाशाद्भूय इत्याकाशाद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति द्वादशः खण्डः ॥ १२ ॥

स Sah, he य Yah, who आकाशम् Ākāśam, in Ether ब्रह्म Brahma, Brahman इति Iti, thus उपास्ते Upaste, meditates आकाशवत Ākāśavatah, containing Ether. वै Vai, verily स Sah, he लोकान् Lokān, worlds प्रकाशवत Prakāśavatah, full of light. असंबाधानुरुगायवत Asambādhānurugāyavatah, free from pain and full of God, God is called Urugāyana, because He is praised everywhere. अभिसिद्धयति Abhisiddhyati, obtains यावत् Yāvat, so far as. आकाशस्य Ākāśasya, of the Ether गतम् Gatam, scope तत्र Tatra, there अस्य Asya, his यथाकामचारः Yathākāmachārah, freedom of movement. भवति Bhavati becomes. यः Yah, who आकाशम् Ākāśam, in Ether ब्रह्म Brahma, Brahman इति Iti, thus. उपास्ते Upaste, meditates. अस्ति Asti, is भगव Bhagavah, Sir आकाशात् Ākāśat, than Ether भूय Bhūyah, greater than इति Iti, thus आकाशात् Ākāśat, than Ether वाव Vāva, verily भूयः Bhūyah, greater. अस्ति Asti, is इति Iti, thus. तत् Tat, that. मे Me, to me भगवान् Bhagavān, Sir ब्रवीतु Bravitu, tell इति Iti, thus

2. He who meditates on Brahman in Ether, obtains the worlds of Ether and of Light, which are free from pain and full of divinity. He gets freedom of movements throughout all that region over which Ether has her control—He who meditates on Brahman in Ether. "Is there something better than Ether?" "Yes, there is something better than Ether" "Sir, tell it me."—499

THIRTEENTH KHAṆḌA

MANTRA 1

स्मरो वावाकाशाद्भूयस्तस्माद्यद्यपि बहव आसीरन्नस्मरन्तो नैव ते कंचन शृणुयुर्न मन्वीरन्न विजानीरन् यदा वाव ते स्मरेयुरथ शृणुयुरथ मन्वीरन्नथ विजानीरन् स्मरेण वै पुत्रान्विजानाति स्मरेण पशून् स्मरमुपास्स्वेति ॥ १ ॥

स्मर Smarah, steady memory, Rudra the God of strong memory the spiritual omniscience वाव Vâva verily आकाशात् Âkâśât, than Ether भूयात् Bhûyân, greater तस्मात् Tasmât, therefore यदि Yadi, if, यपि Api also बहव Bahavah, many आसीरन् Âsiran are अस्मरन्त Asmarantah not remembering न Na, not एव Eva, even ते Te they कञ्चन Kanchana anything शृणुयु Śrinuyuh would hear न Na not मन्वीरन् Manviran would perceive न Na not विजानीरन् Vijaniran, would understand, would know. यदा Yadâ, when वाव Vâva, verily ते Te, they स्मरेयु Smareyuh remember अथ Atha then. शृणुयु Śrinuyuh they would hear अथ Atha then मन्वीरन् Manviran would perceive अथ Atha then विजानीरन् Vijaniran, would understand स्मरेण Smarena, through memory वै Vai, verily पुत्रान् Putrân, sons विजानाति Vijanâti, he knows, he recognises स्मरेण Smarena, through memory पशून् Paśûn, cattle स्मरम् Smaram, in memory उपास्स्व Upâssva, meditate इति Iti, thus

1 Memory (Rudra or Spiritual Omniscience) is higher than Ether (or Spiritual genius) Therefore, where many people are present, but their memory is blank, they would hear no one, perceive no one, nor understand any one If however, they remember, then they would hear, then they would perceive, then they would understand Through memory verily he knows the sons, through memory, the cattle Meditate on Brahman in memory —500

MANTRA 2

स यः स्मरं ब्रह्मेत्युपास्ते यावत् स्मरस्य गतं तत्रास्य यथाकामचारो भवति यः स्मरं ब्रह्मेत्युपास्तेऽस्ति भगवः स्मराद्भूय इति स्मराद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति त्रयोदश खण्डः ॥ १३ ॥

स Sah he य Yah who स्मरम् Smaram in memory ब्रह्म Brahma, Brahman इति Iti, thus उपास्ते Upâste meditates यावत् Yâvat so far as स्मरस्य Smarasya, of memory गतम् Gatam scope तत्र Tatra there अस्य Asya, his यथाकामचार Yathâkâmachârah, freedom of movement भवति Bhavati, is य Yah, who स्मरम् Smaram, in steady memory ब्रह्म Brahma, Brahman इति Iti, thus उपास्ते Upâste, meditates अस्ति Asti is भगव Bhagavah Sir स्मरात् Smarât, than steady memory भूय Bhûyah, greater इति Iti thus स्मरात् Smarât, than steady memory वाव Vâva verily भूय Bhûyah greater अस्ति Asti is इति Iti, thus तत् Tat, that मे Me, to me भगवान् Bhagavân, Sir ब्रवीतु Bravitu, tell इति Iti, thus

2 He who meditates on Brahman in Memory, gets freedom of movements throughout all that region over which

The following table will show the gradation of these Devas The lowest is Puṣkara the deity of karmas —

Nâma	10 times greater than		Puskara	10P
Svâhâ	10		Nama	100P
Parjanya	2		Svâhâ	200P
Mitra	2		Parjanya	400P
Agni	2		Mitra	800P
Varuna	$\frac{5}{4}$		Agni	1000P
Soma	$\frac{9}{8}$		Varuna	1125P
Bhûta Vâyu	2		Soma	2250P
Aniruddha	5		Bh Vayu	11250P
Taijas Vâyu	10	,	Aniruddha	112500P
Purandara	10		Tai Vâyu	1125000P
Umâ	10	, ,	Purandara	11250000P
Śiva	10	,,	Umâ	112500000P
Âśâ	100		Śiva	11250000000P
Mukhya Vâyu	100	,,	Âśâ	1125000000000P

Viṣṇu infinitely greater than all

But says an objector—we sometime find different figures about the relative greatness of these deities How do you make then this strict rule To this the Commentator replies —

Where there are found, in other scriptures different figures, there it must be understood, that either some higher deity has entered the lower, and thus increased its power or some lower has risen up to the higher And thus there has arisen a decrease All the qualities of lower are under the control of the higher

Note —Thus a lower one may be spoken of as having a higher figure when a higher deity has entered into it or a higher one may be spoken of with a lower figure when it has given a portion of its energy to a lower

The Lord Viṣṇu is higher than Prana in all respects infinitely high He is of super excellent qualities, eternally free omnipotent, omnipresent whose qualities are infinitely eternal, the Lord of all Thus it is in the *Tattva Viveka*

Note —This gradation of Devas is shown in the Taittirîya Upaniṣad also. In describing the various grades of Anandas or joys the Upaniṣad says —

The gradation of joys is thus (Ta Up II 8 I) Hundred times more than human joy is the joy of the Manuṣya Gandharvas hundred times more than the joy of the Manuṣya Gandharvas is the joy of the Deva Gandharvas hundred times more than the joy of the Deva Gandharvas is the joy of the Pitris, hundred times more than theirs is the joy of Ajânaja Devas hundred times more than theirs is the joy of Karma Devas hundred times more than theirs is the joy of Devas, hundred times more than the Devas is the joy of an Indra hundred times more than his is the joy of a Brihaspati hundred times more than his is the joy of a Prajâpati, hundred times more than his is the joy of Brahmâ

Higher than Soma is the elemental air the Devata of strength

Higher than the elemental air is Aniruddha the Deva of Food He is called Anna because he frightens all enemies by sounds in battle (Anunâdi)

Higher than Aniruddha is Taijas Vayu produced from the Taijas Ahańkara, he is called also Prâna Vâyu and is the diety of waters He is called Âpas because he pervades (Vyâpti) the body as the vital principal

Higher than Prana Vâyu is Purandara the deity of Tejas He is called Tejas because Tejas and Ojas are the same

Note —Purandara or Indra is the magnetic force higher than the Vital Force This is called Ojas and through it everything below it may be conquered and brought under ones control This Ojas has some correspondence with the Odyle force If Taijas Vâyu corresponds with the health aura of a person this Purandara Lord of Ojas would correspond with mental and astral aura

Higher than Ojas is Umâ the deity presiding over Buddhi or Âkâśa she is called Âkâśa because she is fully luminous (Â = fully, Kâśa = luminous)

Higher than Umâ is Sadâ Śiva the Lord of steady memory He is called Smara, because he is devoted (Ra) to the Sma the Lord of equality (Sama) i e, the Supreme Brahman सम+र=स्मर

Higher then Śiva is the beloved of the Chief Vâyu, the Goddess Sarasvati in all attributes whether bound or released she is better than Śiva she is called Âśa because she is the presiding deity of hope, and because Âśâ literally means Full Bliss आ Â meaning full and Śam शम् meaning joy

Note —Asâ means also faith or braddhâ

Higher than Sarasvati is the Chief Vayu called Prâna He is so called because (1) He is the leader (Ana) of all these excellent ones (Pra) Prâna is the highest in this hierarchy (2) The second reason why he is called Prâna is this Na न means joy, Ânâ means full joy, and is the name of Sarasvati Prâna means the Lord of Ânâ or Sarasvati and possessing most excellent joy Therefore the supreme Vâyu is called Prâna or the Lord of Ânâ

The following table will show the gradation of these Devas The lowest is Puskara the deity of karmas

Nâma	10 times greater than	Puskara	10P
Svaha	10	Nama	100P
Parjanya	2	Svâhâ	200P
Mitra	2	Parjanya	400P
Agni	2	Mitra	800P
Varuna	[illegible]	Agni	1000P
Soma	1/8	Varuna	1125P
Bhûta Vayu	2	Soma	2250P
Aniruddha	5	Bh Vâyu	11250P
Tajas Vâyu	10	Aniruddha	112500P
Purandara	10	Ta Vâyu	1125000P
Umâ	10	Purandara	11250000P
Siva	10	Umâ	112500000P
Asâ	100	Siva	11250000000P
Mukhya Vâyu	100	Asâ	1125000000000P

Visnu infinitely greater than all

But says an objector—we sometime find different figures about the relative greatness of these deities How do you make then this strict rule To this the Commentator replies —

Where there are found in other scriptures different figures there it must be understood that either some higher deity has entered the lower and thus increased its power or some lower has risen up to the higher And thus there has arisen a decrease All the qualities of lower are under the control of the higher

Note —Thus a lower one may be spoken of as having a higher figure when a higher deity has entered into it or a higher one may be spoken of with a lower figure when it has given a portion of its energy to a lower

The Lord Visnu is higher than Prana in all respects infinitely high He is of super excellent qualities eternally free omnipotent omnipresent whose qualities are infinitely eternal the Lord of all Thus it is in the Tattva Viveka

Note —This gradation of Devas is shown in the Taittiriya Upanisad also In describing the various grades of Anandas or joys the Upanisad says —

The gradation of joys is thus (Tai Up II 8-I) Hundred times more than human joy is the joy of the Manusya Gandharvas hundred times more than the joy of the Manusya Gandharvas is the joy of the Deva Gandharvas hundred times more than the joy of the Deva Gandharvas is the joy of the Pitris hundred times more than theirs is the joy of Ajanaja Devas hundred times more than theirs is the joy of Karma Devas hundred times more than theirs is the joy of Devas hundred times more than the Devas is the joy of an Indra hundred times more than his is the joy of a Brihaspati hundred times more than his is the joy of a Prajapati hundred times more than his is the joy of Brahmâ

Memory has his control—He who meditates on Brahman in Memory. "Sir, is there something better than Memory?" "Yes, there is something better than Memory." "Sir, tell it me."—501

FOURTEENTH KHANDA

MANTRA 1

आशा वाव स्मराद्भूयस्याशेद्धो वै स्मरो मन्त्रानधीते कर्माणि कुरुते पुत्रांश्च पशूंश्चेच्छत इमं च लोकममुं चेच्छत आशामुपास्स्वेति ॥ १ ॥

आशा Âśa, hope, Goddess Sarasvati the bliss of divine vision वाव Vâva, verily स्मरात् Smarât, than memory. भूयसी Bhûyasi, greater. आशेद्ध Âśeddhah, kindled by hope वै Vai, verily स्मर Smarah, memory. मन्त्रान् Mantrân, the sacred hymns अधीते Adhite, reads कर्माणि Karmani, works, sacrifices. कुरुते Kurute, does पुत्रान् Putran, sons च Cha, and पशून् Paśûn, cattle. च Cha, and. इच्छते Ichhate, desires इमम् Imam, this च Cha, and लोकम् Lokam, worlds अमुम् Amum, that च Cha, and इच्छते Ichhate, desires आशाम् Âśam, in hope उपास्स्व Upâssva, meditates इति Iti, thus.

1 Hope (Sarasvati or the bliss of divine vision) is better than Memory Kindled by Hope, Memory reads the Sacred Hymns, performs sacrifices, desires sons and cattles, desires this world and that Meditate on Brahman in Hope —502

MANTRA 2.

स य आशां ब्रह्मेत्युपास्त आशयास्य सर्वे कामाः समृद्ध्यन्त्यमोघा ह्यस्याशिषो भवन्ति यावदाशाया गतं तत्रास्य यथाकामचारो भवति य आशां ब्रह्मेत्युपास्तेऽस्ति भगव आशाया भूय इत्याशाया वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति चतुर्दशः खण्डः ॥ १४ ॥

स Sah, he. य Yah, who. आशाम् Âśam, in hope. ब्रह्म Brahma, Brahman. इति Iti, thus उपास्ते Upâste, meditates आशया Âśaya, by hope. अस्य Asya, his

सर्वे Sarve, all कामा Kâmâḥ desires समृध्यन्ति Samriddhyanti, fulfilled अमोघा Amoghâh, infallible ह्यस्याशिष Hâ, verily. Asya, his Âśisaḥ blessings भवन्ति Bhavanti, become यावत् Yâvat, so far as आशाया Âśâyâh, of hope गतम् Gatam, scope तत्र Tatra, there अस्य Asya, his यथाकामचार Yathâkâmacharah, freedom of movement भवति Bhavati, is य Yah, who आशाम् Âśâm, in hope. ब्रह्म Brahma, Brahman इति Iti, thus उपास्ते Upâste meditates अस्ति Asti, is भगव Bhagavah, Sir आशाया Âśâyah, than hope भूय Bhûyah, greater इति Iti, thus आशाया Âśâyaḥ than hope वाव Vâva, verily भूय Bhûyah, greater वास्ति Asti, is इति Iti, thus तत् Tat, that. मे Me, to me भगवान् Bhagavân, Sir ब्रवीतु Bravîtu, tell

2 He who meditates on Brahman in Hope, has all his desires fulfilled by Hope, his blessings are infallible He gets freedom of movement throughout all that region over which Hope has her control—He who meditates on Brahman in Hope "Sir, is there something better than Hope?" "Yes, there is something better than Hope" "Sir, tell it me" —503

MADHVA'S COMMENTARY

Khandas 4—11

In this Khanda it is said Sankalpa is greater than Manas What is this Sankalpa? The Commentator explains it thus —

Greater than Parjanya whether in bondage or Mukti is Mitra called the Sankalpa Devata (because he produces the Sankalpa or will in all creatures) During day time one makes Sankalpa or determination to do a certain thing, and so remains awake, and in the night time, since the sankalpa is absent, one goes to sleep

Mitra is the God of day, and he is the God of Sankalpa or will or suggestion which remains active throughout the day In sleep Sankalpa loses its hold and so man goes to sleep Will is absent in dream and in sleep states Therefore Mitra is the God of Day and is very appropriately called the God of Sankalpa.

Similarly Agni is better than Mitra whether in the state of bondage or release, he is the Devata of Mind, and he is called Chitta, because he is spread and collected (Chita) in the Kunda or other

Higher than Agni is Varuna the God of Dhyana and he is called Dhyâna, because in order to distinguish truth and falsehood, Brahman has made it an organ or instrument (Nidhana)

Higher than Varuna is Soma the Lord of night, the deity of Vijñâna or knowledge He is called Vijnana, because he discriminates the truth (Vivechana).

Higher than Soma is the elemental air the Devata of strength

Higher than the elemental air is Aniruddha the Deva of Food He is called Anna because he frightens all enemies by sounds in battle (Anunâdi)

Higher than Aniruddha is Taijas Vayu produced from the Taijas Ahankara, he is called also Prana Vayu and is the diety of waters He is called Âpas because he pervades (Vyaptr) the body as the vital principal

Higher than Prana Vayu is Purandara the deity of Tejas He is called Tejas because Tejas and Ojas are the same

Note —Purandara or Indra is the magnetic force higher than the Vital Force This is called Ojas and through it everything below it may be conquered and brought under ones control. This Ojas has some correspondence with the Odyle force If Taijas Vayu *corresponds with the health aura of a person this Purandara Lord of Ojas would correspond with mental and astral aura*

Higher than Ojas is Uma, the deity presiding over Buddhi or Âkâśa she is called Âkâśa because she is fully luminous, (Â = fully, kaśa = luminus)

Higher than Uma, is Sada Śiva the Lord of steady memory He is called Smara because he is devoted (Ra) to the Sma, the Lord of equality (Sama) i e, the Supreme Brahman सम+र=स्मर

Higher then Śiva is the beloved of the Chief Vâyu, the Goddess Sarasvati, in all attributes whether bound or released she is better than Śiva she is called Âśâ, because she is the presiding deity of hope and because Âśa literally means Full Bliss आ Â meaning full and Śam शम् meaning joy

Note —Aśâ means also faith or Sraddhâ

Higher than Sarasvati is the Chief Vayu called Prana He is so called because (1) *He is the leader (Ana) of all these excellent ones* (Pra) Prana is the highest in this heirarchy (2) The second reason why he is called Prana is thus Na न means joy, Âna means full joy, and is the name of Sarasvati Prâna means the Lord of Âna or Sarasvati and possessing most excellent joy Therefore the supreme Vâyu is called Prana or the Lord of Âna

These heirarchies are so graded that every higher Deva is ten times superior to the one below it To this rule however, there is the following exception Parjanya Mitra and Agni, as well as the elemental Air called Bhuta Vâyu are only twice as great as those immediately below them Aniruddha is five times as great as the Bhuta Vayu Varuna is one quarter greater than Agni Soma is one eighth greater than Varuna Âśa is hundred times greater than Śiva, while the Chief Vayu is hundred times greater than Âśa

The following table will show the gradation of these Devas The lowest is Puṣkara the deity of karmas

Nâma	10	times greater than	Puṣkara	10P
Svâhâ	10		Nâma	100P
Parjanya	2		Svâhâ	200P
Mitra	2	„	Parjanya	400P
Agni	2		Mitra	800P
Varuna	[illegible]		Agni	1000P
Soma	[illegible]		Varuna	11°5P
Bhûta Vâyu	2		Soma	2250P
Aniruddha	5		Bh Vâyu	11250P
Ta jas Vâyu	10		Aniruddha	112500P
Purandara	10		Tai Vâyu	1125000P
Umâ	10		Purandara	11250000P
Śiva	10		Umâ	112500000P
Âśâ	100	„	Śiva	11250000000P
Mukhya Vâyu	100	„ „	Âśâ	1125000000000P

Viṣṇu infinitely greater than all

But says an objector—we sometime find different figures about the relative greatness of these deities How do you make then this strict rule To this the Commentator replies —

Where there are found, in other scriptures, different figures, there it must be understood, that either some higher deity has entered the lower, and thus increased its power or some lower has risen up to the higher And thus there has arisen a decrease All the qualities of lower are under the control of the higher

Note —Thus a lower one may be spoken of as having a higher figure when a higher deity has entered into it or a higher one may be spoken of with a lower figure when it has given a portion of its energy to a lower

The Lord Viṣṇu is higher than Prâṇa in all respects infinitely high He is of super-excellent qualities eternally free omnipotent, omnipresent whose qualities are infinitely eternal the Lord of all Thus it is in the Tattva Viveka

Note —This gradation of Devas is shown in the Taittirîya Upaniṣad also. In describing the various grades of Ânandas or Joys the Upaniṣad says —

The gradation of joys is thus (Ta Up II 8-1) Hundred times more than human joy is the joy of the Manuṣya Gandharvas, hundred times more than the joy of the Manuṣya Gandharvas is the joy of the Deva Gandharvas hundred times more than the joy of the Deva Gandharvas is the joy of the Pitṛis hundred times more than theirs is the joy of Ajânaja Devas hundred times more than theirs is the joy of Karma Devas hundred times more than theirs is the joy of Devas, hundred times more than the Devas is the joy of an Indra hundred times more than his is the joy of a Bṛihaspati hundred times more than his is the joy of a Prajâpati hundred times more than his is the joy of Brahmâ

This very idea is expressed in another Śruti thus:—Now then creation is being described. From the Supreme comes Vidyâ, from Vidyâ comes Prâna, from Prâna comes Śraddhâ (faith), from Śraddhâ arises Śiva, from Śiva arises Buddhi (intuition), from Buddhi arises Indra, from Indra comes Taijas Prâṇa, from Taijas Prâṇa comes Aniruddha, from Aniruddha comes Bhûta Vâyu (the elemental air, the tangible air), from him Soma (Moon) from Soma comes Varuna, from Varuṇa comes Agni, from Agni comes Mitra, from Mitra comes Parjanya, from Parjanya comes Svâhâ, from Svâhâ, Uṣâ. Every one that precedes is greater than one that comes after it, in all qualities; and every one that succeeds is lower in quality than one that precedes it. When they get Mukti, the lower merges in the higher and attains its own form and condition. This gradation is never destroyed, this gradation is no where destroyed, in this regular gradation they reach Brahman, through this regular gradation the released souls exist and move about freely throughout the Universe.

Note:—The names given in the Taittiriya differ from those given here, but the idea is the same. All admit the existence of this hierarchy. The word Vidyâ in the above text refers to Lakṣmî or Ramâ. Śraddhâ is the wife of Prâṇa. Buddhi is the same as Umâ. The first in order is greater than one that follows it, because the Mukti of the latter is dependent upon the former. The Mukti of the Devas consists in everyone of them existing in his own condition, unalloyed by anything else. For Mukti is defined "existence in ones own form (Svarûpa), leaving superimposed *forms*." This gradation, exists even in the condition of Mukti. It is not that the Mukta Devas lose their gradation; no more than the Mukta Jîvas lose their gradation. Therefore, the text says "this gradation is never and no where destroyed."

In the Chh. Up. the words are "Nâma Brahma Iti Upâsva" "worship Name as Brahman." Similarly in other places "worship Speech as Brahman," "worship Manas as Brahman" &c. In all these places, we have explained the words Nâma, Manas, Speech, &c., by a locative case, and translated these pharses as "worship Brahman *in* Name," "worship Brahman *in* Speech," "worship Brahman *in* Mind, &c." The Commentator now quotes an authority for this interpretation:—

It is thus written in the Sat Tattva:—"Hari gives salvation, when he is worshipped *in* the various deities, beginning with Nâma and ending with the Mukhya Vâyu. By meditating upon him as existing in these and yet separate from these, there is Mukti. There is no doubt in it.

But says an objector these Devas Nâma, &c., differ in qualities and powers, does the Lord existing in them differ also in qualities and powers? To this the Commentator replies:—

The Lord called Sama (the Equal) exists in His fulness in every one of these, beginning with Uṣâ and ending with the Mukhya Vâyu; yet when He is meditated in a higher vehicle, He becomes highly pleased.

Though Hari is the same in all these Devas, yet meditating on Him in a higher form, conduces to greater satisfaction of the deity. The result is that He should be always

worshipped in the Highest, namely in the Mukhya Prâna corresponding with the Christ. God worshipped through the Christ becomes most highly propitiated

Since the Lord loves the higher more than the lower, therefore, when one meditates, in the highest, he thereby conduces to be highest propitiation of the Lord Not only the Lord is highly pleased, but the worshipper also, who thus meditates on the Lord in the highest, undoubtedly gets the highest love manifesting in his own soul The Lord gives salvation, when He is thus meditated in these Devas, with the full knowledge of this gradation There is no other way of getting His grace, for this is the final conclusion of all scriptures Thus it is written in the Tattva Viveka

Note —Because the Lord loves a Deva of higher hierarchy more than one in a lower hierarchy, therefore he who worships the Lord in a higher Deva gets the higher grace of God while the highest grace is obtained if worshipped in the Chief Prâna (Christ)

The word Nâma, &c., have been explained in the locative case namely, worship Brahman in name, &c The Commentator now quotes a clear authority for this —

The words beginning with Nama and ending with Prana have been said to be in the seventh case (they are to be translated as *in* Name, *in* Speech, *in* Manas, &c) They should be construed everywhere in the third, fourth, fifth and sixth cases also

Thus we may not only translate it "worship Brahman *in* Name but also "worship Brahman *through Nâma* (Nâmnâ third case) also worship Brahman *as revealed by name* (Nâmnah Adhivyaktam fifth case) so also worship Brahman as the *Lover of* Name and *beloved of* Name (Nâmnah Pritivisayah sixth case) so also worship Brahman *as the giver of rewards to* name (Nâmne Phala prada n fourth case) Thus Nâma Brahma Upâsva should never be construed in the case it is shown in the text namely, in the case of apposition, and should never be translated as "worship Brahman as name for then name and Brahman would become identical while the whole object of the Upanisad teaching is to show the great difference between God and everything else

Thus everywhere, when these words Nâma, &c, are found in connection with Brahman they are to be construed in the above manner As in the well known Rig Veda Hymn (X 90 12) Brâhmanah Asya Mukham Âsît, the word Mukham though shown in the first case is explained as not identical with Brâhmana, for Brâhmana is not the mouth of God, but it is explained in the fifth case namely, from the mouth of God came out the Brahmana caste Or as in the phrase Âtmâ Vai Putrakah the word Âtmâ, though in the first case, is explained as in the ablative and means "from the self or from one s own body, or is also explained in the sixth case, meaning then the son belongs to one s own self and does not mean that "the self is identical with the son" Or as in the phrase Yûpa Âdityah, the word Yûpa though in the first case is explained in the seventh case As everywhere in these examples, the case of apposition is set

aside, in favour of a more appropriate case, so in these passages also the words Nama &c are to be construed not in the case of apposition but differently This is done on the strength of the following Sutra —A word in the first case may always be construed in all the seven cases

Since each succeeding Deva is shown to be greater than one before it Brahman cannot be construed as identical with Nama &c, for then it would be absurd to say Brahman is identical with Nama and at the same time to say Speech is greater than Nama, for then Speech would become greater than Brahman In other words Brahman himself would become greater and smaller

Admitted that where a word is in the first case as in the phrases Mano B Brahma it may be construed in all the other cases as described by you But when a word is in the objective case as in the phrase Vācam Brahma Iti Upāste how are you going to explain it Is there any Sutra of Grammar by which a word in the second case may be similarly explained? To this the commentator replies —

The second or the accusative case is employed in all the six cases that is to say it may be construed in all cases except the nominative case Because all these (Nama &c) have the Supreme as their cause

Says an objector we also do not say that Brahman is identical with Nama &c All that we say is that Brahman is to be meditated upon as identical with Nama &c It is only for the purposes of meditation that we assume this fanciful identity we never say that Brahman is really identical with Nama &c To this the Commentator replies —

When one thing is meditated upon as something else such meditation cannot be conducive to the production of the end of man

(For a thing must be meditated in its true form in order to give any result If a man meditates upon Brahman as Usā or Rudra &c., he can never know Brahman though he may know Usā and others. Not only is this meditation perfectly useless to attain its own object but it is dangerous also as the Commentator next shows) —

There is not only want of the attainment of Purusārtha but there is positive danger in such meditation, just as there is danger in paying Royal Honors to a mere servant of the King The person who thinks the servant of the King to be the King and by such thinking pays all Royal Honours to him incurs the displeasure of the King and is destroyed by him because the servant is under the control of the King, therefore he who meditates upon Nama and the rest as if they were Brahman is thrown by Brahman along with these Devas namely Nama and the rest into hell called blind darkness Therefore let no one meditate upon these as Brahman Thus it is in the Sama Samhita

***Note* —Idol worship is not only useless, but positively sinful If an idol whether of clay or stone or of subtler bodies like that of Devas &c is worshipped as Brahman the worshipper goes to hell and so also does the Deva who accepts such worship But if the man worships Brahman in the idol or in the Deva, realizing all the while the separation of Brahman from the idol and from the Deva and knows that he is worshipping Brahman**

The favourable result of medicines, however little, requires something of Adrsta (invisible) knowledge, a man must have some faith in the Devas, and must use these drugs with some knowledge of the invisible forces in order to get invariably favourable results The results called Adrsta always accrue to the wise and not to any other

Therefore, let no one ever worship any inanimate object, nor must his worship be untruthful, nor unworthy of the Lord, if he desires the best result (Mukti), and if he does not wish to go into hell, and if he wishes to work the will of Lord and to do that which is beloved of the Lord, or if he wishes to do what is the duty (of every right thinking man), or if he is a person desirous of getting release Even the last two classes of persons (namely, he who worships through a sense of duty or is desirous of release must desire to please the Lord Hari, there is no questioning about it Thus it is in the Upasana Laksana

Even Lord Badarayana in his Vedanta Sutras (II I 5) says — 'Only the superintending deities are denoted (by such terms), for they have superior powers and are personally present (in all places)"

In such texts [the Earth spoke (S Br VI-3) Waters spoke] the deities that preside over Earth etc, are denoted For they have, distinguished from other (beings) exalted powers and they are also found present everywhere

Similarly in the Sutra II 2 3 the same idea is conveyed —

' (If it be said that the Pradhana can be the cause) as seen in the case of milk or water, ("no' we reply), for even there (there is the intelligent being guiding it)'

It is not right to hold that even the non intelligent Pradhana may be active as in the case of milk curdling or water flowing &c For the Sruti says, that even there the activity is caused by the Lord as conveyed by the text. "All the different rivers abide by the command of this Imperishable (Lord) O Gârgi the rivers which take their rise in the mountains of the Sveta etc and flow in different directions some to the east, some to the west, (Bri V viii 9) By this (Lord) indeed milk becomes curd etc As a matter of fact the curdling of milk is due to a living organism, and not to dead matter

Moreover the following sutra of the Devatâ Mimamsâ shows the same — ' The names like Skin, &c, are used in denoting devas, because we find them holding conversation and the rest" Thus in the following passage of the Rig Veda (X, 97 22) we find the trees holding a discourse —"With Soma as their Sovran Lord the Plants hold colloquy and say O King, we save from death the man whose cure a Brahman undertakes'

The plants here must be the devas of the plants. So also in the following passage the stones must be the devas of the stones

May Savitar the God, O Stones, stir you according to the Law (Rv X, 175, 1)

Not only the insentient matter has no directive activity of its own but the animate world also has no independent activity of its own as will appear from the following verse of the Rig Veda —(X, 112 9)

"Lord of hosts amid our bands be seated they call thee greatest Sage among the sages Nothing is done, even far away, without Thee, great, wonderous Mighty One, is the hymn I sing thee"

This shows that nothing is done anywhere by any one but under the command of the Lord of the hosts So also it cannot be said the devas can be frustrated in their aims When the devas want to reward or punish any one they do so without any chance of being hindered by any one.

So also in the following (Rv X, 33 9) —"None lives even had he hundred lives, beyond the statute of the Devas' So also (Rv VIII, 47 1) —"Yours are incomparable aids, and good the succour they afford"

This shows that the aid of the gods are invincible for the word anehas may be translated as invincible that which cannot be furstrated So also the following (Rv X, 6-9) —

"The Holy ones engendered, for their several laws, the heavens and earth, the waters and the plants and trees They filled the firma ment with heavenly light for help, the Devas with will all free, made bodies beautiful for souls to dwell in'

Admitted that nothing is done even far away, without the will of the Supreme Lord, but what is the necessity of admitting the existence of a hosts of devas when God can do everything To this the Commentator answers in the words of the Brahma Tarka —

The insentient objects get all their essential attributes, active powers, and various modifications from the sentient beings, the sentient beings get their sentiency from the Devas, the Devas get their power from the Supreme Prāṇa (the Christ) while the Chief Prāṇa gets his from the Supreme Lord Viṣṇu always This is the law, and nothing can happen, but as directed by them There is no example of an insentient object, showing any activity without the directing agency of a sentient being Since we always see all activity emanating from sentient beings, in every case, therefore the unseen things must be judged by the analogy of the seen As when we find some grains scattered near an ant-hill we infer that the ants must have thrown them there and they did not come there of themselves and though we do not see the ants we cannot say that the scattering is not caused by the ants Thus we infer from known examples, that the insentient is always under the control and direction of the sentient

Admitted that this sentient regulates the insentient, what is the necessity of admitting the existence of the devas to regulate the sentient beings cannot the sentient beings regulate their own act[illegible] without the devas? The theory

is a cumbersome one. Rather say that every sentient being is self moved. To this the Commentator says —

When the evil spirits by obsessing can show their supernormal powers (such as bringing things from a distance, levitation, clairvoyance, etc), why should the spirits of good, the devas, be not active agents, also, and why should not the Highest Spirit, the Lord Hari be active? Thus in the Brahma Tarka

In khanda second occurs the word hṛidayajñam a word generally translated as *pleasing* but *the Commentator shows that it has not that meaning here*

The word hṛidayajñam means he who knows the truth about the Lord. The word hṛidaya is a name of the Lord, literally meaning "He who moves in the hearts of all, or He who controls the hearts of all." Thus in the Aitareya Âranyaka we find the following —"The Ṛiṣis called Śarkarakṣyas meditate on Brahman as Udara, while the Ṛiṣis called Âruneyas adore him as Hridaya (II I 4-5)

Thus hṛidaya is a well known name of God. The word kola occurs in this khanda (second). The Commentator thus gives its meaning

The Abhidhana (Lexicon?) says —kola is the name of the pûga fruit, that is the betel nut, while the betel leaf is called kalam

In the fourth Khanda Sankalpa or Mitra is said to be the producer of heaven and earth, &c. The Commentator shows that all inanimate creation is the work of Mitra and all the animate is the work of Prâna and the rest.

Mitra called Sañkalpa is the fashioner of the whole host of inanimate creation, such as the elements, the elementary objects, the mantras and the multitude of sacrificial objects, and of the various worlds. Mitra is the fashioner of inanimate objects, and Vâyu and the rest, fashion all animate beings. All objects are dual having a material and a vital part, the first is the work of Mitra, the second that of Prâna. Thus it is in Vastu Tattva

Says an objector why do you make this division? In this very khanda we find that everything is created by Sankalpa the word is sarvam or all. The Commentator says that the word must be restricted in its meaning here

Sañkalpa creates or fashions "all," that is all inanimate objects. Chitta is that memory which is unsteady, liable to forgetfulness. Smara is that memory which is steady and permanent. Thus it is in the Śabda Nirnaya

Pratiṣṭhâ means primarily the Abode, that is, the place in which one abides in Release, the Mansions of the blest

The word pratistha is applied to ordinary places of dwelling in a secondary sense only (primarily it denotes the abode of the Released) This is the difference which the knowers of words draw between the meaning of these two words

The word Deva manusya has been used several times in this adhyaya It does not mean the devas and men, but the devas who have assumed the body of men

They should be known as deva manusya who being devas, have obtained an human incarnation The phrases "the earth is in meditation," &c, in khanda sixth mean "as if they were in meditation," for they are always reserved in their speech, and are never given to much talk But when they speak, they utter words pregnant with deep and many a meaning, for every word of theirs has more than one meaning Thus it is in the Padma Purana

In the next few khandas, it is said that bala is greater than vijnâna, that annam is greater than balam, that apas is greater than annam, that tejas is greater than apas, and so on If balam, &c, be taken in their literal sense, then it would reduce the teaching into absurdity, for to say that the brute force is greater than knowledge, is not correct. The Commentator explains that all these words have two meanings and refer to the spiritual force and the physical force The spiritual force is greater than knowledge and not the physical force

As says the Tattva Sara —By the word Force is meant two kinds of forces, the force of the knowledge appertaining to the conditions of Release, and the external force The knowledge which relates to Release is higher than ordinary knowledge (vijñâna) Similarly annam or Food has also two meanings It means the essence of the knowledge relating to Release and the ordinary food The spiritual food is higher than spiritual force, as the physical food is greater than physical force (for without food there would be no force) The spiritual food means the love of spiritual knowledge, and it is certainly higher than mere spiritual knowledge And since the physical prowess depends upon physical food, hence the food is said to be greater than force Similarly water is said to be of two sorts —the spiritual Waters, and the physical The satisfaction resulting from the love of spiritual knowledge is called spiritual Waters, this peace of conscience is the inner water The external water is the liquid element Thus the inner water is higher than inner food, as the physical water is higher than the physical food (for no food will grow without water and a man can live without food but not without water). Similarly Fire has also two meanings, the Inner fire, which is the fire of genius (pratibha) and the External fire, Pratibha fire is greater than the

satisfaction of soul, for pratibha or the spiritual insight is greater than soul satisfaction, (as fire or oxygen is a greater necessity of life than even water) Similarly Âkâśa is of two sorts, the spiritual âkâśa and the physical âkâśa The Inner âkâśa is within the pratibhâ, (it is the life of the spiritual fire), the external akâśa or the ether is that which pervades through every interstice of matter The spiritual âkâśa is the steady light of genius, the spiritual fire is the erratic flame of genius, hence âkaśa is greater than fire (A man may live without air, as in yoga hybernation, but not without ether, for when the etheric double leaves the body, disintegration sets in) But higher than the steady light of genius is the steady memory, called smara —it is the uniform memory in the state of meditation But higher than spiritual memory is the spiritual hope called âśâ Âśâ means the bliss of direct vision of the Lord But higher than the joy of direct vision is the joy one feels in Release, when he attains the Chief Prana (the Christ) That is the highest joy

The last three, namely Smara, Aśâ and Prâna are purely spiritual and have no external correspondence They are inner objects But if these are purely spiritual why not take food, water fire &c as purely material and why explain them as devatâs of food &c To this the Commentator replies —

Commencing with food and ending with Prâna, the external force, food, water, and fire are respectively surpassed by external food water, fire, and âkâśa, because from physical water is produced the physical food, and so on, but never otherwise But the case is different with the inner food, &c, for the evolution or unfoldment of the inner ones is by a reverse process (the unfoldment of the lower precedes that of the higher)

The manifestation of the inner faculties is in a reverse way Thus the unfoldment of the spiritual force (bala) leads to the unfoldment of the spiritual love (rati) the unfoldment of spiritual love leads to the evolution of the spiritual satisfaction (tripti) which unfolds pratibhâ which leads to the opening of the steady memory &c Thus here the lower in scale is the cause of the manifestation of the higher, just the reverse of it takes place in the physical plane In other words the higher devatâ can manifest in man only after the lower has evolved, and manifested itself But says an objector—if this be so, why call the succeeding ones greater when they depend upon the others for their manifestation In fact your so-called lower is the cause of the so-called higher and cause being greater than the effect the so-called lower ought to be called the higher To this the Commentator replies —

Though the manifestation of Moksa depends upon the (successive unfoldment of the) lower devatâs, yet as the bliss of mokṣa is innate, natural and eternal, while that even of the direct vision (aparokṣa) is lower than that of Moksa in an infinitely less degree and compared with Mokṣa it is transitory and ephemeral therefore, the gradation is as

mentioned above, (that is to say, the quantity of bliss regulates the grade, and not the order of manifestation)

As the joy of the state of release is innate and natural, therefore it is eternal, and since it is eternal all other joys are lower to it. The ecstasy of direct vision is considered to be the highest, but it even is not innate for it depends upon antahkarana and is a modification of the inner organ and consequently aparoksa knowledge is temporary. Moreover, here also the lower are the effect of the higher. For the production of the aparoksa knowledge is dependent upon the fitness for Moksa similarly the steady memory is dependent upon fitness for aparoksa vision, while the pratibhā is caused by steady memory and so on

This steady memory is dependent upon the fitness for aparoksa vision, the pratibhā (the fire of genius) is dependent upon the fitness for steady memory, while the erratic genius exists where there is fitness for the steady genius, from genius comes satisfaction, and from satisfaction comes love, for how can there be love where there is no satisfaction. Thus in this order also, there is superiority of the attribute born of Prana over every other quality

Though the order of unfoldment of the spiritual qualities is reverse of that of the physical yet as a matter of fact, no lower quality unfolds until the person is fit for the higher. Only the man eligible for Moksa gets his aparoksa vision unfolded the man unfit for Moksa will never have his vision unfolded and so on. Thus Moksa is really the cause of the unfoldment of all the latter

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FIFTEENTH KHANDA

MANTRA 1

प्राणो वा आशाया भूयान्यथा वा अरा नाभौ समर्पिता एवमस्मिन् प्राणे सर्वꣳ समर्पितं प्राणः प्राणेन याति प्राणः प्राणं ददाति प्राणाय ददाति प्राणो ह पिता प्राणो माता प्राणो भ्राता प्राणः स्वसा प्राण आचार्यः प्राणो ब्राह्मणः ॥ १ ॥

प्राण Prāna, life breath the Chief Prāna वै Vai verily आशाया Āśayāh, than Hope भूयान् Bhūyān greater यथा Yathā, as वै Vai, verily अरा Arāh, spokes of a wheel नाभौ Nābhau, in the nave समर्पिता Samarpitāh, hold to or attached to एवम् Evam, thus अस्मिन् Asmin, in this प्राणे Prāne, in the Chief Breath सर्वम् Sarvam, all समर्पितम् Samarpitam, attached प्राण Prānah, the Chief breath प्राणेन Prānena, through the Supreme Breath The Highest Brahman याति Yāti moves प्राण Prānah, The Supreme breath or Prāna The Highest Self प्राणम् Prānam, life to Prānam or the Christ ददाति Dadāti gives (all desired objects) प्राणाय Prānāya to prāna ददाति Dadāti, gives प्राण Pranah The Supreme

Breath The Lord God. ह Ha, verily पिता Pitâ, father. प्राण: Pranah, the Supreme breath माता Mâtâ, mother. प्राण Prânah, the Supreme breath भ्राता Bhrâtâ, brother प्राण Prânah, the Supreme breath स्वसा Svasâ, sister प्राण Prânah, the Supreme breath. आचार्य: Âcharyah, teacher प्राण Prâṇah, the Supreme breath ब्राह्मण: Brahmaṇah, the Priest The Singer

1. The Chief Breath (Prâṇa) is verily greater than Hope. As the spokes of a wheel are all attached to the nave, so in this Chief Breath are all attached. But the Chief Breath, himself moves, through the Supreme Breath The Supreme Breath, gives to the Chief Breath all that He desires, (when the Prâna mediates for souls to the Supreme), yea gives to him, his very life This Supreme Breath is verily father, the Supreme Breath, the mother; the Supreme Breath, the sister, the Supreme Breath, the teacher, the Supreme Breath, the Priest —504

MANTRA 2.

स यदि पितरं वा मातरं वा भ्रातरं वा स्वसारं वाचार्यं वा ब्राह्मणं वा किंचिद् भृशमिव प्रत्याह धिक्त्वाऽस्त्वित्येवैनमाहुः पितृहा वै त्वमसि मातृहा वै त्वमसि भ्रातृहा वै त्वमसि स्वसृहा वै त्वमस्याचार्यहा वै त्वमसि ब्राह्मणहा वै त्वमसीति ॥ २ ॥

स Sah, he यदि Yadi, if पितरम् Pitaram, to father वा Va, or. मातरम् Mâtaram mother वा Va, or. भ्रातरम् Bhrâtaram, brother वा Vâ or स्वसारम् Svasâram, sister. वा. Vâ, or आचार्यम्. Âchâryam, teacher, वा Vâ, or ब्राह्मणम् Brâhmaṇam, priest. वा Vâ, or. किंचित्. Kiñcit, any thing. भृशम् Bhriśam, offensive इव Iva, as if प्रत्याह Pratyâha, says धिक् Dhik, shame, fie त्वा Iva, to thee अस्तु. Astu be इति Iti, thus एव. Eva, even. एनम् Enam, to him आहु Âhuḥ, they say पितृहा Pitrihâ, father-killer, parricide. वै Vai, verily त्वम् Tvam, thou असि Asi, art मातृहा. Mâtrihâ, matricide. वै Vai, verily त्वम् Tvam, thou. असि Asi, art भ्रातृहा Bhrâtrihâ, fratricide. स्वसृहा Svasrihâ, killer of sister, आचार्यहा Âchâryahâ, killer of teacher ब्राह्मणहा Brâhmaṇahâ, killer of priest वै Vai, verily त्वम् Tvam, thou असि Asi, art इति. Iti, thus

2. If he says anything harsh to his father, or mother, or brother, or sister, or teacher, or priest, people say to him, 'fie unto thee, thou art as if thou hast killed thy father, or mother, or brother, or sister, or teacher, or priest.'—505.

MANTRA 3

अथ यद्यप्येनानुत्क्रान्तप्राणान्शूलेन समासं व्यतिषंदहेन्नैवैनं ब्रूयुः पितृहासीति न मातृहासीति न भ्रातृहासीति न स्वसृहासीति नाचार्यहासीति न ब्राह्मणहासीति ॥ ३ ॥

अथ Atha, then यदि Yadi, if अपि Api, also एनान् Enân, these उत्क्रान्तप्राणान् Utkrântaprânan gone Life Breaths, whose life breaths had departed शूलेन Sûlena with a poker समासम् Samâsam, fully touching with, thrusting व्यतिषंदहेत् Vyatisamdahet, burns them to pieces न Na, not एव Eva, even एनम् Enam, to him ब्रूयुः Brûyuh, they say पितृहा Pitrihâ, killer of father असि Asi, thou art इति Iti, thus न Na not मातृहा Mâtrihâ, Matricide असि Asi art thou इति Iti, thus न Na, not भ्रातृहा Bhrâtrihâ, fratricide असि Asi thou art इति Iti, thus न Na not स्वसृहा Svasrihâ sororicide असि Asi, thou art इति Iti, thus न Na, not आचार्यहा Achâryahâ, tutor असि Asi, thou art इति Iti, thus न Na, not ब्राह्मणहा Brâhmanahâ Priest killer

3 But when Life Breaths have gone out of them, if one thrusts a pocker into them or burns them to ashes, no one says to him, thou hast killed thy father, mother, brother, sister, teacher or priest —506

MANTRA 4

प्राणो ह्येवैतानि सर्वाणि भवति स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन्नतिवादी भवति तं चेद्ब्रूयुरतिवाद्यसीत्यतिवाद्यस्मीति ब्रूयान्नापह्नुवीत ॥ ४ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

प्राणः Prânah, the Supreme Breath हि Hi, verily एव Eva, indeed only एतानि Etâni, in these सर्वाणि Sarvâni, all भवति Bhavati, becomes सः Sah, he वै Vai, verily एषः Esah, this एवम् Evam, thus पश्यन् Paśyan, seeing एवम् Evam, thus मन्वानः Manvânah perceiving एवम् Evam, thus विजानन् Vijânan, understanding अतिवादी Ativâdi, becomes a speaker of the highest truth भवति Bhavati becomes तम् Tam, to him चेत् Chet, if, ब्रूयुः Brûyuh, they say अतिवादी Ativâdî declarer, of highest truth a Christian. असि Asi thou art इति Iti thus अतिवादी Ativâdi, declarer of highest truth, a Christian अस्मि Asmi, I am इति Iti, thus ब्रूयात् Brûyât, let him say न Na, not अपह्नुवीत Apahnuvita let him not conceal

4. The Supreme Breath verily exists in all these. He who sees it thus, perceives it thus, knows it thus, becomes the teacher of the highest Truth. If people say to him, thou art an Ativâdin, let him say boldly, I am an Ativâdin, he need not conceal it. ("Sir is there something higher than Prâṇa?" "Yes, there is something higher than Prâṇa" "Sir, tell it me".)—507

Note.—An Ativadin is one who declares a great truth, or believes in a great truth Here it means one who believes that Prana (Christ) is the highest truth, next only to God An Ativadin would, therefore, mean a Christian One who believes in Christ should never be afraid of declaring his faith in him, and when asked by any one, should never deny him or conceal the truth

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SIXTEENTH KHANDA

MANTRA 1

एष तु वा अतिवदति यः सत्येनातिवदति सोऽहं भगवः सत्येनातिवदानीति सत्यं त्वेव विजिज्ञासितव्यमिति सत्यं भगवो विजिज्ञास इति ॥ १ ॥

इति षोडशः खण्डः ॥ १६ ॥

एष Esah, this तु Tu, but वै Vai, verily. अतिवदति Ativadati, declares the highest truth यः Yah, who सत्येन Satyena with the true, about the true, i e, Visnu अतिवदति Ativadati, declares the highest truth. सः Sah, that अहम् Aham, I. भगवः Bhagavah, Sir. सत्येन Satyena, by the true, by the Lord Visnu, by the grace of the True अतिवदानि Ativadani, may I become an Ativâdin इति Iti, thus सत्यम् Satyam, the true, Visṇu. तु Tu, but एव Eva, even. विजिज्ञासितव्यम् Vijijñasitavyam, ought to be known. इति Iti, thus. सत्यम् Satyam, the true, Visṇu. भगवः Bhagavah, Sir विजिज्ञासे Vijijñase, desire to know इति Iti, thus.

1 (The Lord called the True is higher than Prâṇa) But he in reality is (a higher) Ativâdin, who declares the Lord Visṇu to be the True "Sir, may I become an Ativâdin by the grace of the True" "But we must (first) desire to know the True" "Sir, I desire to know the True"—508

SEVENTEENTH KHANDA

MANTRA 1

यदा वै विजानात्यथ सत्यं वदति नाविजानन् सत्यं वदति विजानन्नेव सत्यं वदति विज्ञानं त्वेव विजिज्ञासितव्यमिति विज्ञानं भगवो विजिज्ञास इति ॥ १ ॥

इति सप्तदशः खण्डः ॥ १७ ॥

यदा Yadâ, when वै Vai, verily विजानाति Vijânâti, one understands अथ Atha then सत्यम् Satyam, the Lord called the True, the good Ruler वदति Vadati, he speaks, he declares the True to be Omniscient न Na not अविजानन् Avijânan he who does not understand the Lord as Omniscient सत्यम् Satyam, the True वदति Vadati, declares. विजानन् Vijânan, understanding, the Lord as Omniscient एव Eva, even, only. तु Tu, but एव Eva, only, even विजिज्ञासितव्यम् Vijijñâsitavyam one should desire to understand इति Iti, thus विज्ञानम् Vijñânam, the understanding भगव Bhagavaḥ Sir. विजिज्ञासे Vijijñâse, I desire to understand इति Iti, thus

1 When one understands (the good Lord as Omniscient) then one declares the Good Lord (Satyam) One who does not understand (Him as Omniscient,) cannot declare Him as the Good Only he who understands the Omniscient, can declare the Good This Omniscient, however, we must desire to understand "Sir, I desire to understand the Omniscient"—509

Note—The word satya means the Good (sat) Ruler (ya)

EIGHTEENTH KHANDA

MANTRA 1

यदा वै मनुतेऽथ विजानाति नामत्वा विजानाति मत्वैव विजानाति मतिस्त्वेव विजिज्ञासितव्येति मतिं भगवो विजिज्ञास इति ॥ १ ॥

इत्यष्टादशः खण्डः ॥ १८ ॥

यदा Yadâ, when वै Vai verily मनुते Manute, perceives, acts zealously, realises that the *Lord is the Thinker* अथ *Atha then* विजानाति *Vijânâti, he* understands न Na not अमत्वा Amatvâ, without thinking without being

zealous. विजानाति Vijānāti, understands. मत्वा Matvā, by perceiving, by being zealous, by knowing Him as Thinker. एव Eva, even, only न Na, not विजानाति Vijānāti, understands as Omniscient मति Mātih, the Thinker, Reason, thought, perception, zeal तु Tu, but. विजिज्ञासितव्या Vijijñāsitavyā, one should desire to understand इति Iti, thus मतिम् Matim, zeal, thinking, reasoning, perception, the Thinker भगव: Bhagavah, Sir विजिज्ञासे Vijijñāse, I desire to understand इति Iti, thus

1. When one realises Him as the Thinker, then one knows Him as Omniscient One who does not so realise, cannot understand Him as Omniscient Only he who knows thus, understands the Omniscient This Thinker, however, we must desire to understand "Sir, I desire to understand the Thinker"—510

NINETEENTH KHANDA

MANTRA 1.

यदा वै श्रद्दधात्यथ मनुते नाश्रद्दधन् मनुते श्रद्दधदेव मनुते श्रद्धा त्वेव विजिज्ञासितव्येति श्रद्धां भगवो विजिज्ञास इति ॥ १ ॥

इत्येकोनविंशः खण्डः ॥ १९ ॥

यदा Yadā, when वै Vai, verily श्रद्दधाति Śraddadhāti, has faith, believes, knows Him as Holy अथ Atha, then मनुते Manute, he has zeal, acts zealously, knows Him as Thinker न Na, not. अश्रद्दधन् Aśraddadhan, without faith, without knowing Him as Holy. मनुते Manute, he acts with zeal, knows as Thinker श्रद्दधन् Śraddadhat, has faith, knows as Holy एव Eva, alone. मनुते Manute, acts with zeal, knows as Thinker श्रद्धा Śraddha, faith, holiness तु Tu, but एव Eva, alone विजिज्ञासितव्या Vijijñāsitavyā, one should desire to understand इति Iti, thus श्रद्धाम् Śraddhām, faith, holiness, the Holy One भगव: Bhagavah, Sir, विजिज्ञासे Vijijñāse, I desire to understand इति Iti, thus

1. When one knows Him as Holy, then one knows Him as Thinker One who does not know Him as Holy, cannot know Him as Thinker Only he who knows Him as Holy, can know Him as Thinker This All-holy, however, we must desire to understand "Sir, I desire to understand the All-holy"—511

TWENTIETH KHANDA

MANTRA 1

यदा वै निस्तिष्ठत्यथ श्रद्दधाति नानिस्तिष्ठञ्छ्रद्दधाति निस्तिष्ठन्नेव श्रद्दधाति निष्ठा त्वेव विजिज्ञासितव्येति निष्ठां भगवो विजिज्ञास इति ॥ १ ॥

इति विंशः खण्डः ॥ २० ॥

यदा Yadâ, when वै Vai, verily निस्तिष्ठति Nistisṭhati, attends on a spiritual teacher, has reverence knows Him as Firm अथ Atha, then श्रद्दधाति Śraddadhâti, he has faith knows him as holy न Na, not अनिस्तिष्ठन् Anistisṭhan, without reverence knowledge of firmness श्रद्दधाति Śraddadhâti, has faith: knows him as holy निस्तिष्ठन् Nistisṭhan, who has reverence knowing Him as Firm एव Eva, only. श्रद्दधाति Śraddadhâti, has faith one knows him as holy निष्ठा Nisṭhâ, reverence, firmness तु Tu, but एव Eva, only, even विजिज्ञासितव्या Vijijñâsitavya, one should desire to know. इति Iti, thus. निष्ठाम् Nisṭhâm, the All Firm भगवः Bhagavaḥ, Sir. विजिज्ञासे Vijijñâse, I desire to know इति Iti, thus

1 When one knows Him as Firm, then one believes Him holy. One who has no knowledge of His firmness, cannot believe Him as holy Only he who knows Him as firm, believes Him as holy This firm Lord, however, we must desire to understand "Sir, I desire to understand the firm One"—512

TWENTY-FIRST KHANDA

MANTRA 1

यदा वै करोत्यथ निस्तिष्ठति नाकृत्वा निस्तिष्ठति कृत्वैव निस्तिष्ठति कृतिस्त्वेव विजिज्ञासितव्येति कृतिं भगवो विजिज्ञास इति ॥ १ ॥

इत्येकविंशः खण्डः ॥ २१ ॥

यदा Yadâ, when वै Vai, verily. करोति Karoti, controls his passions knows Him as Creator अथ Atha, then निस्तिष्ठति Nistisṭhati, has reverence: knows Him as Firm न Na, not. अकृत्वा Akṛitvâ, without controlling knowing Him as Creator निस्तिष्ठति Nistisṭhati, has reverence: knows Him as Firm कृत्वा Kṛitvâ, having control, knowing Him as Creator एव Eva, alone. निस्तिष्ठति Nistisṭhati,

have reverence: knows Him as Firm कृति Kritih control creator. तु Tu, but. एव Eva, alone विजिज्ञासितव्या Vijijñāsitavyā, one should desire to know कृतिम् Kritim, control, creator भगवः Bhagavaḥ, Sir विजिज्ञासे Vijijñāse, I desire to know इति Iti, thus

1 When one knows Him as Creator, he knows Him as having firmness The man who does not know Him as Creator, can never know Him as having firmness. He alone knows Him as Firm, who knows Him as Creator The Creator therefore, should one desire to know "Sir, I desire to know the Creator."—513.

Twenty-Second Khanda

Mantra 1

यदा वै सुखं लभतेऽथ करोति नासुखं लब्ध्वा करोति सुखमेव लब्ध्वा करोति सुखं त्वेव विजिज्ञासितव्यमिति सुखं भगवो विजिज्ञास इति ॥ १ ॥

इति द्वाविंशः खण्डः ॥ २२ ॥

यदा Yadā, when वै Vai, verily सुखम् Sukham, happiness लभते Labhate, he obtains अथ Atha, than करोति Karoti performs a duty न Na, not असुखम् Asukham, not happiness. लब्ध्वा Labdhvā, having obtained, realised करोति Karoti performs duty, knows the Creator. सुखम् Sukham, happiness एव Eva, alone लब्ध्वा Labdhvā, having obtained करोति Karoti, does any act सुखम् Sukham, happiness तु Tu, but एव Eva, alone विजिज्ञासितव्यम् Vijijñāsitavyam, one should desire to understand इति Iti, thus सुखम् Sukham, happiness भगवः Bhagavaḥ Sir विजिज्ञासे Vijijñāse, I desire to understand इति Iti, thus

1. When one knows Him as Pleasure, he knows Him as the Creator, he who does not know Him as Pleasure, does not know Him as Creator Realising Him as Pleasure alone, one knows Him as Creator This Pleasure, however, we must desire to understand "Sir, I desire to understand Pleasure."—514

Twenty-Third Khanda

Mantra 1

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति ॥ १ ॥

इति त्रयोविंशः खण्डः ॥ २३ ॥

यः Yaḥ, who वै Vai, verily भूमा Bhûmâ, infinity, the full Nârâyana तत् Tat, that सुखम् Sukham, pleasure, happiness, True and independent bliss, न Na not, अल्पे Alpe, finite Mukti The Released Souls. सुखम् Sakham, happiness, pleasure अस्ति Asti, is भूमा Bhûmâ, infinity एव Eva, only सुखम् Sukham, happiness, pleasure सुखम् Sukham भूमा Bhûmâ infinity. तु Tu, but एव Eva, only. विजिज्ञासितव्य Vijijñâsitavyaḥ, one should desire to understand. इति Iti, thus भूमानम् Bhûmânam, the infinity भगव Bhagavaḥ, Sir विजिज्ञासे Vijijñâse, I desire to understand इति Iti, thus.

1. He who is (the Lord Nârâyaṇa) called the Infinity is real pleasure, without the grace of Infinity, there is no pleasure for the finite but Muktajîvas Infinity alone is pleasure one must, therefore, enquire into Infinity. "Sir, I desire to understand Infinity."—515

Note—Thus Nârâyana called Infinity (Bhûmâ) is the Good (Satya), the Omniscient (Vijñâna), the Thinker (Mati), the Holy (Sraddhâ), the Firm (Nisṭhâ), the Creator (Kṛiti); and the Pleasure (Sukham) All these attributes belong to Him

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Twenty-fourth Khanda

Mantra 1

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाऽथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन् प्रतिष्ठित इति स्वे महिम्नि यदि वा न महिम्नीति ॥ १ ॥

यत्र Yatra, where, under control of whom न Na, not अन्यत् Anyat, any thing else. पश्यति Paśyati, he sees न Na, not अन्यत् Anyat, any thing else. शृणोति Śṛṇoti, one hears न Na, not. अन्यत् Anyat any thing else. विजानाति Vijânâti, understands. स Saḥ, he भूमा Bhûmâ, infinity अथ Atha, but यत्र Yatra, where, under control of whom अन्यत् Anyat, any thing else. पश्यति Paśyati, he sees अन्यत् Anyat, any thing else शृणोति Śṛṇoti, one hears. अन्यत्

Anyat, any thing else. विजानाति Vijânâti, understands तत् Tat, that अल्पम् Alpam, small. यः Yaḥ, who वै Vai, verily भूमा Bhûmâ, infinite तत् Tat, he. अमृतम् Amritam, immortal अथ Atha, then यत् Yat, what अल्पम् Alpam, small, whole class of Muktas तत् Tat, that. मर्त्यम् Martyam, mortal सः Saḥ, he भगवः Bhagavaḥ, Sir. कस्मिन् Kasmin, in which प्रतिष्ठितः Pratisṭhitaḥ, foundation, rests इति Iti, thus स्वे Sve, own महिम्नि Mahimni, glory यदि Yadi, or, if वा Vâ, or. न Na, not महिम्नि Mahimni, glory इति Iti, thus

Note.—He Who is Infinity, He verily is Pleasure, in the limited (condition of the Muktas) there is no Pleasure (without the grace of Infinity) The Infinity alone is Pleasure Infinity however, one must try to understand "Sir, I desire to understand Infinity."

1. Without being permitted by whom, one does not see any thing else, one does not hear any thing else, one does not understand any thing else, He is the Infinite But where he sees a thing under the control of something else, or hears it such, or understands it such that is the limited He who is Infinite, He is verily the Immortal But that which is the limited that is Mortal

"Sir, in what does this Infinite rest?" In His Own Glory or perhaps not even there —516

MANTRA 2

गोअश्वमिह महिमेत्याचक्षते हस्तिहिरण्यं दासभार्यं क्षेत्राण्यायतनानीति नाहमेवं ब्रवीमीति होवाचान्यो ह्यन्यस्मिन् प्रतिष्ठित इति ॥ २ ॥

इति चतुर्विंशः खण्डः ॥ २४ ॥

गो Go, cow. अश्वम् Aśwam, horses. इह Iha, here महिमा Mahimâ, glory इति Iti, thus. आचक्षते Âchakṣate, they call. हस्तिहिरण्यम् Hasti hiranyam, elephants and gold दासभार्यम् Dâsa-bhâryam, slaves and wives क्षेत्राणि Kṣetrâṇi, fields आयतनानि Âyatanâni, houses इति Iti, thus न Na, not अहम् Aham, I एवम् Evam, thus ब्रवीमि Bravîmi, I say इति Iti, thus. ह Ha, verily उवाच Uvâcha, said (Sanat Kumâra) अन्यः Anyaḥ, another हि Hi, verily अन्यस्मिन् Anyasmin, in another प्रतिष्ठितः Pratisṭhitaḥ, resting इति Iti, thus

2. "Cows and horses in this world are said to be glorious, so also elephant and gold, slaves and wives, fields and houses. But I did not mean any such glory," thus said, Sanat Kumâra "I said something different 'Infinity resting in his own glory,' is different from any worldly glory." —517

Twenty-fifth Khanda.

Mantra 1

स एवाधस्तात् स उपरिष्टात्स पश्चात्स पुरस्तात्स दक्षिणतः स उत्तरतः स एवेदꣳ सर्वमित्यथातोऽहङ्कारादेश एवाहमेवाधस्तादहमुपरिष्टादहं पश्चादहं पुरस्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेदꣳ सर्वमिति ॥१॥

स Sah, he एव Eva, alone अधस्तात् Adhastāt, below स Sah he उपरिष्टात् Uparistāt, above स Sah, he पश्चात् Paśchāt, behind स Sah, he पुरस्तात् Purastāt, before स Sah he दक्षिणतः Daksinatah, on the right स Sah, he उत्तरतः Uttaratah, left स Sah, he एव Eva, alone इदम् Idam, this the nearest सर्वम् Sarvam all, all under Him, the Full इति Iti, thus अथातः Atha atah, now, then अहङ्कारादेशः Ahankārādeśah, self consciousness Âdeśa, teaching The Lord Aniruddha in the Jiva एव Eva, only अहम् Aham, I The Lord called Aham एव Eva, alone अधस्तात् Adhastāt, below, अहम् Aham, I The Aham उपरिष्टात् Uparistat, above अहम् Aham I The Aham पश्चात् Paśchāt, behind अहम् Aham I The Aham पुरस्तात् Purastāt, before अहम् Aham, I The Aham दक्षिणतः Daksinatah, on the right, अहम् Aham, I, The Aham उत्तरतः Uttaratah, on the left अहम् Aham, I, एव Eva, alone

1 The Infinite indeed is below, above, behind, before, right and left—this He indeed is Full (Sarvam) Now follows the explanation of the Infinite residing in the Jīva, and called ("I") The "I" is below, the "I" is above, the "I" is behind, the "I" is before, the "I" is on the right, the "I" is on the left, the "I" verily is the nearest and the Full —518

Mantra 2

अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्टादात्मा पश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेदꣳ सर्वमिति स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः स स्वराड् भवति तस्य सर्वेषु लोकेषु कामचारो भवति । अथ येऽन्यथाऽतो विदुरन्यराजानस्ते क्षय्यलोका भवन्ति तेषाꣳ सर्वेषु लोकेष्वकामचारो भवति ॥ २ ॥

इति पञ्चविंशः खण्डः ॥ २५ ॥

अथातः Athâtaḥ, now then आत्मादेशः Âtmadeśaḥ, the explanation of the
Infinity as आत्मा, his aspect as Vâsudeva एव Eva, even, alone
Self एव Eva, even, alone एव Eva, even, alone आत्मा Atmâ,
उपरिष्टात् Uparistât, above अधस्तात् Adhastât, below आत्मा Âtmâ, Self.
Self पुरस्तात् Purastât, before आत्मा Âtma, Self पश्चात् Paśchât, behind आत्मा Âtmâ
right आत्मा Âtmâ Self. उत्तरतः Uttarataḥ, on the left दक्षिणतः Dakṣiṇataḥ, on the
Eva, alone. इदम् Idam, this the nearest सर्वम् Sarvam, All; Full इति Iti, thus
स Saḥ, he वा Vâ, verily एषः Eṣaḥ, this एवम् Evam, thus पश्यन् Paśyan, seeing,
एवम् Evam, thus मन्वानः Manvânaḥ, thinking एवम् Evam, thus विजानन् Vijânan,
understanding आत्मरतिः Âtmaratiḥ, thinking the Self to be the Highest आत्मक्रीड
Âtmakrîḍaḥ, sporting with the Âtman, आत्ममिथुनः Âtmamithunaḥ, unites with
the Âtman आत्मानन्दः Âtmânandaḥ, who has Âtman for his Joy स Saḥ, he
स्वराट् Svarâṭ, having the Lord for his Sva; as his king भवति Bhavati, be-
comes तस्य Tasya, his, of the freed soul सर्वेषु Sarveṣu, in all लोकेषु Lokeṣu,
worlds कामचारः Kâmachâraḥ, freedom of movement भवति Bhavati, becomes.
अथ Atha, but ये Ye who अन्यथा Anyathâ, otherwise. अतः Ataḥ, than this.
विदुः Viduḥ, know. अन्यराजानः Anyarâjânaḥ are under other kings than the Lord
called Sva ते Te, they क्षय्यलोकाः Kṣayyalokâḥ, dwellers of Transitory worlds
भवन्ति Bhavanti, become तेषाम् Teṣâm, of them सर्वेषु Sarveṣu, in all लोकेषु
Lokeṣu, world अकामचारः Akâmachâraḥ want of freedom of movement. भवति
Bhavati, becomes.

2 Next follows the explanation of the Infinite as the Self (Vâsudeva) Self is below, Self is above, Self is behind, Self is before, Self is on the right, Self is on the left, the Self alone is the nearest and the Full

He who sees Him thus, thinks of Him thus, understands Him thus, He always thinks the Self to be highest, He sports in the Self, He unites with the Self, has the Self for his joy, and comes directly under the rule of the Self. For Him there is freedom of movement in all the worlds But those who understand Him differently from this, live in perishable worlds and are under inferior rulers, for them there is no freedom of movements in all worlds —510

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TWENTY-SIXTH KHANDA

MANTRA 1

तस्य ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवं विजानत आत्मतः प्राण आत्मत आशात्मतः स्मर आत्मत आकाश आत्मतस्तेज आत्मत आप आत्मत आविर्भावतिरोभावावात्मतोऽन्नमात्मतो बलमात्मतो विज्ञानमात्मतो ध्यानमात्मतश्चित्तमात्मतः संकल्प आत्मतो मन आत्मतो वागात्मतो नामात्मतो मन्त्रा आत्मतः कर्माण्यात्मत एवेदꣳ सर्वमिति ॥ १ ॥

तस्य Tasya, his ह Ha, verily. वै Vai, verily एतस्य Etasya, of this एवंपश्यत *Evam paśyataḥ, of thus seeing Of one who sees thus One who is Mukta or* released एवंमन्वानस्य Evaṁmanvānasya of one who thinks thus एवम् Evam, thus विजानत Vijānataḥ, understanding thus आत्मत Âtmataḥ, from the Supreme Lord called Âtman or Sat प्राण Prāṇaḥ Prāṇa आत्मत Âtmataḥ, from the Supreme Lord called Atman or Sat आशा Âśā, hope आत्मत Âtmataḥ, from the Supreme Lord called Âtman or Sat स्मर Smaraḥ Memory. आत्मत Âtmataḥ from the Supreme Lord आकाश Âkāśaḥ the ether. आत्मत Âtmataḥ, from the Supreme Lord तेज Tejaḥ fire आत्मत Âtmataḥ, from the Supreme Lord आप Âpaḥ, waters आत्मत Atmataḥ from the Supreme Lord आविर्भावतिरोभावौ Âvirbhāvatirobhāvau, the appearance and disappearance of the world systems आत्मत Âtmataḥ from the Supreme Lord अन्नम् Ânnam, food आत्मत Âtmataḥ, from the Supreme Lord बलम् Balam, force आत्मत Âtmataḥ, from the Supreme Lord विज्ञानम् Vijnānam, understanding आत्मत Atmataḥ, from the Supreme Lord. ध्यानम् Dhyānam, meditation आत्मत Atmataḥ, from the Supreme Lord चित्तम् Chittam, mind, unsteady memory आत्मत Âtmataḥ, from the Supreme Lord सङ्कल्प Saṅkalpaḥ, will आत्मत Âtmataḥ, from the Supreme Lord मन Manaḥ mind आत्मत Âtmataḥ, from the Supreme Lord वाक् Vāk, speech आत्मत Âtmataḥ from the Supreme Lord नाम Nāma name आत्मत Âtmataḥ, from the Supreme Lord मन्त्रा Mantrāḥ, Sacred hymns आत्मत Âtmataḥ, from the Supreme Lord कर्माणि Karmāṇi, sacred rites आत्मतः Âtmataḥ, from the Supreme Lord एव Eva, alone इदम् Idam this world सर्वम् Sarvam, all. इति Iti, thus

1 Of the released soul which sees thus, which thinks thus, understands thus, (there takes place the vision of creation, sustenance and dissolution of the Universe He sees how) the Chief Prāṇa comes out of the Lord (Âtman), how the Hope comes out from the Âtman how the Steady

Memory emerges from Him, how the Ether comes from the Âtman, the Fire from the Âtman, the Water from the Âtman the appearance and disappearance of the world from the Âtman, Food from Âtman, Power from Âtman, Understanding from Âtman, Meditation from Âtman, Unsteady Memory from Âtman, the Will from Âtman, the Mind from Âtman, the Speech from Âtman, the Name from Âtman, the Mantras from Âtman, the Karmas from Âtman, verily how all this Universe comes out from the Âtman alone.—520.

Note.—This verse also describes the glory of the Released Soul. The Mukta sees the panoramic view of the creation of the universe, and how everything at the dawn of creation comes out of the Lord.

MANTRA 2

तदेष श्लोको न पश्यो मृत्युं पश्यति न रोगं नोत दुःखताꣳ सर्वꣳ ह पश्यः पश्यति सर्वमाप्नोति सर्वश इति स एकधा भवति त्रिधा भवति पञ्चधा सप्तधा नवधा चैव पुनश्चैकादशस्स्मृतः शतं च दश चैकश्च सहस्राणि च विꣳशतिराहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षस्तस्मै मृदितकषायाय तमसस्पारं दर्शयति भगवान् सनत्कुमारस्तꣳ स्कन्द इत्याचक्षते तꣳ स्कन्द इत्याचक्षते ॥ २ ॥

इति षड्विंशः खण्डः ॥ २६ ॥

इति सप्तमः प्रपाठकः ॥ ७ ॥

तत् Tat, about this एष Esah, this श्लोकः Ślokaḥ, verse. न Na, not पश्यः Paśyaḥ, the seer, the Mukta Jiva मृत्युम् Mrityum, death पश्यति Paśyati, sees न Na, not रोगम् Rogam disease न Na, not उत Uta, also दुःखताम् Duḥkhatam, sorrow, pain सर्वम् Sarvam, all ह Ha, verily पश्यः Paśyaḥ, the seer, the released soul पश्यति Paśyati, sees. सर्वम् Sarvam, all, the Supreme Lord called Full आप्नोति Âpnoti obtains. सर्वशः Sarvaśaḥ, always, everywhere इति Iti, thus सः Saḥ He एकधा Ekadhâ, one-fold भवति Bhavati, becomes त्रिधा Tridhâ three-fold, Bhavati, becomes पञ्चधा Pañchadhâ, five-fold. सप्तधा Saptadhâ, seven-fold नवधा Navadhâ, nine-fold च Cha, and एव Eva, alone, thus पुनः Punaḥ, again च Cha, and एकादश Ekâdaśa, eleven स्मृतः Smṛtaḥ, is called शतम् च दश च Śatamcha daśacha, one

hundred and ten and one एकः च Ekaḥ cha, and one सहस्राणि च विंशतिः Sahasrâni, chavimśatiḥ, one thousand and twenty आहारशुद्धौ Âhâra śuddhau, food being pure, teaching or doctrine being pure सत्त्वशुद्धिः Sattvaśuddhiḥ, purity of knowledge. सत्त्वशुद्धौ Sattvaśuddhau, when the mind is pure, ध्रुवा Dhruva, steady स्मृतिः Smritiḥ, memory, means of meditation स्मृतिलम्भे Smṛitilambhe, when meditation is steady सर्वग्रन्थीनाम् Sarvagranthînâm, of all fetters विप्रमोक्षः Vi-pra-mokṣaḥ, unloosening तस्मै Tasmai, to him मृदितकषायाय Mriditakaśâyâya, whose faults have been rubbed out तमसः पारम् Tamasah pâram, The other side of darkness दर्शयति Darśayati, shows भगवान् Bhagavân, Lord सनत्कुमारः Sanat Kumârah, Sanat Kumâra तम् Tam, him स्कन्दः Skandaḥ, Skanda. इति Iti, thus आचक्षते Âchakṣate, they say तम् Tam, him स्कन्दः Skandaḥ, Skanda इति Iti, thus आचक्षते Âchakṣate, they say.

?. There is this verse about it: "the released soul does not see death nor illness nor pain The released sees everything and obtains everything everywhere. He becomes one, He becomes three, He becomes five, He becomes nine, and it is said He becomes eleven as well, nay He becomes one hundred and eleven and one thousand and twenty."

Right doctrine leads to right thinking. Right thinking conduces to firm meditation. When meditation is firm (there is vision of the Divine) and all ties are unloosened completely.

To the sage Nârada, with his faults all rubbed out, the Great Teacher Sanat Kumâra showed the other side of darkness. Sanat Kumâra is called the Great Warrior, yea he is called the Great Warrior —521

MADHVA'S COMMENTARY

The last khanda ended with the Âśâ as the highest. The next khanda teaches that Prâna is the highest, and we find the enigmatical saying the prana moves by the prâna, it gives prana to the prana It may be construed as meaning that the prâna moves by his own power, and that the prana gives his own life to others, but this would be wrong Hence the Commentator explains it:—

That which is Prâna (the Christ) moves by the PRÂNA, namely moves by the Supreme Brahman, who is the PRÂNA and this the true meaning of the phrase prânah prânena yâti The phrase prânah prânam dadâti means the Supreme Brahman (*Prâna*) gives to Prâna all desired objects That the word prâna means the Supreme Brahman, we find from the following Śruti.—He is the PRÂNA of prâna itself (Kena) The phrase prânâya dadâti means that the Prâṇa hands over to the

Supreme PRÂNA the Soul of the freed, having shown him the Supreme Self (In other words he is the Mediator) that the Prâna Vayu gives to the disciple the knowledge of the Supreme Brahman even He shows the Brahman to him through knowledge

The word ativâdi means he who says (vadati) to the disciple the truth about the highest (atita), for the Highest has gone beyond all else, (beginning with annam and ending with prana) (He who proclaims the Highest is Ativadi—the Evangelist) The phrase Eṣa Tu Vâ Ativadâti uses the word Tu ('but'), in order to show that something new is being taught He who proclaims the chief Prana as the highest, is called an Ativadi with regard to Prana, but he who proclaims the Lord called Satya, as the highest is higher than that Ativadi who proclaims the Prana only The phrase 'Sir, is there anything higher than Prana,' is to be supplied here in order to complete the sense This we do on the maxim where any sense of a passage cannot be made out without supplying certain words or sentences, these must be supplied in order to complete the sense In every sentence the necessary ellipsis must be supplied, if the sentence otherwise gives no meaning Thus we do on the maxim enunciated by the venerable Bâdarayana himself in the following Sûtra (III 3 37) "If it be objected that otherwise (i e, there being none higher than Prana) he cannot be different from the Supreme Being, we reply the objection is not valid, for (it is fit to narrow the denotation of "all" in the Śruti) as taught by Scripture

When it is stated that Prana is the foremost of all it may seem that the separateness of Prâna from the Supreme is not possible to maintain but this is no difficulty for the statement will be seen consistent if things are admitted as postulated by Scripture, and the Scriptual teaching here is that Prâna is superior (not absolutely to all but) to all other souls and the Supreme Being is superior to Prâna If it be said that there is none higher than Prâna it is to be denied for

"(It is proper to hold that Satya the Lord, is superior to Prana, as it may be seen from) supplying the ellipsis, for they (Chhandogas) have added to Satya a distinguishing element (particle) as in every other case'

That the superiority of the Lord is declared in the passage would become evident on supplying the question and answer as in the previous cases for the Sakhins distinguish Satya from Prana thus But he indeed speaks of the Supreme Thing who speaks of Satya, (i e by using the adversative conjunction तु 'but' they draw the distinction that he who speaks of Satya is really speaking of the Supreme Thing with greater truth than he who speaks of Prâna) (Chh VII 16) Just as there is the use the of distinguishing attributes and the statements in other cases (so also distinction is drawn in the case of Satya by saying 'But he &c.) And thus is said also in the Brihat Tantra The superiority over man of the gods remains the same even in heaven and over them of Prâna, and over Prâna certainly that of Hari the eternally blessed Then an objection may be raised thus, not only Viṣṇu called Satya is above Prâna, there are many others

too, for after Satya, Kriti Nishtha Vijnana and others are mentioned as different from one another But this objection is not valid

Because the same deity (spoken of as the Akṣara) is described by the terms) Satya, etc

Satya and other words denote the qualities which only form the essence of the same Supreme Deity This is said in the Brahma Tarka "To Him who is different from, and exhalted over, the group (series) of which the first is Nama and the last is Prâna and whose essence consists of Satya etc (truth etc etc) (who is the true etc) to Him, the glorious Viṣṇu the creator of all, obeisance is made Obeisance is made to that glorious Lord whose qualities beginning with Satya and ending with Ahamkara are described (in the Sruti) and from whom alone the soul obtains release"

He who proclaims Prana to be the highest is called an Ativâdi, but he who proclaims Viṣṇu to be the highest is more truly entitled to the name of Ativâdin The Lord Viṣṇu is called Satya because He is Sat or free from all faults, and Ya or controller, because He is the good governor, therefore, He is called Satya

If Viṣṇu is Satya then how do you explain the subsequent Khandas where Vijñâna Mati Sraddhâ Nisthâ Kriti Sukham Bhuma Abhimâna and Âtman are shown each succeeding to be higher than the preceding one in the series The Commentator explains that all these names describe the various attributes of the Lord Viṣṇu called here Satya the good governor

The Lord Viṣṇu is called Vijñâna because He has specific (vi) knowledge (Jñâna) of everything, or His form is highest knowledge He is called Mati because He has general knowledge, *i e*, knows everything generically as well He is called Śraddhâ because His form is always holy He is called Niṣṭhâ because He is always firm He is called Kriti because He is the creator of all He is called Sukham because He is full bliss He is called Bhûmâ because he is full of all auspicious qualities

In describing Bhumâ it has been said that nothing else is seen there It should not be understood to mean that in Bhumâ nothing else exists and on the other hand it means that everything else really exists but dependent upon Bhûmâ Therefore the Commentator says —

He is called Bhumâ because he is full and because without dependence upon Him nothing else can exist Everything else is small compared with Bhumâ

The Commentator now explains the phrase that Bhûmâ is above and below

He the Lord full of all auspicious qualities pervading all localities, always from eternity is self dependent and all objects are under His control from all times

Being full all the above attributes are now shown to be the logical consequence of His being full and to follow logically one from the other

Because He is full therefore He is all joy because He is all joy therefore, He is the creator of all because He is the creator of all, therefore, He is perfectly steady because He is perfectly steady therefore, He is all holy because He is all holy therefore He is all Knower generically

(the thinker), because He knows everything generically, therefore He is all knower specifically (the omniscient), therefore the Lord Hari is omniscient, because He is omniscient, therefore, He is free from all faults and ruler of all (sat=good, free from all faults, and ya=controller, Satya= the holy or the Good governor) Bhûmâ is a name of Nârâyana, He is also called Ahankâra because He makes the consciousness of 'I' in all, since in His aspect of Aniruddha He dwells within all Jivas and causes their notion of 'I' ness

But the Jiva is atomic, the Lord within the Jiva must therefore be atomic How is it that He is described here as all pervading, to this the Commentator replies —

Though the Lord is atomic as existing within the Jiva, yet through His Lordly and mysterious power, He is all-pervading, just as in the little body of the child (Visnu), Mârkandeya the sage saw, when he entered into it through his Yoga power, infinite universes endless and beginningless Thus the Lord Hari, the Supreme, though atomic in Jiva, is yet all pervading, verily Vâsudeva is the Supreme Lord He is called Âtmâ because He is all pervading, verily there is no distinction and differences in the Lord Hari Thus it is in the Parama Sara

It is said he who is Bhûmâ is immortal that which is small is mortal This would mean that except the Lord, everything else was mortal But as the released souls are called immortal it would mean that such souls are identical with the Lord The Commentator shows that the word Alpa meaning small refers to the released souls, as compared with Bhûmâ the Lord And that the released souls are not mortal in the strict sense of the word For then the Goddess Ramâ would also become mortal, and would be joyless, because the text says there is no happiness in that which is Alpa

The true meaning of the phrase 'there is no happiness in the small' is that without the grace of Bhumâ, the small or the Mukta Jivas can have no happiness Similarly the Muktas are really immortal, but their immortality is dependent upon the Lord, therefore, they are called mortal

Even the goddess Śrî the Full is Alpa but immortal, because she is beloved of the Lord and eternally free and though she is called Alpa she is all full, through the loving grace of the Lord (She in fact is included in the word Bhûmâ)

If even the Muktas have no joy except through the grace of the Lord why are they described as Atma Rati &c meaning that they delight in the self, love the self, revel in the self, rejoice in the self become a self ruler, He is Lord and Master in all the worlds To this the Commentator says that the true meaning of the words Âtma rati, &c, is not what you have given but they are as follows

Âtmâ rati means loving the Lord Âtma-Krîdâ means delighting in the Lord Âtma Mithuna means revelling in the Lord Âtma Ânanda means rejoicing in the Lord Similarly Svarât does not mean an autocrat or self ruler, but it means he who is directly under the rule of the Lord called Sva or the Independent The released souls take their commands

directly from the Lord (and from no inferior being) and the Lord is always directly present to them Therefore, a released soul is called Svarâṭ, meaning ruled by the Lord

The phrase Âtmatah Pranah Âtmatah Âsâ &c do not mean that Prânah Âsâ &c, come out from the self of the released soul but it means that the released soul sees the panorama of creation spread out before his sight he sees how the various hierarchies of Prânah, &c come out at the dawn of creation from the Supreme Lord

The last sentence is 'the wise sees everything Sarvam Ha Pasyah Pasyati this *shows that the Pasyah or the Mukta Jiva* only sees creation unfolded before him and not that he creates The word Pasya means the seer the released soul to whom the past is unfolded That it means the seer we find also from the following passage —

Yadâ Paśyate Rukma varnam "when the seer sees that brilliant form" (Katha) The person entitled to meditate on Bhûmâ is Lord Brahmâ in the first place, directly and principally He through this knowledge obtains from Viṣnu the divine love called Rati, and with that he sports with the Lord, for ever, and revels in him as a loving wife with her husband and thus he gets Ânanda or bliss The Supreme Lord is his king and no one else, therefore, he is called Svarât (Thus except Brahmâ no one else is entitled properly to be called Âtma rati, Atmakrida &c) Brahmâ alone sees creation of Prâna, &c, and not every Mukta

The other worshippers of Visnu, lower than Brahmâ, obtain fruits according to their fitness, when they get Mukti There is no doubt in it Thus it is in Parama Tattva

The gradation among the Muktas is a well recognised fact with Madhva Thus all the qualities of Mukta mentioned in khandas 25 & 26 apply literally and fully to Brahmâ alone while they are true more or less with regard to other Muktas according to their evolution

The phrase now the instruction about Ahankâra has been explained by us as referring to Aniruddha This point is further cleared by showing the inconsistency of the explanation given by those who take the word Ahankâra here as the ordinary ego ism, the result of avidya The Commentator shows that if Ahankâra here meant any thing other than the Supreme Lord then it would be impossible to say regarding it that this Ahankâra is above or this Ahankâra is below &c In fact, all the perfect attributes of Bhûmâ are ascribed to Ahankâra Therefore Ahankâra here cannot mean the ordinary egoism Therefore the Commentator says —

It is not proper to construe the word Ahaṅkâra taught here, as something different from the Lord, for the following reason —

The question asked by Nârada is ' Sir, I want to know Bhûmâ,' and in reply to this Sanat Kumâra describes Bhûmâ as that which is above that which is below &c, and then he goes on to describe Ahaṅkâra This being in answer to the question about Bhûmâ, Ahaṅkâra cannot but mean Bhumâ Moreover Ahaṅkara, if taken here to mean not the Lord Bhuma, but something else then this Ahaṅkâra would be as full and infinite as Bhûmâ and consequently equal to the

Lord But no one admits that Ahaṁkâra meaning egoism is equal to the Lord Nor can you say that infinity and fullness ascribed to Ahaṁkâra are figurative only for when a thing can be construed in its principal sense, it is wrong to interpret it in a figurative sense Therefore when we can interpret this Ahaṁkâra as a form of the Lord and thus take the word fullness in its primary and principal sense we need not take it in its secondary sense and say that the fullness ascribed to Ahaṁkâra is figurative only Moreover the question being about Bhumâ there was no occasion to enter into a panegyric about Ahaṁkâra, for no one had asked any question about it The word Atha with which the khanda begins and which says Atha Atah Ahaṁkâra Âdesâ ' now an explanation of Ahaṁkâra the word Atha has the force of not commencing a new topic but of describing an alternative form It means having described Bhûmâ now we shall describe it again in another way The description of Bhumâ is of that form of the Lord which is called Nârâyana Having described this Nârâyana form we now describe that form of the Lord which is called Aniruddha or Aham The force of the word Atah in the above sentence is with the grace of the Lord A means Supreme Lord and Tah means from, therefore Atah means ' from the Supreme Lord or with the grace of the Supreme Lord called अ

We have explained the word Âtmarati and Svarât &c as love of the Lord having the Lord as one's sole King &c The words Âtma and Sva mean the Supreme Lord In the word Svayambhu and Âtmabhû the words Sva and Âtma mean the Lord and they do not mean self for Brahma (who is called by these names and which are generally translated as self born) is nowhere taught as self created On the contrary the following Śruti declares expressly that Brahma is created —He who creates Brahma in the beginning (Svet VI 18) As in the words Svayambhû and Âtmabhu the words Sva and Âtman mean Visnu similarly here also the word Âtman means Visnu alone Therefore when the Śruti says ' now an instruction about the Atman it does not refer to the Jiva Âtman but to the Supreme Lord Visnu The Śruti says that from Âtman proceeds Prâna from Âtman springs Hope from Âtman comes Memory from Âtman Ether Fire Water &c Now if Atman meant here the self of the emancipated Jiva then it would mean that the Mukta Jiva creates Prana Memory Ether Fire Water &c But as a matter of fact it is impossible to say that the creation of Prâna &c is from any Mukta Jiva Lord Badarayana in his Vedanta Sutras (IV 4 17) clearly says that though Mukta Jivas enjoy all bliss and all power yet they have no power to create an universe Thus there is no creative power in the released souls, that

belongs to the Lord alone Therefore in this last khanda, since it is mentioned that from Âtman proceeds Prâna and from Âtman alone, we conclude that this Âtman here means the Lord alone, and not any released soul, how high soever Moreover, in the Prasna Upanisad it is said Âtmata Eva Prâna Jayate (III 3. 3) which shows that Prana is produced from Âtman alone and not from anything else, therefore it is produced from the Lord For it is impossible to construe that passage as referring to the released souls Similarly in this Skanda Purâna it is written that the word Âtmâ is principally applied to Visnu, and to others only figuratively, similarly the word Sva Therefore Brahmâ is called Âtmabhu the child of Visnu, Svabhu the child of the Independent One

The word Idam in the last khanda means the Lord, for it literally means 'this' and refers to something very near The Lord is called Idam or this, because He is the nearest object of all to us, for He is inside of our very being The word Sarvam there means possessing full attributes the perfect fullness The words Bhuma, Aham, and Âtmâ describe the three aspects of the Lord Hari as Bhumâ, He is the cosmic agent, as Aham, He is the Psychic agent inside all Jivas, and as Âtman He unites the Jivas with the world Thus the Lord is called Idam or this, because in all three aspects He is ever near, the nearest of all

If the word Idam Sarvam meant the Lord is the nearest and Full then the Grammar would require Sa Eva Ayam Sarvah in the masculine gender and not in the neuter How do you explain this change of gender? To this the Commentator replies as follows —

All attributes whether feminine or masculine or neuter are under the Supreme Lord by His command there is constant interchange of gender everywhere, therefore the Lord is called Kah (Masculine) Kim (Feminine) Kam (Neuter) Everything is verily the Supreme, He is the Âtmâ of all, the Aditi and words like Devas, &c, of whatever gender they may be, apply to the Lord Thus it is in the Linga Nirnaya

The phrase Ahara Suddhau Sattva Suddhih is generally translated as meaning if the food is clean the mind is clean But this is not the true meaning of the phrase The word âhara here does not mean food but means the study of Sastra the Âhâra or acceptance of teaching Therefore the Commentator says —

The word Âhâra means the absorbing (Âhriti) of knowledge from the Guru (teacher) When this Âhara or absorption of knowledge, is pure, then follows the purity of the mind (for if the teaching is wrong the mind can never be purified) When there is purity of knowledge or mental purity, then comes the steady memory when there is steadiness of memory then there is the direct vision (Aparoksa) of the Lord Hari, when there is direct vision then there is final release (Moksa) Thus it is in the Sadhana Nirnaya

EIGHTH ADHYÂYA.

FIRST KHANDA

MANTRA 1

अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशस्तस्मिन् यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यमिति ॥ १ ॥

अथ Atha, now. It shows the commencement of a new topic. यत् Yat, what. इदम् Idam, this. अस्मिन् Asmin, in this. ब्रह्मपुरे Brahmpure, in the city of Brahman, or in Brahman the full; in the body called the city of God. दहरम् Daharam, small. पुण्डरीकम् Pundarikam, lotus. वेश्म Veśma, the palace. दहर: Daharaḥ, small. अस्मिन् Asmin, in this. अन्त: Antaḥ, within. आकाश: Âkâśaḥ, Ether: the elemental ether. तस्मिन् Tasmin, in that. यत् Yat, what. अन्त: Antaḥ, within. तत् Tat, that. अन्वेष्टव्यम् Anvestavyam, is to be searched. तत् Tat, that. वाव Vâva, verily. विजिज्ञासितव्यम् Vijijñâsitavyam, should be known, determined. इति Iti, thus.

1. (The teacher says) "Now in this city of Brahman, there is this palace, the small lotus (of the heart). Within this, there is the small Ether. That which is within this, He is to be sought for, He is to be understood."—522

MANTRA 2

तं चेद्ब्रूयुर्यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशः किं तदत्र विद्यते यदन्वेष्टव्यं यद्वाव विजिज्ञासितव्यमिति ॥ २ ॥

तम् Tam, to him: to the teacher. चेत् Chet, if. ब्रूयु: Brûyuḥ, they, (*i.e.*, the pupils) may say, may ask. यत् Yad, what. इदम् Idam, this. अस्मिन् Asmin, in this. ब्रह्मपुरे Brahmapure, in the city of Brahman, or in Brahman the full. दहरम् Daharam, small. पुण्डरीकम् Pundarikam, lotus. वेश्म Veśma, the palace. दहर: Daharaḥ, small. अस्मिन् Asmin, in this. आकाश: Âkâśaḥ, Ether. किम् Kim, what. तत् Tat, that. अत्र Atra, there. विद्यते Vidyate, exists. यत् Yat, what, which. अन्वेष्टव्यम् Anvestavyam, is to be searched for. यत् Yat, what. वाव Vâva, verily. विजिज्ञासितव्यम् Vijijñâsitavyam, should be known. इति Iti, thus.

2. And if they (the pupils) should say to him: "Now with regard to that city of Brahman, and the palace in it,

i e, the small lotus of the heart, and the small Ether within the heart, what is there within, that deserves to be sought for, or that is to be understood "—523

Note —The doubt of the pupils is How the all pervading Brahman, who contains all, be contained in the small ether of the heart?

MANTRA 3

स ब्रूयाद्यावान्वा अयमाकाशस्तावानेषोऽन्तर्हृदय आकाश उभे अस्मिन् द्यावापृथिवी अन्तरेव समाहिते उभावग्निश्च वायुश्च सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राणि यच्चास्येहास्ति यच्च नास्ति सर्वं तदस्मिन्समाहितमिति ॥ ३ ॥

स Sah, He (Teacher) ब्रूयात् Broyad, let him say यावान् Yavan, as much. वै Vai, verily. अयम् Ayam, this आकाश Âkâśah, the All luminous, the Supreme Self तावान् Tâvân, so much, in qualities and size एष Esah, this अन्तर्हृदये Antarhridayeh, within the heart within the ether of the heart Hridaya, is a compound of 'hrid" and 'aya' — 'mover within the heart, i e, the ether in the heart' आकाश Âkâśah, the All luminous, the Supreme Self उभे Ubhe, both The free and the non free The Mukta and the non-Mukta अस्मिन् Asmin, in the Âkâśa द्यावापृथिवी Dyâvâprithivi, Heaven and Earth अन्तः Antah, within एव Eva, just, even समाहिते Samahite, contained उभौ Ubhau, both The free and the non-free The Mukta and non-Mukta अग्नि Agnih, the Fire च Cha, and वायु Vayuh, Air च Cha, and सूर्याचन्द्रमसौ Suryâchandramasau, the Sun and the Moon उभौ Ubhau, both The free and the non free The Mukta and non Mukta विद्युत् नक्षत्राणि Vidyut-nakshatrâni, the Lightnings and the Stars यत् Yat, that, which च Cha, and अस्य Asya, his, (of the transmigrating Jiva) इह Iha here अस्ति Asti, is is helpful to the transmigrating Soul, i e, other bound Jivas like him यत् Yat, what च Cha, and न Na, not अस्ति Asti, is a thing is said to be non existant, which is of no use to a particular being The freed souls are non being with regard to the bound souls; for they are of no use to the latter सर्वम् Sarvam, all तत् Tat, that अस्मिन् Asmin, in it समाहितम् Samahitam, contained इति Iti, thus

3 Then let the Teacher say, "as large as is this All-luminous (Lord pervading the external space), so large is also that All-luminous (Lord who is) within the Ether of the Heart Both (the Free and Bound Devas of) Heaven and Earth are contained within Him, both (sorts of) Fire and Air, both (kinds of) Sun and Moon both (sorts of) Lightning and Stars, and whatever that exists here namely the

(Bound Jîvas), and whatever is not (namely all Free Jîvas), all that is contained within the Brahman (who exists in the Ether within the lotus of the heart).—524.

MANTRA 4

तं चेद्ब्रूयुरस्मिंश्चेदिदं ब्रह्मपुरे सर्वं समाहितं सर्वाणि च भूतानि सर्वे च कामा यदैनज्जराप्नोति प्रध्वंसते वा किं ततोऽतिशिष्यत इति ॥ ४ ॥

तं Tam, to him, to the Teacher चेत् Chet, if, ब्रूयुः Brûyuh, they may say अस्मिन् Asmin, in this चेत् Chet, if इदम् Idam, this ब्रह्मपुरे Brahmapure, in the city of Brahman, in the Brahman existing within the heart सर्वम् Sarvam, all समाहितम् Samahitam, is contained सर्वाणि Sarvâni, all च Cha, and भूतानि Bhûtâni, beings सर्वे Sarve, all च Cha, and कामा Kamah, desires यदा Yada, that, when एतत् Etat to this, to this body जरा Jarâ, old age आप्नोति Âpnoti, reaches, प्रध्वंसते Pradhvamsate, destroys वा Va, or किम् Kim, what ततः Tatah, then अतिशिष्यते Atisisyate, remains behind इति Iti, thus.

4. If his pupils should ask him "if everything that exists is contained in that Brahman the Full, all Beings and all Desires, then what is left of this body, when old age reaches it and destroys it"—525

Note.—If when this body dies this Brahman were to vanish, what is the use of inquiring about this Brahman, who is dependent upon the body and grows old, decays and dies with the body.

MANTRA 5.

स ब्रूयान्नास्य जरयैतज्जीर्यति न वधेनास्य हन्यत एतत्सत्यं ब्रह्मपुरमस्मिन्कामाः समाहिता एष आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पो यथा ह्येवेह प्रजा अन्वाविशन्ति यथानुशासनं यं यमन्तमभिकामा भवन्ति यं जनपदं यं क्षेत्रभागं तं तमेवोपजीवन्ति ॥ ५ ॥

स Sah, he, the Teacher ब्रूयात् Brûyât, let him say न Na, not अस्य Asya, of this body जरया Jarayâ, with the old age एतत् Etat, this Brahman जीर्यति Jiryati, decays Grows old न Na, not वधेन Vadhena, with the slaying With the death अस्य Asya of this body हन्यते Hanyate, is killed. एतत् Etat, this Brahman सत्यम् Satyam, the true The Eternal The infinite powers ब्रह्मपुरम् Brahmapuram, Brahman the full अस्मिन् Asmin, in him कामाः Kamah,

all desires समाहिताः Samahitah, are contained, *i e*, is Pûrna Kama एष. Esaḥ, this Brahman, dwelling within the ether of the lotus of the heart. आत्मा Atmâ, the Self. अपहतपाप्मा Apahatapapmâ, free from sins विजरः Vijarah, free from old age. विमृत्यु Vimrityuh, free from death. विशोकः Viśokaḥ, free from grief विजिघत्सः Vijighatsah, free from hunger. अपिपासः Apipasah, free from thirst सत्यकामः Satyakamah, he whose desires are true. सत्यसंकल्पः Satyasankalpah, he whose will is true. यथा Yathâ, as, according as they deserve, or are fit. हि Hi, verily एव Eva, even, just प्रजाः Prajah, people: the freed jivas. अन्वाविशन्ति Anvâviśanti, follow, enter into the Lord यथानुशासनम् Yathânuśâsanam, as commanded by Him. यम् Yam, what. यम् Yam, what. अन्तम् Antam, object. Place अभिकामाः Abhikâmah, desirous of, or attached to भवन्ति Bhavanti, they become यम् Yam, what. जनपदम् Janapadam, country. यम् Yam, what क्षेत्रभागम् Ksetrabhâgam a piece of land तम् Tam, that. तम् Tam, that. एव Eva, alone. Just. उपजीवन्ति Upajivanti, they depend upon the Lords; they get all that through the grace of the Lord.

5. Then the Teacher should say unto them "By the old age of the body this Brahman does not grow old, by the slaying of the body He is not slain; this Brahman is the full, is the true, in Him are contained all desires, He is the Âtman free from sin, free from old age, from death and grief, free from hunger and thirst. All His desires are true, because His will is irresistable; as His commands are obeyed on this Earth by all people who have obtained release, similarly they get according to their merits whatever they desire, whatever country or place they may wish, all that they get, by depending upon Him (and through His grace) —526.

MANTRA 6.

तद्यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र पुण्यजितो लोकः क्षीयते तद्य इहात्मानमननुविद्य व्रजन्त्येतांश्च सत्यान् कामांस्तेषां सर्वेषु लोकेष्वकामचारो भवत्यथ य इहात्मानमनुविद्य व्रजन्त्येतांश्च सत्यान् कामांस्तेषां सर्वेषु लोकेषु कामचारो भवति ॥ ६ ॥

इति प्रथमः खण्डः ॥ १ ॥

तद् Tad, that. यथा Yatha as. इह Iha, here कर्मजितः Karmajitah, obtained by Karma, acquired by a past good merit, *i e*, the body लोकः Lokaḥ,

place, such as body, family &c. क्षीयते Ksiyate, becomes exhausted, is destroyed, perishes. एवम् Evam, so एव Eva, just अमुत्र Amutra, there, namely, he who does not know the Lord. पुण्यजित Punyajitah, acquired through merit. लोक Lokah, place, such as Heaven, &c क्षीयते Ksiyate, perishes तद् Tad, therefore ये Ye, who. इह Iha, here आत्मानम् Âtmanam, the Âtman, the Self. अननुविद्य Ananuvidya, not knowing. व्रजन्ति Vrajanti, pass away. एतान् Etân, these. च Cha, and सत्यान् Satyân, true कामान् Kâmân, desires तेषाम् Tesam, of them सर्वेषु Sarvesu, in all लोकेषु Lokesu, in the worlds अकामचार akâmachârah, non-freedom of movement. भवति Bhavati, becomes अथ Atha, but ये Ye, who इह Iha, here आत्मानम् Âtmânam, the Self. अनुविद्य Anuvidya, knowing व्रजन्ति Vrajanti, pass away. एतान् Etâm, these. च Cha, and. सत्यान् Satyân, true कामान् Kâman, desire तेषाम् Tesâm, for then. सर्वेषु Sarvesu, in all. लोकेषु Lokesu, in worlds कामचार Kâmachârah, freedom of movements भवति Bhavati, becomes

6 And as here on Earth, (the body) which has been acquired by Karma perishes, so there the world acquired by sacrifices also perishes (for him who does not know the Lord). Therefore, who pass away from this world, without knowing the Self and these true desires, for them there is no freedom of movement in all the worlds But those who pass out after knowing the Lord here that all his desires are true (as mentioned before) for them there is freedom of movement in all the worlds.—527.

SECOND KHANDA.

MANTRA 1

स यदि पितृलोककामो भवति संकल्पादेवास्य पितरः समुत्तिष्ठन्ति तेन पितृलोकेन संपन्नो महीयते ॥ १ ॥

स Sah, he, the freed soul. यदि Yadi, if पितृलोककाम Pitrilokakâmah, desiring that his male ancestors should be free, and get Visnuloka भवति Bhavati, becomes. सङ्कल्पात Sankalpat, by mere willing of the free soul. एव Eva, even, just, alone. अस्य Asya, his पितरः Pitarah, ancestors, male. समुत्तिष्ठन्ति Samuttisthanti, appear before him, namely being free from Samsara they appear before him तेन Tena, with those ancestors पितृलोकेन Pitrilokena, by seeing those male ancestors सम्पन्न Sampannah, having obtained महीयते Mahiyate, he is honoured (by those who are below him in rank)

1. If he desires "may my ancestors get the world (of the Lord)," then for that free soul, by his mere willing, his

male ancestors become free from Saṁsâra, and surround him; and thus surrounded by his male ancestors, he is honoured (by all) —528

MANTRA 2.

अथ यदि मातृलोककामो भवति संकल्पादेवास्य मातरः समुत्तिष्ठन्ति तेन मातृलोकेन संपन्नो महीयते ॥ २ ॥

अथ Atha, now यदि Yadi, if मातृलोककाम Mâtrilokakâmaḥ, desiring that his female ancestors should become free and get Visnu's realm भवति Bhavati, becomes. संकल्पात् Saṅkalpât, by willing एव Eva, merely अस्य Asya, for him मातरः Mâtaraḥ, female ancestors समुत्तिष्ठन्ति Samuttisṭhanti, surround him, being free from Saṁsâra. तेन Tena, with those मातृलोकेन Mâtrilokena, with the female ancestors सम्पन्न Sampannaḥ, having obtained महीयते Mahîyate, is honoured

2 If he desires "may my female ancestors get the world of the Lord," then for that free soul, by his merely thus willing, his female ancestors become free from Saṁsâra and surround him, and thus surrounded by his female ancestors, he becomes honoured —529

MANTRA 3

अथ यदि भ्रातृलोककामो भवति संकल्पादेवास्य भ्रातरः समुत्तिष्ठन्ति तेन भ्रातृलोकेन संपन्नो महीयते ॥ ३ ॥

अथ Atha, now यदि Yadi, if भ्रातृलोककाम Bhrâtrilokakâmaḥ, desiring to give freedom to his cousins and brothers भवति Bhavati, becomes संकल्पात् Saṅkalpât, by will एव Eva, merely अस्य Asya, his. भ्रातर Bhrâtaraḥ, brothers and cousins समुत्तिष्ठन्ति Samuttisṭhanti, surround him तेन Tena, by that, with that भ्रातृलोकेन Bhrâtrilokena, with brothers and cousins By seeing brothers and cousins सम्पन्न Sampannaḥ, enjoying. महीयते Mahîyate, is honoured by those who are inferior to him in rank

3. Now if he desires "may my brothers and cousins get the world of the Lord" then for that free soul, by his merely thus willing, his brothers and cousins become free from Saṁsâra, and surround him, and thus in the company of his brothers and cousins, he becomes honoured --530.

MANTRA 4

अथ यदि स्वसृलोककामो भवति संकल्पादेवास्य स्वसारः समुत्तिष्ठन्ति तेन स्वसृलोकेन संपन्नो महीयते ॥ ४ ॥

अथ Atha, now यदि Yadi, if स्वसृलोककाम Svasrilokakâmah, desirous of giving freedom to his sisters and female cousins भवति Bhavati becomes सङ्कल्पात् Sankalpât, by will एव Eva merely अस्य Asya, his स्वसार: Svasârah, sisters and female cousins समुत्तिष्ठन्ति Samuttisthanti, surround him. तेन Tena, by that, with that स्वसृलोकेन Svasrilokena, by seeing sisters and female cousins सम्पन्न Sampannah, surrounded, joined महीयते Mahiyate, is honoured by those who are inferior to him in rank.

4. Now if he desires "may my sisters and female cousins get the world of the Lord" then for that free soul, by his merely thus willing, his sister and female cousins become free from Samsâra and surround him, and thus in the company of his sisters and female cousins, he becomes honoured —531.

MANTRA 5.

अथ यदि सखिलोककामो भवति संकल्पादेवास्य सखायः समुत्तिष्ठन्ति तेन सखिलोकेन संपन्नो महीयते ॥ ५ ॥

अथ Atha, now. यदि Yadi, if सखिलोककाम Sakhilokakâmah, desirous of giving freedom to his friends भवति Bhavati, becomes सङ्कल्पात् Sankalpât, by will एव Eva, merely अस्य Asya, his सखाय Sakhayah, friends समुत्तिष्ठन्ति Samuttisthanti, surround him तेन Tena, by that, with that सखिलोकेन Sakhilokena, by seeing friends, enjoying. सम्पन्न Sampannah, surrounded joined महीयते Mahiyate, is honoured by those who are inferior to him in rank

5 Now if he desires "may my friends get the world of the Lord," then for that free soul, by his merely thus willing, his friends become free from Samsâra and surround him, and thus in the company of his friends he becomes honoured —532

MANTRA 6

अथ यदि गन्धमाल्यलोककामो भवति संकल्पादेवास्य गन्धमाल्ये समुत्तिष्ठतस्तेन गन्धमाल्यलोकेन संपन्नो महीयते ॥ ६ ॥

अथ Atha, now यदि Yadi, if गन्धमाल्यलोककामः Gandhamâlyalokakâmaḥ, desirous of getting the sight of or enjoyment of perfumes and garlands भवति Bhavati, becomes सङ्कल्पात् Sankalpât by will एव Eva, merely अस्य Asya, his गन्धमाल्ये Gandhamâlye, perfumes and garlands, समुत्तिष्ठतः Samuttisthataḥ, surround him तेन Tena, by that, with that. गन्धमाल्यलोकेन Gandhamâlyalokena, with the sight of perfumes and garlands सम्पन्नः Sampannaḥ, surrounded, joined महीयते Mahiyate, is honoured

6 Now if he desires to enjoy perfumes and garlands, by his merely willing, the perfumes and garlands surround him, and he thus enjoying perfumes and garlands, becomes honoured —533

MANTRA 7

अथ यद्यन्नपानलोककामो भवति संकल्पादेवास्यान्नपाने समुत्तिष्ठतस्तेनान्नपानलोकेन संपन्नो महीयते ॥ ७ ॥

अथ Atha, now यदि Yadi, if अन्नपानलोककाम Annapânalokakâmaḥ, enjoyment of food and drink भवति Bhavati, becomes सङ्कल्पात् Sankalpât, by will एव Eva, merely अस्य Asya his अन्नपाने Annapâne, food and drink समुत्तिष्ठतः Samuttisthataḥ, surround him तेन Tena, by that, with that अन्नपानलोकेन Annapânalokena, by enjoying food and drink सम्पन्न Sampannaḥ, surrounded, joined. महीयते Mahiyate, is honoured

7. Now if he desires to enjoy food and drink, by his merely willing, the food and drink surround him, and he thus enjoying food and drink, becomes honoured.—534.

MANTRA 8

अथ यदि गीतवादित्रलोककामो भवति संकल्पादेवास्य गीतवादित्रे समुत्तिष्ठतस्तेन गीतवादित्रलोकेन संपन्नो महीयते ॥ ८ ॥

अथ Atha, now यदि Yadi, if गीतवादित्रलोककाम Gitavâditralokakâmaḥ, song and music enjoyment भवति Bhavati, becomes. सङ्कल्पात् Sankalpât, by will. एव Eva, merely अस्य Asya, his गीतवादित्रे Gitavâditre, song and music. समुत्तिष्ठतः Samuttisthataḥ, surround him तेन Tena by that, with that गीतवादित्रलोकेन Gitavâditralokena, by enjoying songs and music सम्पन्न Sampannaḥ, surrounded, joined महीयते Mahiyate, honoured

8 Now if he desires to enjoy songs and music, by his merely willing, the songs and music surround him, and he thus enjoying songs and music, becomes honoured.—535.

MANTRA 9.

अथ यदि स्त्रीलोककामो भवति संकल्पादेवास्य स्त्रियः समुत्तिष्ठन्ति तेन स्त्रीलोकेन संपन्नो महीयते ॥ ९ ॥

अथ Atha, now. यदि Yadi, if. स्त्रीलोककाम Strīlokakāmaḥ, desirous of seeing women. भवति Bhavati, becomes. सङ्कल्पात् Saṅkalpat, by will एव Eva, alone. अस्य Asya, his स्त्रिय Striyaḥ, women समुत्तिष्ठन्ति Samuttisthanti, surround him. तेन Tena by that, with that स्त्रीलोकेन Strīlokena, with the sight of women. सम्पन्नः Sampannaḥ, surrounded, joined. महीयते Mahiyate, honoured

9. Now if he desires to have a sight of women, by his merely willing, he gets the sight of women and he thus being surrounded by women, becomes honoured.—536.

MANTRA 10

यं यमन्तमभिकामो भवति यं कामं कामयते सोऽस्य संकल्पादेव समुत्तिष्ठति तेन संपन्नो महीयते ॥ १० ॥

इति द्वितीयः खण्डः ॥ २ ॥

यम् यम् Yam Yam, what, what; whatsoever. अन्तम् Antam, world, desire, object अभिकामः Abhikāmaḥ, desirous of obtaining or enjoying. भवति Bhavati, becomes. यम् Yam, what कामम् Kāmam, desire कामयते Kāmayate, desires सः Saḥ, that अस्य Asya for him, to him. सङ्कल्पात् Saṅkalpat, by will. एव Eva, alone. समुत्तिष्ठति Samuttisthati, surrounds. तेन Tena, by that, with that. सम्पन्नः Sampannah, surrounded, joined महीयते Mahiyate, is honoured

10. Whatever objects he desires, whatever worlds he wants to get, all that, by his merely willing, surrounds him, and being thus surrounded by it, he is honoured.—537.

Note.—Every Mukta-Jiva becomes a Satya kāma, namely one whose desires are ever fulfilled, with the grace of God and by His Command This khanda gives some illustrations of Satya kāma The words Pitṛi and Mātṛi, translated as male and female ancestors, are taken by some as meaning sons and daughters and lower descendants By the mere willing of the Mukta, his descendants get release It may be objected that if the will of the Mukta can confer release on his descendants and others, then the Law of Karma is violated To this, we reply, that a Mukta desires release, only for those who deserve release If a person does not deserve release, the idea of releasing him, will never enter the mind of the Mukta-Jiva The word Loka in this khanda sometimes means "the sight of," and at other places it means "the enjoyment of" The will of the Mukta is supposed to be uttered in these words "May my descendants and friends get the world of Viṣṇu, and then after their so getting it, let me also get that world." For it is natural for the Mukta-Jivas to participate others in his felicity and happiness

MADHVA'S COMMENTARY

In the preceding Adhyâyas has been taught the Brahma Vidyâ as far as is related to things external Now will be taught the same as far as it relates to things interior the knowledge which is common to all descr ptions of aspirants This Vidyâ is called the Doctrine of the Lotus heart Even those who can obtain release by worshipping the Lord in outs de nature should now and then for a short t me me litate upon him in the heart The first Mantra of this Adhyâya beg ns with the verse *Yad Idam Asmin Bral mapure* which may mean in this town of Brahman and then tl e word Brahampura being a gen tive compound would mean the whole body which is the meaning taken by Sri Sankara Acharya The Commentator shows that it is not o ly a genitive compound but karmadhâraya also

The word Brahampura in the sentence "in this Brahampura' does not only mean 'the city of Brahaman', but it means also Brahman called the Puram The Supreme Brahman is called Puram because he is Pûrnam, the full It also means the city of Brahman, in that case, it is a genitive compound, and refers to the body, thus the word Brahmapuram has both meanings, namely Brahman the 'Full and 'the city of Brahman' Thus in the verse, 'having reached the invincible Brahmapura I am dwelling like a king Here the word Brahmpaura means the Brahman the Full

Then the question is asked if everything that exists is contained in that Brahmapura all be ngs and all des res whatever can be imagined of then what is left of it, when old age reaches it or when it falls to pieces To this question the answer is given in the Srûti thus —

By the old age of the body that Brahman does not age by the death of the body that Brahman is not killed that Brahman is the True Brahampuram Brahman the Full In him all desires are contained He is the Atman free from sin free from old age, from death and grief from hunger and th rst who desires nothing but what he ought to desire, and imag nes nothing but what he ought to imagine Therefore the Commentator says —

The word Brahmapura has both these meanings, it means the city of Brahman or body and *it also means Brahman the Full*

Thus in mantra 4 and 5 of the first khanda the word is used in the sense of Brahman the Full And if his pupils shoul l ask him 'If everything that exists is contained in that Brahmapura all beings and and all desires, then what is left of this body when old age reaches it and destroys it Then he should say 'By the ol l age of the body, that (the Brahman called Brahma Pura) does not grow old, by the slaying of the body, He is not slain That (Brahman) is the true Brahmapura (not the body) In Him all desires are contained He is the self, free from hunger and thirst All His desires are true, because His will is irresistable

In the above the word Brahmapura means the Supreme Brahman, because the attributes like free from sin free from old age, free from death, cannot apply to any body but to Brahman The word Brahampura

there cannot mean the body, because it is not deathless, &c The words of the Lord "Praptah Avadhyam Brahampuram Râjâ Iva Nivasâmi Aham "having reached the invincible Brahampura I live like a king" also show that Brahampura here means the Brahman the Supreme

This word Brahmapura also means the body which is the city or temple of God Thus in the following two texts it is taken in the sense of body —

Dahram Vipâpam Vara Vesma Bhûtam, Yat Pundarikam Pura Madhya Samstham, Tatrâpi Dahre Gaganam Visokam Tasmin Yad Antas Tad Upâsitavyam "This heart, in the form of a lotus, is small (of the size of a thumb), free from sin, (because it is the place for the concentration of the mind), it is the palace of the highest (for the Supreme Self is found in this heart and is to be meditated herein), which is situated in the middle of the city (Puram meaning city refers here to the body, for the heart is situated in the middle of the body) In this small lotus of the heart there is a small ether, wherein there exists an Ether free from sorrow, that ought to be meditated upon" (Taittiriya Âranyakam X 10 7)

In this passage, the word Puram is shown as the container of the lotus, namely, the heart exists in this Puram Therefore the Puram here must mean the well known physical body With reference to this passage, the word Brahmapura is taken to mean the city of Brahman or the body, in which there is a small lotus called the heart

The next Sruti also shows that the phrase "temple of God" applies to the body

Yad Idam Sariram Tad Etad Âdyam Deva Sadanam "This body is verily the first temple of God' Thus the body is called Devasadana From these two texts we learn that the body is regarded as a temple of God Therefore, Brahampura has this meaning also

If the word Brahmapura means God the Full then how do you explain the phrase "In the Brahmapura there is a small lotus which is a palace For it would then mean that within God the Full there is a small lotus which is a palace and thus this lotus would be in the God and not in the body But the heart is in the body and not in the God while the God is within the heart. To this objection the Commentator says that the God is not only within the heart but He also upholds the heart for the heart is within him

The following text shows that the God is not only within the heart, but it surrounds the whole physical body of man and thus He contains the heart within it "He who is outside the Jiva pervading the whole physical body of the Jiva, He is the All luminous (Âkasa), He is verily this Brahman' (Chhândogya III 12 7)

This shows that the Brahman, who has been thus described as immortal with three feet in heaven, and as Gayatri, is the same as the Âkâśa which is around us Similarly in the Śruti next quoted, the same idea is conveyed "He who sees all beings in the Âtman' (Iśa vâsya) This also shows that the heart is within the Supreme Self, for when everything exists in the Self, the heart also must exist therein

In the phrase Daharah Asmin Antar Akâsah within this is a small Akâsa this word Âkâsa is taken to mean by some to be the Supreme Brahman They say the question ' what is within that " is asked as an Âkṣepa According to them this Akâsa contains nothing in it. Their whole explanation is given below —

In this small palace there is a smaller inner Âkâsa which is Brahman as will be described below Akâsa is its name this being based upon the fact of its being like Âkâsa immaterial subtle all pervading That which is within this Akâsa is to be sought after and that is to be understood that is to say having been sought after by such means as having recourse to the teacher attentive listening to him and the like It is to be directly perceived.

If they should say to him "Now with reference to the small lotus in this city of Brahman, which is a palace and the smaller Akâsa within this what is it existing therein which has to be soght after and to be understood he should reply in the words of the Śruti

When the teacher has said this if the students might object that in this city of Brahman itself being limited and the small lotus palace lying within this and smaller than this latter too being the Âkâsa inside it in the first place what could there be in the lotus-palace itself? And then how could there be anything within the Âkâsa that is said to be within that palace? The meaning being that the Akâsa within this being smaller what could exist in it? Even if there do exist something of the size of a plum, what is the good of wishing to search for it or even to know it?

Hence that which is neither to be sought after nor to be understood what is the use of such a thing? When they have raised this objection the teacher should say this —

"As large as this is Akâsa so large is the Akâsa within the heart both heaven and earth are contained within it both Fire and Air both Sun and the Moon the Lightning as well as the Stars and whatever there is in this world of the self and whatever is not all is contained within it"

This explanation of the verse is incorrect The ether within the heart is not the Supreme self and the question what is within that which is to be searched is not asked in a saracastic way It does not imply that there is nothing within it which is to be searched Therefore the Commentator says —

The Âkaśa within the heart is small, in that Âkaśa there exists some one who is to be searched out In this sentence, within it there is a small Âkaśa what exists there,' the word Âkaśa is used to denote the elemental ether The phrase 'what exists within it' is to be supplemented by the following sentence in order to complete its sense —' In this elemental ether (Bhutakaśa) there exists another Âkaśa called Para Brahma' When the word Âkaśa is applied to the Supreme Lord it has any one of these three meanings —

(1) All luminous (आ=all, काश=light or light giver)
(2) Eater of all joys (आ=all, क=pleasure अद्=to eat enjoy)
(3) Eater of all desires (आ=all, काम=desires अद्=to eat)

The word Âkâśa in the first sense is a compound of Â+Kâśa Â meaning "all," and Kâśi=illumination, All-illuminor In its second sense, it is a compound of three words, Â=all Kim=Joy, and Âśnâti=to eat meaning 'he who eats or enjoys all happiness' In its third sense, it is a compound of Â=all, Kâma=desires, and Âśnâti=eats, "he who eats or experiences all desires," and thus we learn from the text of the Upanisad which says "in it all desires are centred"

The Supreme Lord, with all His fullness, exists within the small ether, as much as He exists in the infinite space outside There is no diminution, in His qualities, by His existing within the small compass of the ether of the heart The reason of this is that His attributes are always infinite and full It is not impossible, in the case of God, that a small quantity may have infinite qualities, because the powers of the Lord are mysterious and unthinkable, and so it is possible that He may be in a small space and be at the same time infinitely Great This idea is conveyed by the following text also —Yasmin viruddha gatayo pyaniśam patanti, Vidyâdayo vividha śaktaya ânupûrvya —"I take shelter under that Brahman, in whom exist various powers, like Vidyâ, &c, moving in contrary directions, simultaneously and uninterruptedly as taught by the Śrutis" The word Ânupûrvyâ means "according to the authority of the Śruti," as says the Lexicon —"The words Ânupûrvî, Śruti, Veda, and Âmnâya all mean sacred scriptures' The word Ânupûrvyâ does not mean here "consecutively," it does not mean that the various powers exist in the Lord in succession, it does not mean that the Lord is possessed of different contradictory and conflicting attributes which manifest in succession, but not simultaneously If it meant that, then the word Aniśam in the above verse would be useless For it means 'simultaneously,' 'incessantly uninterruptedly' That the Lord has all conflicting attributes, we find from another passage of this very Upanisad, where it is said —"He is my Lord within the heart, smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed or the kernel of a canary seed He is also my Lord within the heart, greater than the earth, greater than the sky greater than heaven, than all these worlds' (Chh III 14 3) This text clearly shows that the Lord within the heart is both infinitely Small and infinitely Great The following text also shows the same —"all conflicting attributes mentioned in the scriptures exist in the Lord (God), and even such attributes which the scriptures do not mention, also undoubtedly exist in Him, whether they are thinkable or whether they transcend all thought But in Him there exists no evil though persons ignorant of the true meaning of scriptures,

say that in Him exists all evil also, for He is both Good and Bad' Similarly the following verse of the Garuda Purâna shows the same, "verily there exists in Him only good attributes, whether they are mentioned in the scriptures or they are not so mentioned, (such as smallness and greatness, &c), but no faults ever exist in Him, whether known or unknown" In fact the conflicting qualities exist in the Lord, only so far as, they are good qualities, the conflicting qualities of evil do not exist in Him at all, for there is no evil at all in Him '

The word Hṛidaya means not only heart, but the ether of the heart also When it means not only heart, but the ether of the heart, it is a compound of Hṛid and Aya, meaning that which moves in the heart When the question is put, "what exists in this Hṛidaya,' it means what exists in this ether of the heart The full sense, therefore, is "in this ether (Âkâśa) called also Hṛidaya (Mover in the heart) there exists an Ether (Âkâśa) called Brahman" The elemental Ether in the heart is not Brahman for then this elemental Ether in the heart, which is very small in quantity, would be equal to infinite Ether outside the heart, which is an impossibility, for the Ether within the heart is said to be small, in the phrase Dahrah Asmin Antara Âkâśah While the Âkâśa or Ether outside the heart is infinite Moreover, the Being mentioned in answer to the question, "what exists within it," is described as being infinitely great in size as the Ether outside Therefore, this Being is Brahman Âkâśa and not any elemental Âkâśa

If the Ether within the heart did not mean the elemental Ether, but Brahman itself, then we are landed in this absurdity The Śruti says "that which is within this that must be sought after, that must we understand," which would then mean, that which is within Brahman deserves to be sought for and that is to be understood But the object of search and understanding is Brahman himself, and not something within Brahman If the Ether within the Heart were Brahman itself, then it would contradict also the text of Taittiriya, already given before, which says 'in this small lotus of the heart there is a small Ether wherein there exists an Ether, which is free from sorrow that ought to be meditated upon' This text of the Taittiriya also shows that the Ether within the heart is not Brahman, but He is within the Ether of the heart For the attribute Viśokam 'free from sorrow applies to Gaganam or Ether or Sky, which exists within the Ether of the heart Moreover another text says that He has thousand heads thousand eyes &c This text follows immediately after the above text of the Taittiriya Âranyaka This clearly shows that

the Ether within the heart is not to be meditated upon as God, but the God Himself who exists within this Ether

We give below the whole of this text —

(1) Vedâdau Svarah Proktah Vedânte Cha Pratisthitah, Tasya Prakri tilinasya Yah Parah Sa Mahesvarah

(2) Sahasrasirsam Devam Visvâkṣam Visvasanbhuvam Visvam Nârâyanam Devam Akâṣaram Paramam Prabhum

"That syllable (Om) which is employed in the beginning of the Vedas, which is maintained in the Vedantas as svara beyond this Om must be meditated upon the Supreme Lord merged in Prakriti The Supreme God has infinite number of heads, has eyes in all directions has senses everywhere the good of the whole universe flows from Him, this God moving upon waters is the Imperishable the Supreme Lord This clearly shows that the Being within the Ether of the Heart is the Supreme Lord and not the Ether of the heart

The word in the text is that 'the Lord has thousand heads, &c, which cannot apply to the Ether of the heart

In the text it is said "that which is within that must be searched for how if the Ether within the heart meant Brahman then it would mean "that which is within Brahman that ought to be searched. Therefore the Commentator says —

Verily there is nothing within Lord which deserves to be sought after or to be understood than the Lord Himself. In fact, the Lord Himself is to be understood, the Lord Himself is to be sought for, for such is the force of the word "Tad Vâva," "He alone"

If it be taken that the Ether within the Heart is the Supreme Brahman, and he who is within this Ether is the lower Brahman, then also there would be incongruity For this Being within the Ether of the heart is described to be "the Supporter of all, as not touched by old age, and not dying with the death of the body, not being killed when the body is killed, that is the true Brahmapura, in it all desires are contained, this is the Self free from sin, free from old age, free from death and grief, &c" All these attributes cannot apply to the lower Brahman Therefore the Ether within the heart is Elemental Ether, and the Being within it is the Supreme Brahman The result is that when the pupils ask the question "what is there within that deserves to be sought for or that is to be understood,' the answer to it is "he who is called Âkâśah the All luminous and who exists within the Ether of the heart'

If it be said why dont you take the question and answer to mean that the Heaven and Earth the Fire and Air Sun & Moon &c are contained within this Brahman and therefore they ought to be inquired into May not this Sruti be taken as teaching men to inquire into the facts of nature and to learn God by learning His handiwork To this the Commentator replies —

If the scripture taught that inquiry should be made into Heaven and Earth, &c, and the object of the question is to teach such inquiry, then we say it is wrong For the scriptures do not teach merely inquiry

into Heaven and Earth, &c Their highest aim is to incline men's heart towards inquiry after Brahman As we find from the following text — "Know Him alone as the Self, leave off every other talk" (Br Up)

The Ubhe in the phrase Ubhe Asmin Dyâvâ Prithivî, &c, means both the freed and the non-freed, and released and the bound condition of these deities called Heaven and Earth, &c This we say because of the last phrase of the verse which says "whatever there is (useful) for him here, and Whatever is not," Now "whatever there is, for him here" means whatever is useful for his condition as a transmigrating Jîva, *i e*, other bound Jîvas, and the phrase "whatever is not for him" means whatever is of no use to him as a bound Jîva, namely all freed Jîvas The word Asya in that line means "for him," namely for the Transmigrating Self

Admitted that Jîvas passing through the Cycle of transmigration may be called as Asti or existing but why should the freed Jîvas be called Nasti or non-existing To this the reply is —

With reference to the bound Jîvas the freed souls are called non-existent, because they are unknown to the former and can be of no good to him (consciously) He is said to be non-existent with regard to another, who cannot help the other (*i e*, of whose help the other is unconscious), and though he is existent, of course, yet relatively he is non existent As a man who has no wealth, may say there is no wealth, not meaning that there is absolutely no wealth in the world, but that it is in the possession of some one, where it can be of no use to him

The word Yathâ occurs in this khanda (verse 5) it means according to their merit and their fitness All freed creatures enter into the Lord, into that aspect of Him for which they are fit, and they enter into Him under the command of the Lord

The phrase Yam, Yam Antam, &c, in that verse means that the freed souls get whatever desires they desire, whatever place they want to go to, all through the Grace of the Lord (They are not independent in getting these things, but depend upon the Lord for them) (The next verse teaches that the place obtained through good works is transitory It does not mean that all good works are transitory in their effect) Only persons who do not know the Lord, acquire worlds which are transitory, by their good deeds, and in their case only, such goods are transitory in their results (but in the case of those who know the Lord, their good deeds are fruitful of permanent result)

The phrase Etân Cha Satyâ Kâmân, does not mean that a freed soul becomes absolutely a Satya Kâma, he becomes a Satya Kâma only

under the command of the God and the Satya Kāmān here refers to the true desires of the Lord and not to the desires of the freed souls The freed soul must know the Lord on this Earth and must know also that all the desires of the Lord are also True

The Lord Viṣṇu is called Brahmapura, because, He is Great (Brihat) and Full (Pūrna), because all His desires are ever satisfied In that Viṣṇu exists this body, which is also called Brahmapura or the temple of God In this Brahmapura or temple of God, there is in the centre, the heart, called the Palace, within this heart, is the Ether, called the Cardiac Ether, in that Cardiac Ether there is the Lord Viṣṇu Himself, and in Him there exists all this Universe He is the Satya Kāma, the Lord whose desires are ever fulfilled for whatever He wills, that cometh to pass, all desires of every man find the fulfilment in Him, therefore, it is said 'in Him all desires are centred' For the freed souls invariably get all their desires fulfilled by His command alone Therefore, the released souls are also called Satya Kāma, but they are dependent on the Lord for the fulfilment of their desires as the reflection depends on the original fount of light for all its light and glory

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Third Khanda

Mantra 1

त इमे सत्याः कामा अनतापिधानास्तेषाᳫ सत्यानाᳫ सतामनृतमपिधानं यो यो ह्यस्येतः प्रैति न तमिह दर्शनाय लभते ॥ १ ॥

त Te, they इम Ime, these सत्या Satyah true कामा: Kāmāḥ desires Though true from before अनृतापिधाना Anritap dhānāḥ anrita By falsehood or ignorance (apidhānah covered are not seen) तेषाम् Tesām, of them सत्यानाम् Satyānam, of the true desires सताम् Satām of good अनृतम् Anritam, falsehood ignorance अपिधानम् Apidhānam covering य य Yah, Yah, who, who whatever relation sons daughters friends, &c हि Hi, verily अस्य Asya for him, to him to one who is not free but deserves freedom इत Itah from this world प्रैति Praiti goes to the other world न Na not तम् Tam, him इह Iha, here दर्शनाय Darśanāya for the purpose of being seen लभते Labhate, is obtained

1 Since these true desires are hidden by a covering of ignorance, therefore, though the desires of the good are

always true (yet their manifestation is prevented), because there is the covering of ignorance Therefore, whatever (relation of this Jîva, who has not yet obtained Mukti) goes from this world to the next, does not come within the scope of his vision. Even if he desires to see him —538.

Note —An Objector says —" Now this power called Satya Kâma, namely having all his desires fulfilled, is it accidental and a adventitious with regard to the released soul? It cannot be accidental for release is defined to be a state in which there is nothing adventitious Nor is it natural and innate condition of the soul to be a Satya Kâma For if it were so, then all the desires of non freed souls would also become true " To this we reply that the desires of every soul, deserving release, are such that they will come to be true at some time or another His every desire is really a true desire, but its manifestation is prevented, because there is a covering of falsehood This falsehood or ignorance prevents the manifestation of the will Therefore this unreleased soul, who is on the path of release, does not at once find his desires realised So if his ancestors die and even if he desires to see them, he cannot see them, because of this covering of ignorance

MANTRA 2

अथ ये चास्येह जीवा ये च प्रेता यच्चान्यदिच्छन्न लभते* सर्वं तदत्र गत्वा विन्दतेऽत्र ह्यस्यैते सत्याः कामा अनृतापिधा-नास्तद्यथापि हिरण्यनिधिं निहितमक्षेत्रज्ञा उपर्युपरि संचरन्तो न विन्देयुरेवमेवेमाः सर्वाः प्रजा अहरहर्गच्छन्त्य एतं ब्रह्मलोकं न विन्दन्त्यनृतेन हि प्रत्यूढाः ॥ २ ॥

अथ Atha, now. ये Ye, who. च Cha, and. अस्य Asya, of this non-released soul इह Iha, in this world जीवा Jivah, are living ये Ye, those, who. च Cha, and. प्रेता: Pretâh, are dead. यत् Yat, what च Cha, and अन्यत् Anyat, other than these namely perfumes, garlands, food, drink, &c इच्छन् Ichhan, desiring. न Na, not. लभते Labhate, he obtains (invariably) सर्वम् Sarvam, all. तद् Tad, that. अत्र Atra, here, in the world of Visṇu. गत्वा Gatvâ, going विन्दते Vindate, he obtains अत्र Atra, here in the world of Visnu. हि Hi, because अस्य Asya, of this Mukta-jiva एते Ete, these. सत्या Satyaḥ, true कामा Kamaḥ, desires having taken thought forms, become manifested अनृतापिधाना Anrita-pidhânaḥ, covered by falsehood or ignorance तत् Tat, that यथा Yatha therefore, as. अपि Api, even. हिरण्यनिधिम् Hiranyanidhim, a golden treasure निहितम् Nihitam, hidden, placed अक्षेत्रज्ञा Aksetrajñaḥ, people not knowing the place. उपरि उपरि Upari Upari, over and over again. सञ्चरन्त Sañcharantaḥ, walk

न Na, not. विन्देयु Vindeyuḥ, know. एवम् Evam, thus. एव Eva, just so इमा Imaḥ, these सर्वा Sarvaḥ, all. प्रजा Prajâḥ, creatures अहरह Aharahaḥ,

day after day गच्छन्त्यः Gachhantyah, going. एतम् Etam, thus. ब्रह्मलोकम् Brahmalokam, the world of Brahman, the lotus in the heart where dwells the Brahman. Viṣṇu lokam. न Na, not. विन्दन्ति Vindanti, know, discover. अनृतेन Anṛitena, by ignorance, by falsehood हि Hi, because. प्रत्यूढाः Pratyûdhâh. covered

2. As regards the non-released soul of the deserving, all his desires exist in perfect fruition in the world of Brahman, whether they relate to those who are living, in this world, or have departed hence, and whatever else, he desires but does not obtain now, he obtains them when he goes there Here, verily all his desires become realised. (But before his release they were still existing in thought-forms) but covered by ignorance (and hence he did not see them) Just as some golden treasure may be hidden under ground, but the people, who do not know the spot where it is hidden, may pass over it again and again, without discovering it; exactly like this are all these creatures, who go day after day (in their deep sleep), to this world of Brahman, but do not discover Brahman, because their sight is covered by the veil of ignorance.—539.

MANTRA 3

स वा एष आत्मा हृदि तस्यैतदेव निरुक्तं हृदयमिति तस्माद्धृदयमहरहर्वा एवंवित्स्वर्गं लोकमेति ॥ ३ ॥

सः Saḥ, he वै Vai, verily एषः Esaḥ, this. आत्मा Âtmâ, the Supreme Self हृदि Hridi, in the Ether of the heart तस्य Tasya, of his. एतत् Etat, this एव Eva, just. निरुक्तम् Niruktam, etymological explanation हृदि Hṛidi, in the heart. अयम् Ayam, this इति Iti, thus तस्मात् Tasmât therefore हृदयम् Hṛidayam, He is called Hṛidayam अहरहः Aharahaḥ, day after day. वै Vai, verily. एवंवित् Evamvit, thus knowing स्वर्गंलोकम् Svargamlokam, Heaven world. एति Eti, goes

3 That Supreme Self verily abides in the Ether of the heart, (and therefore He is called Hridayam), the etymology of which is this :—He is called Hridayam, because, He abides, in the heart He who knows Him thus, goes day by day (when in deep sleep) into the Heaven world —540.

Note:—This gives the explanation of the word Hṛidaya.

It has three meanings. First it means the heart; secondly it means that which is in the heart namely the ether in the heart, thirdly the Ruler of the heart, the Lord Himself. The root Aya means to go, to rule, thus hṛid *plus* Aya equal to hṛidaya.

MANTRA 4

अथ य एष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तस्य ह वा एतस्य ब्रह्मणो नाम सत्यमिति ॥ ४ ॥

अथ Atha, now. यः Yaḥ, what, the Adhikâri, the elect एषः Esah, this, सम्प्रसादः Samprasâdaḥ, the person who has received the grace of Visṇu, completely अस्मात् Asmat, from this शरीरात् Śarîrât, from the body, from the final body समुत्थाय Samutthâya, having risen out, परम् Param, highest ज्योतिः Jyotiḥ, light उपसंपद्य Upasampadya, having reached स्वेन Svena, by his own. रूपेण Rûpena, by the form. अभिनिष्पद्यते Abhinispadyate, obtains Manifests. एष Esah, this. आत्मा Âtma, Âtman The Supreme Self. इति Iti, thus. ह Ha, verily. उवाच Uvâcha, said. Rama said, एतत् Etat, this. अमृतम् Amaritam, immortal अभयम् Abhayam, fearless एतत् Etat, this ब्रह्म Brahma, Brahman इति Iti, thus तस्य Tasya, to him ह Ha, verily. वै Vai, verily एतस्य Etasya, of this ब्रह्मणः Brahmaṇah, of Brahman नाम Nâma, name. सत्यम् Satyam, true. इति Iti, thus

4. Now the elect who has received the grace of Viṣṇu completely, rises from out his (final) body, and reaches the Highest Light, and appears in his true form, verily He, the Lord is the Self, thus spoke (Ramâ) He is the Immortal, the Fearless, He the Brahman And of that Brahman the name is the True, Satyam —541.

MANTRA 5.

तानि ह वा एतानि त्रीण्यक्षराणि सत्, ति, यमिति तद्यत्सत्तदमृतमथ यत्ति तन्मर्त्यमथ यद्यंतेनोभे यच्छति यदनेनोभे यच्छति तस्माद्यमहरहर्वा एवंवित्स्वर्गं लोकमेति ॥ ५ ॥

इति तृतीयः खण्डः ॥ ३ ॥

तानि Tâni, that, these ह Ha, verily. वै Vai verily एतानि Etâni, these. त्रीणि Triṇi, three अक्षराणि Aksarâṇi, syllables सत्-ति-यम् Sat-ti-yam, the syllable Sat, the syllable Ti, the syllable Yam इति Iti, thus तत् Tad, that यत् Yat, which सत् Sat, the syllable Sat तत् Tad, that. अमृतम् Amritam, immortal,

the Mukta Jivas अथ Atha, now यत् Yat, that, which ति Ti, syllable Ti तत् Tat, that मर्त्यम् Martyam, the mortal the bound Jivas, passing through transmigration अथ Atha, now यत् Yat, who यम् Yam, the syllable Yam तेन Tena, by that उभे Ubhe, both, the released and non-released souls यच्छति Yachchhati, binds, controls यत् Yat, who अनेन Anena by thus उभे Ubhe both, the released and non-released souls यच्छति Yachchhati, binds तस्मात् Tasmat, therefore. यम् Yam, it is called Yam अहरहः Aharahah day after day, daily वै Vai, verily. एवंवित् Evamvit, he who knows thus स्वर्गंलोकम् Svargamlokam, to the heaven world एति Eti, goes.

5 There are verily these three syllables in the word Satyam, namely Sat, Ti, Yam That which is the syllable Sat signifies the immortal (the released souls) That which is the syllable Ti signifies the mortal (non-released souls) That which is the syllable Yam signifies 'with that he controls both, (released and non-released souls), and because He controls both, therefore, He is called Yam He who knows this thus, goes daily to heaven world, in his deep sleep —542.

MADHVA'S COMMENTARY.

If in the condition of Mukti, the Jiva becomes a Satya Kâma then he is a Satya Kâma before Mukti also, for Mukti is a state in which the Jiva attains the full stature of his unfoldment. The Mukti only manifests qualities which were latent in the man and which form his true nature. Therefore, before Mukti also the Jiva ought to manifest the condition of Satya Kâma But he does not do so what is its reason? To this the Sruti replies Ime Satyah kâmâh Anritâpidhânah ' these true desires are covered up by falsehood, namely nescience Therefore the Commentator explains this —

Therefore, those who are elect and deserve to get release are Satya Kâmas even before their release, and their desires are ever fulfilled, even before they get release, but the fulfilment of these desires are not visible on account of ignorance Therefore all ignorance is called Anrita non-righteousness, non knowledge, for the word Rita means knowledge also, because it is derived from the root Ri to go, to know

The elect even before his release, creates thought-forms of all his desires, these forms are not visible to him owing to his want of development. Therefore when he gets release, he is surrounded by the heaven, which he had created by his thoughts and desires, for his desires are never untrue

Therefore, if he wants to see his desires, the rule is that he cannot see them, so long as he has not attained Mukti, but when he attains Mukti and goes to the world of the Lord, he sees all the desires fulfilled There he sees them all, ready existing from before, and standing to welcome him.

Now the Commentator explains the verse where it is said that people go in deep sleep to Brahman but do not know him

It is owing to ignorance alone, that in deep sleep people constantly go to the Lord Mâdhava, but they do not see him

This Viṣnu is called Hṛidaya because He dwells in the heart. Thus knowing always Viṣṇu, as having the name of Hṛidaya, and going to the world of Viṣṇu, and attaining all the fruits of his good deeds, he reaches Viṣṇu then and in this way.

He alone is called Samprasâda on whom Viṣnu is perfectly gracious, such a being after his death reaches Keśava, and attains his own true form (Svarûpa) The Lord of Indirâ is the Supreme Self, through whose grace, the freed soul attains his true form. This said the Goddess Ramâ, seeing the Supreme State (Viṣṇu).

The word Satya is a compound of three words Sat, Ti and Yam. The word Sat means all Mukta Jîvas including Śrî, the immortals, the word Ti refers to the non-muktas, the mortals The syllable Yam means the controller. The Lord Hari controls the released and the bound souls; therefore He is called by the word Satyam, the controller of the Sat and Ti.

FOURTH KHANDA.

MANTRA 1.

अथ य आत्मा स सेतुर्विधृतिरेषां लोकानामसंभेदाय नैतꣳ सेतुमहोरात्रे तरतो न जरा न मृत्युर्न शोको न सुकृतं न दुष्कृतꣳ सर्वे पाप्मानोऽतो निवर्तन्तेऽपहतपाप्मा ह्येष ब्रह्मलोकः ॥ १ ॥

अथ Atha, now. यः Yaḥ, who. आत्मा Âtmâ, the Self, dwelling within the lotus of the heart. सः Saḥ, He सेतुः Setuḥ, the bridge, the refuge, the bond, from the root सि to bind विधृतिः Vidhṛitiḥ, strong, the support एषाम् Eṣâm, *of these* लोकानाम् *Lokânâm, of the worlds* असंभेदाय Asambhedâya, in order to separate, in order that they may not be confounded, that they may not burst or break up न Na, not एतम् Etam, this सेतुम् Setum, the bridge, the Lord, the refuge. अहोरात्रे Ahorâtre, day and night तरतः Taratah, cross over, surpass, produce any change. न जरा Na jarâ, not old age न मृत्युः Na mṛityuḥ, not death न शोकः Na śokaḥ, not grief न सुकृतम् Na sukṛitam, neither good work न दुष्कृतम् Na duṣkṛitam, nor evil deeds, सर्वे Sarve, all. पाप्मानः Pâpmânaḥ, sins, evil doers अतः Ataḥ, from Him, from the Lord निवर्तन्ते Nivartante, turn back. अपहतपाप्मा Apahatapâpmâ, He is free from sins. हि Hi, verily, because. एषः Eṣaḥ, this ब्रह्मलोकः Brahmalokaḥ, Brahman, the Great Refuge.

1. This Self is a Bridge (refuge) and a support, so that these worlds (may be kept in their proper places and) may not clash with each other. Night and day do not pass that Bridge, nor old-age, nor death, nor grief, nor the good deeds, nor the evil deeds (of men). All evils turn back from Him, because He is free from all evil. He is Brahman the Great Refuge.—543.

MANTRA 2.

तस्माद्वा एतꣳ सेतुं तीर्त्वाऽन्धः सन्ननन्धो भवति विद्धः सन्नविद्धो भवत्युपतापी सन्ननुपतापी भवति तस्माद्वा एतꣳ सेतुं तीर्त्वापि नक्तमहरेवाभिनिष्पद्यते सकृद्विभातो ह्येवैष ब्रह्मलोकः ॥ २ ॥

तस्मात् Tasmât, therefore because he is free from sin वै Vai, verily. एतम् Etam, this सेतुम् Setum, Bridge, Bond, from root सि to bind. The connecting link, Refuge. तीर्त्वा Tîrtvâ, having crossed (everything else) अन्धः Andhaḥ, blind (through ignorance). सन् San, being. अनन्धः Anandhaḥ, not blind (free from ignorance). भवति Bhavati, becomes विद्धः Viddhaḥ, wounded (by harsh words) सन् San, being अविद्धः Aviddhaḥ, not wounded. भवति Bhavati, becomes, उपतापी Uptâpî, suffering from illness सन् San, being अनुपतापी Anupatâpî, free from illness. भवति Bhavati, becomes तस्मात् Tasmât, therefore, because the released soul is free from sin, and has obtained the grace of God वै Vai, even alone, verily एतम् Etam, this सेतुम् Setum, towards the bridge. तीर्त्वा Tîrtvâ, having crossed everything else अपि Api, also नक्तम् Naktam, night अहः Ahaḥ, day. एव Eva, even, alone, just अभिनिष्पद्यते Abhinispadyate, turns into, becomes असकृत् Asakṛit, perpetually. विभातः Vibhataḥ, shining हि Hi, verily एव Eva, just एषः Esaḥ, this. ब्रह्मलोकः Brahmalokaḥ, Brahman, the Great Refuge

2. Therefore, having crossed everything else, when one goes to this Refuge, if he is blind, he gets his sight; if he is wounded, he gets healed, if he is afflicted he gets peace. Therefore, when that Refuge is reached, after having crossed everything else; the night becomes also verily turned into day, for it is perpetual light there. (Such is this Brahman, the Great Refuge) This world of Brahman is lighted once for all.—544.

Note.—Compare Adhyâya three Khaṇḍa II, Verse 3

MANTRA 3

तद्य एवैतं ब्रह्मलोकं ब्रह्मचर्येणानुविन्दन्ति तेषामेवैष ब्रह्मलोकस्तेषाꣳ सर्वेषु लोकेषु कामचारो भवति ॥ ३ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

तद् Tad, that, there, among the elects ये Ye, those who एव Eva, alone, एतम् Etam, this ब्रह्मलोकम् Brahmalokam, Brahman the Refuge of all: ब्रह्मचर्येण Brahmacharyena, through celibacy, or through devotion to the Supreme Brahman with mind, speech and deed · through theosophy. अनुविन्दन्ति Anuvindanti, attain तेषाम् Tesâm, for them एव Eva, alone एष Esah, this ब्रह्मलोक Brahmalokah, the compassionate look of Brahman, the grace of Brahman तेषाम् Tesâm, for them सर्वेषु Sarvesu, in all लोकेषु Lokesu, in the worlds, for which he is fitted. कामचार Kâmachârah, freedom of movement भवति Bhavati, becomes

3 Among the elect, those only reach this Brahman, the Refuge, who understand Divine Wisdom (for Brahmaloka is obtained by Brahmacharya alone) For them alone is the grace of Brahman, for them is the freedom of movements in all the worlds (deserved by them)—545

Note—Brahmacharya here does not mean celibacy alone, but that which leads one (char) to Brahman—the Divine Wisdom—Theosophy The next khanda would explain this further, otherwise, to say that celibacy was the only way of getting Salvation, would be against all the other teachings of the scriptures

MADHVA S COMMENTARY

The Lord is called Setu or bound, because the whole universe is bound or regulated by Him (He sets the bounds to the worlds and fixes their paths which they do not transgress) A man crossing everything else (discarding everything), and being free from all faults, goes towards this Bound The Lord is attainable through Brahmcharya, performed with mind, speech, and deeds The knowledge (Charana) of the Supreme Brahman, is called Brahamcharya, or Divine Wisdom By this Brahamcharya or Divine Wisdom, they may go to the worlds of Brahman or Brahmaloka For them is the Brahmaloka, which also means the Divine Vision, the Beatific Vision The word Brahmaloka meaning Beatific Vision, is so called, because the released *see* (Loka meaning to look, to see), and Brahma means the God, the state in which this Vision of God is obtained is called Brahmaloka (Or because the Lord *looks upon* the released souls with His great Grace, therefore it is called Brahmaloka) Of course, Brahmaloka means also *the world of Brahman*, the heavenly worlds like Vaikuntha, &c

Note—The two most important words in this khanda are Setu and Brahmacharya The Setu is not to be crossed but approached—no one can cross Brahman—He Himself is the goal Therefore the translation "he who crosses this Bridge" is wrong The object of the verb *tarati* or *tirtva* is not Setu, but *anyat* to be supplied The word Setu is governed by some preposition and verb like "going towards' The meaning is —"going towards this Setu or Refuge, after having crossed every evil, &c ' Similarly Brahmacharya—the science of reaching God—does not mean here celibacy or vedic Study

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FIFTH KHAṆḌA

MANTRA 1

अथ यद्यज्ञ इत्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येव यो ज्ञाता तं विन्दतेऽथ यदिष्टमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येवेष्ट्वात्मानमनुविन्दते ॥ १ ॥

अथ Atha, now · because wisdom is the way to salvation यत् Yat, what यज्ञ Yajñaḥ, sacrifice literally य+ज्ञ through which one knows (ya) the wisdom (jña) इति Iti, thus आचक्षते Āchaksate, say the wise ब्रह्मचर्यम् Brahmacharyam, devotion to Brahman, the divine knowledge, theosophy एव Eva, alone. तत् Tat, that ब्रह्मचर्येण Brahmacharyeṇa, through Theosophy through the Brahmacharya of deed and speech. हि Hi, verily एव Eva, alone. य Yaḥ, who. ज्ञाता Jñāta, knows, the knower तम् Tam, that. विन्दते Vindate, obtains. अथ Atha, now यत् Yat, what. इष्टम् Istam, sacrifice, through which or by which anything is desired (ichchhati). That which creates, to know God is Iṣṭam, —hence Divine Wisdom इति Iti thus आचक्षते Āchaksate, say the wise. ब्रह्मचर्यम् Brahmacharyam, theosophy the Divine Wisdom. एव Eva, alone, even. तत् Tat, that. ब्रह्मचर्येण Brahmacharyeṇa, by Theosophy or Divine wisdom हि Hi, verily एव Eva, alone इष्ट्वात्मानम् Istatmānam, the good of his self Having searched the Self. अनुविन्दते Anuvindate, obtains

1. Now, that which the wise call Yajña (sacrifice) is verily the Divine Wisdom, through Divine Wisdom, the knower obtains the Lord Similarly, that which the wise call Istam is also the Divine Wisdom For having desired the Self, he obtains the Self —546

Note—The last verse of the last chapter declares that those only reach Brahman who practice Brahmacharya. This word generally means celibacy, but it is not to be taken in this sense here for Brahmacharya in its restricted meaning is not the only means of obtaining the Lord The present chapter therefore, explains the true meaning of this word. Brahmacharya means Divine Wisdom, and thus includes Yajña and Iṣṭa. Yajña also does not mean sacrifice here but Wisdom. It comes from the root Ya to go, to understand and Jñam, Wisdom The whole word Yajñam means that by which the Omniscient

is reached and hence it means Divine Wisdom Thus Yajnam has literally the same meaning as Brahmacharyam that by which Brahman is reached Similarly the word Istam generally means sacrifice but here it means Divine Wisdom and it literally means "that by which one desires (Ichchhati) to know Brahman" Thus Istam means also literally the Divine Wisdom or as the Sruti puts it— Istvâ Atmanam having desired all desires i e having transcended all desires etc he obtains the Self Thus Iṣṭam also means Divine Wisdom or the instrument of getting rid of all desires

MANTRA 2

अथ यत्सत्त्रायणमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येव सत आत्मानस्त्राणं विन्दतेऽथ यन्मौनमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येवात्मानमनुविद्य मनुते ॥ २ ॥

अथ Atha, now यत् Yat, what सत्रायणम् Satrâyanam the sacrifice called Sattrâyana, literally that by which the Lord called Sat is obtained as one's saviour (trâna) इति Iti, thus आचक्षते Achaksate, say the wise ब्रह्मचर्यम Brahmacharyam the Divine wisdom एव Eva, alone तत् Tat that ब्रह्मचर्येण Brahmacharyeṇa through the Divine Wisdom हि Hi, verily एव Eva, alone सत Sataḥ from the Sat, from the Lord आत्मन Âtmanah of the Self त्राणम Trânam, safety, salvation विन्दते Vindate obtains अथ Atha now यत् Yat, what मौनम Maunam silence इति Iti thus आचक्षते Âchaksate, say the wise ब्रह्मचर्यम Brahmacharyam Divine Wisdom एव Eva Alone तत् Tat, that ब्रह्मचर्येण Brahmacharyeṇa, through Divine Wisdom हि Hi, verily एव Eva, alone आत्मानम् Âtmânam the Self the Lord अनुविद्य Anuvidya, having known मनुते Manute, meditates, knows indirectly or knows directly

2 Now what the wise call Sattrâyana is also Divine Wisdom, for by Divine Wisdom alone, he obtains from the True, the salvation of his self Similarly what the wise call the vow of silence is really Divine Wisdom, for through Divine Wisdom alone, one after knowing the Lord, becomes absorbed in meditation and becomes silent —547

Note —Thus Sattrayana and Mauna disciplines literally mean Divine Wisdom

MANTRA 3

अथ यदनाशकायनमित्याचक्षते ब्रह्मचर्यमेव तदेष ह्यात्मा न नश्यति यं ब्रह्मचर्येणानुविन्दतेऽथ यदरण्यायनमित्याचक्षते ब्रह्मचर्यमेव तत्तदरश्च ह वैण्यश्चार्णवौ ब्रह्मलोके तृतीयस्यामितो दिवि तदैरंमदीयꣳ सरस्तदश्वत्थः सोमसवनस्तदपराजिता पूर्ब्रह्मणः प्रभुविमितꣳ हिरण्मयम् ॥ ३ ॥

अथ Atha, now यत् Yat, what अनाशकायनम् Anâśakâyanam, the vow of fasting इति Iti, thus आचक्षते Âchakṣate say the wise ब्रह्मचर्यम् Brahmacharyam, the Divine Wisdom एव Eva, alone तत् Tat, that. एष Eṣaḥ, this. हि Hi, verily. आत्मा Âtmâ, the Self न Na, not. नश्यति Naśyati, perishes. यम् Yam, what, whom ब्रह्मचर्येण Brahmacharyeṇa, through Divine Wisdom अनुविन्दते Anuvindate, He discovers अथ Atha, now यत् Yat, what आरण्यायनम् Âraṇyâyanam, the vow of living in the forest इति Iti, thus आचक्षते Âchakṣate, they say ब्रह्मचर्यम् Brahmacharyam, the Divine Wisdom एव Eva, alone तत् Tat, that. तत् Tat, that. अरः Araḥ, called Araḥ or enemy. च Cha, and ह Ha, verily वै Vai, verily ण्यः Nyaḥ, called Nyaḥ, च Cha, and अर्णवौ Arṇavau, two lakes ब्रह्मलोके Brahmaloke, in the Brahman World तृतीयस्याम् Tritîyasyâm, in the third इतः Itaḥ, from this · from Meru. दिवि Divi, in the Heaven, in the Śvetadvîpa तत् Tat, that, there ऐरम् Airam, full of Lakṣmi called Irâ, some say Airam means wine of the tree called Irâ. मदीयम् Madîyam, wine, exhilerating: enchanting सरः Saraḥ, lake तत् Tat, that, there अश्वत्थः Aśvatthaḥ, the tree Aśvattha. Not *one* tree, but rows of such trees. सोमसवनः Somasavanaḥ, showering Soma or Nectar. Ambrosia exuding Aśvattha trees. तत् Tat, that, there. अपराजिता Aparâjitâ, called Aparâjitâ. पूः Pûḥ, city ब्रह्मणः Brahmaṇaḥ, of the Lord प्रभुविमितम् Prabhuvimitam, made by the Lord हिरण्मयम् Hiraṇmayam, golden. The word 'couch' should be supplied to complete the sense.

3. Now what the wise call Anâśakâyana or fasting vow, that also is the Divine Wisdom, for this Self does not perish; therefore it is called Anâśak (non-perishing) Since this Imperishable is reached through Divine Wisdom, it is called Anâśakâyana, namely, that which leads to the Imperishable Similarly what the wise call "the vow of Forest life," that also is Divine Wisdom, for Divine Wisdom is called Âraṇyâyanâ or the leader to the Ara and Ṇya, because it teaches about Brahman, called Âraṇya or the Silent One. Âra and Ṇya are two lakes in the world of Brahman, in the third heaven from hence (Meru) There is a lake where dwells the enrapturing Irâ (Lakṣmî), there are the aśvattha trees that shower the Soma juice, there is the city of the Lord called Aparâjitâ, and in it the throne, built by the Lord, and called Prabhuvimitam, which is all golden —548.

Note.—The existence of the lakes called Ara, and Ṇya, of the tank called Airamadîya and the tree that showers soma, and the city Invincible and the couch called Prabhuvimitam is mentioned in the Kausitaki Brahmana Upanisad "In this Brahma loka there are the lake named Ara, (consisting of evil passions), the moments called Yeṣṭiha

(destroying the good), the river named Vijarâ (giving fredom from old age) the tree called Ilya (like the earth) the city named Sâlajyam (with high banked reservoirs of water), the building named Aparâjitam (impregnable) of which Indra and Prajâpati are gate-keepers, the council chamber called the Bibhu (all-pervading), the throne named Vichakṣhaṇa (full of wisdom) a couch named Amitanja (of infinite splendour,) (Brahman's) consort named Mânasî (the delightful, i. e., Nature) and her reflection Chakṣuṣî (probably the individual soul), who both weave the creatures like flowers."

Brahmacharya when mental, includes the mental sacrifice or Yajña, the mental Iṣṭa, &c. In fact these words Yajña, Iṣṭa, &c, when analysed lead to the same meaning as Brahmacharya. The following table shows it :—

Brahmacharya	...	.. Leading to Brahmana, i. e, Divine Wisdom.
Yajña ...	..	.. Leading to the Omniscient Ya+jña.
Iṣṭa ...	...	... Transcending desire or the object of search (Eṣana or Ichchhâ)
Sattrâyana	..	... Leading to Sat, the Saviour.
Mauna ...	.	... Meditating (Manana).
Anâśakâyana	...	.. Leading to the Imperishable (Anaśaka).
Araṇyâyana	..	.. Leading to Ara and Nya.

Thus the mental Brahmacharya is Divine Wisdom; and when Yajña, &c, are performed mentally, they must be performed in this spirit But when Yajña, &c, are performed by deeds and speech, the mental idea should not be absent.

The Śvetadvipa is the third heaven from the worldly heaven, namely, from Meru. In this Śvetadvipa are these lakes, trees, places, &c. The word Airam means also consisting of Irâ or Lakṣmî, for Irâ is another name of Lakṣmî. The word aśvattha means the grove of Aśvattha trees Soma savana means dripping nectar.

MANTRA 4.

तद्य एवैतावरं च ण्यं चार्णवौ ब्रह्मलोके ब्रह्मचर्येणानुविन्दन्ति तेषामेवैष ब्रह्मलोकस्तेषाꣳ सर्वेषु लोकेषु कामचारो भवति ॥ ४ ॥

इति पञ्चमः खण्डः ॥ ५ ॥

तत् Tat, there, therefore ये Ye, who एव Eva, only. एतौ Etau, these two, अरम् Aram, called Ara. च Cha, and. वै Vai, verily. ण्यम् Nyam, called Nya च Cha, and. अर्णवौ Arṇavau, two lakes. ब्रह्मलोके Brahmaloke, in the world of Brahman. ब्रह्मचर्येण Brahmacharyeṇa, through Divine Wisdom. अनुविन्दन्ति Anuvindanti, they obtain तेषाम् Teṣâm, for them. एव Eva, only एष Eṣaḥ, this ब्रह्मलोकः Brahmalokaḥ, the world of Brahman तेषाम् Teṣâm, for them. सर्वेषु Sarveṣu, in all लोकेषु Lokeṣu, in worlds कामचारः Kâmachâraḥ, freedom of movement. भवति Bhavati, becomes

4. Therefore, those who obtain through Brahmacharya these two lakes called Ara and Nya, which are in the world of Brahman, they verily get this Brahma world, for them is the freedom of movement in all these worlds —549.

MADHVA'S COMMENTARY

In this khanda the scripture teaches that Yajna Istam Sattram &c, are said to be Brahmacharya or Divine Wisdom The Commentator now shows how the literal meaning of these words lead to the sense of Divine Wisdom

The words Yajñam, Iṣṭam, Sattram, Maunam, Anāśikāyanam, Āranyāyanam all mean the knowledge of the Supreme Brahman, the Divine Wisdom

In the world of the Supreme Brahman, in the highest region called the Śvetadvîpa, there are two lakes called Arâ and Nyâ, these Divine lakes are full with the sweet waters of knowledge and bliss

The description of these lakes as filled with the waters of wisdom and bliss shows that they are really made up of the essence of Lakṣmi An objector says it is not proper to say that the Brahmaloka is the white Island or Śvetadvipa Because it is described in this as being the third region from this world and therefore this white Island is the Third Heaven of Indra But the white Island is situated in the Ocean of Milk How do you reconcile this apparent conflict? Is it in the third Heaven from Meru namely is it in the Svarga of Indra or is it in the Ocean of Milk? To this the Commentator replies —

As much as the world of Indra called Svarga is high away from this world, so much higher than the world of Svarga is the Śvetadvîpa (from the world of Svarga)

The phrase Tritiyasyâm Itah Divi means thus in the third Heaven from Svarga as the Svarga itself is third from this

In that Śvetadvipa is a tank full of wine and all sorts of eatables And there are trees called Aśavattha which constantly shower Nectar There is the Divine city of Viṣṇu called Aparājita There is the couch of Viṣnu called Vimita made to the size of the Lord (infinite), made of Divine Gold of mental matter (Chit-suvarṇa), which is in the from of Lakṣmî

Note.—Is the matter of the Heaven world the body of Lakṣmi? It is called Chit matter or matter made of mentality

This Viṣṇu dwelling in the Śvetadvîpa is called Paryanka Brahman or the Lord God of the Couch of splendid glory

Note—The description of this Couch as given here and in the Kauṣitaki Upaniṣad shows that it was a Drama played in ancient India something on the lines of modern Free Masonry The world of heaven is represented as guarded by the gate keepers the Inner and outer Guards The soul cannot enter heaven till it answers properly the questions put by these wardens The person who gives a right answer to the warden of the Moon (something like the junior warden is allowed to enter) The Upaniṣad says but if a man does not give the right answer then the Moon rejects him and that soul is reborn again. The question which the Moon puts is this Who art thou? The proper answer to this is given in the Upaniṣad already mentioned in these words —

From the wise moon who orders the seasons when it is born consisting of fifteen parts, from the moon who is the home of our ancestors the seed was brought This seed

even me, they (the Gods mentioned in the Panchâgnividyâ) gathered up in an active man and through an active man they brought me to a mother Then I, growing up to be born, a being living by months, whether twelve or thirteen was together with my father, who also lived by (years of) twelve or thirteen months, that I might either know it (the true Brahman) or not know it Therefore, O ye seasons grant that I may attain immortality (knowledge of Brahman) By this my true saying by this my toil (beginning with the dwelling in the moon and ending with my birth on earth) I am (like) a season, and the child of the seasons Who art thou? The sage asks again 'I am thou' he replies Then he sets him free (to proceed onward) The Svetadvîpa is the place where all must go in order to get their initiation from the great Master

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SIXTH KHANDA

MANTRA 1

अथ या एता हृदयस्य नाड्यस्ताः पिङ्गलस्याणिम्नस्तिष्ठन्ति शुक्लस्य नीलस्य पीतस्य लोहितस्येत्यसौ वा आदित्यः पिङ्गल एष शुक्ल एष नील एष पीत एष लोहितः ॥ १ ॥

अथ Atha, now. या Yâh, these which एता Etâh, these हृदयस्य Hridayasya, of the heart नाड्य Nâdyah, vessels called Pingalâ, Nandini, Ida, Vajrikâ and Susumnâ. ता Tâh, those पिङ्गलस्य Pingalasya, of the Brown, of Sankarsana अणिम्न Animnah, of the subtle, the Lord in his atomic form, dwelling within the Jiva तिष्ठन्ति Tisthanti, exist शुक्लस्य Suklasya, of the white, of Vâsudeva नीलस्य Nilasya of the Blue of Aniruddha पीतस्य Pitasya, of the Yellow, of Pradyumna लोहितस्य Lohitasya,' of the Red, of Nârâyana. इति Iti, thus असौ Asau, that वै Vai, verily आदित्य Âdityah, of the Lord in the Sun called Âdityah, because he attracts (Adana) पिङ्गल Pingalah, Brown, Sankarsana. एष Esah, this शुक्ल Suklah, White Vâsudeva एष Esah, this नील Nilah, Blue, Aniruddha एष Esah, this पीत Pitah, Yellow, Pradyumna एष Esah, this लोहित Lohitah Red, Nârâyana

1 There are five vessels of the heart, in which dwell the five forms of the Lord in His subtle aspect —In the vessel called Pingalâ, dwells Sankarsana having Brown colour, in Nandni, dwells Vâsudeva having White colour, in the Ida, dewlls Aniruddha having Blue colour, in the Vajrikâ, dwells Pradyumna having Yellow colour, in the Susumnâ, dwells Nârâyana having Red colour Thus one should meditate on the Lord

There is also the sun, in these vessels, and in that sun in the heart, one should also meditate on these five forms Brown, White, Bule, Yellow, and Red —550

MANTRA 2

तद्यथा महापथ आतत उभौ ग्रामौ गच्छतीमं चामुं चैवमेवैता आदित्यस्य रश्मय उभौ लोकौ गच्छन्तीमं चामुं चामुष्मादादित्यात्प्रतायन्ते ता आसु नाडीषु सृप्ता आभ्यो नाडीभ्यः प्रतायन्ते तेऽमुष्मिन्नादित्ये सृप्ताः ॥ २ ॥

तत् Tat, that यथा Yathâ, as महापथ Mahapathaḥ, a highway. आतत Âtatah, long stretching उभौ Ubhau, to both ग्रामौ Grâmau villages गच्छति Gachchhati, goes इमम् Imam, to this च Cha, and अमुम् Amum, to that च Cha, and एवम् Evam, thus एव Eva just एता Etâḥ, these आदित्यस्य Âdityasya, of the Sun रश्मय Raśmayah, rays उभौ Ubhau, to both लोकौ Lokau, worlds गच्छन्ति Gachchhanti go इमम् Imam, this च Cha, and अमुम् Amum, that चै Cha, and अमुष्मात् Amusmât, from that आदित्यात् Âdityât, from the sun, from the forms of the Lord within the sun प्रतायन्ते Pratâyante, they start. They pervade ता Tah they आसु Âsu, in these नाडीषु Nadîsu, In the vessels सृप्ता Sriptâh, entered gone आभ्य Âbhyah from these nadîs, from the forms of the Lord dwelling in the Nadis नाडीभ्य Nâdibhyaḥ, from these vessels प्रतायन्ते Pratâyante, they pervade, they start ते Te they the rays. अमुष्मिन् Amusmin, in that आदित्ये Âditye in the sun सृप्ता Sripptaḥ entered

2 As a highway stretches to both villages from where it starts to where it ends, similarly these rays of the sun go to both worlds, to this one and to the other They start from the various forms of the Lord in the Sun and enter into the various forms of the Lord in these vessels of the heart, again these rays start from these various forms of the Lord dwelling in the vessels of the heart and enter into the various forms of the Lord dwelling in the sun —551

Note.—The Lord in the sun has five forms as previously described in the Madhu vidyâ The Lord in the Heart has also the same five forms as described here There is constant communication between these The rays from the Solar Logos enter into the heart and the rays from the Cardiac Logos enter into the sun Thus there is a constant interchange between these two Logoi the Solar and Cardiac

MANTRA 3

तद्यत्रैतत्सुप्तः समस्तः संप्रसन्नः स्वप्नं न विजानात्यासु तदा नाडीषु सृप्तो भवति तन्न कश्चन पाप्मा स्पृशति तेजसा हि तदा संपन्नो भवति ॥ ३ ॥

तत् Tat, there, this being so यत्र Yatra, when एतत् Etat, this Jîva. सुप्त Suptaḥ, sleeps. समस्तः Samastaḥ, all, withdrawing himself from the senses सम्प्रसन्न Samprasannaḥ quitly reposing, at perfect rest स्वप्नम् Svapnam, dreams. न Na, not. विजानाति Vijânâti, perceives. आसु Âsu, in these vessels, and thereby into Visnu. तदा Tadâ, then नाडीषु Nadisu, in the vessels, in Visnu, within the nadis. सृप्त Sṛiptaḥ, entered भवति Bhavati, becomes तम् Tam, him न Na, not कश्चन Kaśchana, any one. पाप्मा Pâpma, evil one स्पृशति Spriśati, touches तेजसा Tejasâ, by the fire of the Lord हि Hi, verily, because तदा Tadâ, then सम्पन्नः Samppannaḥ, joined भवति Bhavati, becomes

3. This being so, when this Jîva sleeps, being at perfect rest and all senses withdrawn (experiencing the joy of his essential nature), and sees no dream, then he enters (into the Lord dwelling in) these vessels and there no evil one can touch him, because he is protected by the Light of the Lord.—552.

MANTRA 4

अथ यत्रैतदवलिमानं नीतो भवति तमभित आसीना आहु-र्जानासि मां जानासि मामिति स यावदस्माच्छरीरादनुत्क्रान्तो भवति तावज्जानाति ॥ ४ ॥

अथ Atha, Now. यत्र Yatra, where, when एतत् Etat, this (knower of the Lord) अबलिमानम् Abalimânam, feels weak, on account of illness नीत Nitaḥ, becomes, gets भवति Bhavati, becomes तम Tam, to him अभित Abhitaḥ, on all sides. आसीना Âsinâh, sitting. आहु: Âhuḥ, (the kinsmen) say. जानासि Jânâsi, knowest thou माम Mâm, me जानासि Jânâsi, knowest thou. माम् Mâm, me इति Iti, thus स Saḥ, he यावत् Yâvat, so long as अस्मात् Asmat, from this. शरीरात् Śarirât, from the body. अनुत्क्रान्त Anukrântaḥ, has not gone out. भवति Bhavati, becomes तावत् Tavat, so long. जानाति Jânâti, he knows

4 Now when this knower of Brahman becomes weak on account of illness, he is surrounded by his kinsmen, who say "do you recognise me, do you recognise me." As long as he does not go out of the body, he knows them —553.

MANTRA 5.

अथ यत्रैतदस्माच्छरीरादुत्क्रामत्यथैतैरेव रश्मिभिरूर्ध्वमाक्रमते स ओमिति वाहोद्वामीयते स यावत्क्षिप्येन्मनस्तावदादित्यं गच्छत्येतद्वै खलु लोकद्वारं विदुषां प्रपदनं निरोधोऽविदुषाम् ॥ ५ ॥

अथ Atha, now यत्र Yatra, when एतत् Etat, this. अस्मात् Asmât, from this. शरीरात् Sarîrât, from the body. उत्क्रामति Utkrâmati, goes out अथ Atha, then एतै Etaiḥ, by these एव Eva, just alone रश्मिभि Raśmibhiḥ, by the rays, by the solar rays existing in the vessels of the heart, which illumine the passage of these tubes. ऊर्ध्वं Ûrdhvam, upwards. आक्रमते Âkramate, he goes. स Saḥ, he, the wise ओम् Om, Om इति Iti, thus वाहा Vâhâ, by the carrier. i e, by the vehicle of Om, namely by Vâyu, through the grace of Vâyu उद्वामीयते Udvâmiyate, Attains the condition of Vâma, called the Divine Consciousness. स Sah, he, namely Vâyu यावत् Yâvat, when, in order to lead him up क्षिप्येत् Ksipyet, throws off मन Manaḥ, mind, in order to take the man away तावत् Tâvat, then आदित्यम् Âdityam, to (Visṇu dwelling in) the sun गच्छति Gachchhati, goes एतत् Etat, this, Lord in the Sun वै Vai, verily खलु Khalu, verily. लोकद्वारम् Lokadvâram, the door to the world of Brahman विदुषाम् Vidusâm, by the wise, of the wise. प्रपदनम् Prapadanam, to be walked through, to be attained निरोध Nirodhaḥ, stoppage. अविदुषाम् Avidusâm, of the non-wise

5. Now when he departs from the body, he soars upwards by those very solar rays in the vessels of the heart. He through the grace of the vehicle of Om, attains the condition of Divine consciousness When Vâyu throws off the mind, he carries the soul upwards to the Lord, in the Sun which is the door to the world of Brahman. He is attained by the wise, but is shut off from the non-knowing.—554.

MANTRA 6

तदेष श्लोकः । शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका । तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्त्युत्क्रमणे भवन्ति ॥ ६ ॥

इति षष्ठः खण्डः ॥ ६ ॥

तत् Tat, on this एष Esaḥ this श्लोक Ślokaḥ, verse. शतम् Śatam, one hundred, च Cha, and. एका Ekâ one च Cha, and. हृदयस्य Hṛdayasya, of the Lord moving in the heart नाड्य: Nadyaḥ, the vessels presided over by the Lord तासाम् Tâsâm, out of them मूर्धानम् Mûrdhânam crown of the head अभि निसृता Abhinisrtâ, penetrates एका Ekâ, one, namely Susumnâ तया Tayâ, by that, by the Susumnâ ऊर्ध्वम् Ûrdhvam, upwards आयन् Âyan, going अमृतत्वम् Amritatvam, Immortality. एति Eti, goes, attains विष्वङ्ङन्या Visvaṅṅanyâḥ, the others to different directions उत्क्रमणे Utkramane, for departing. भवन्ति Bhavanti, become उत्क्रमणे Utkramaṇe, for departing. भवन्ति Bhavanti, become

6 About this is the following verse —One hundred and one are the arteries of the heart; out of them one penetrates the crown of the head By that vessel going upwards, it reaches the Immortal, the others lead to different worlds, if the soul passes out through them Yea to different worlds —555

MADHVA S COMMENTARY

In this khanda the five tubes or force vehicles of the heart, are described. It is not the physical description of the arteries of the heart but of the five forms of Viṣṇu existing in the heart in His most subtle aspect.

This Viṣṇu, called Paryaṅka Brahman, dwells in five forms, in the vessels of the heart These are the five atomic aspects of Viṣṇu dwelling in the five Nadis or vessels In the central vessel called Suṣumnā, is the form of the Lord having red colour, and called Nārāyaṇa In the vessel called Nāḍinī, is the form called Vasudeva, and it has white colour, and is situated in the front part of this vessel In the vessel called Piṅgalā is the form called Saṅkarṣana, and it has brown colour In the vessel called Vajrika is the form called Pradyumna, and it has yellow colour In the vessel called Īḍa is the form called Aniruddha and it has blue colour

In the Sun also are these five forms of the Lord The sun is called Āditya and the Lord in the sun is also called so, because He is the Ādi or beginning, and because He pervades (tata) with His rays the whole Solar Orb Thus all the solar rays are pervaded by the Divine Rays. In the Lord dwelling in the heart, in His five forms, in the various vessels of the heart, are Solar Rays also These Solar Rays are interwoven with the rays of the Nadis The Jīva is in the midst of these rays and within the Jīva is the Lord Viṣṇu, regulating the Jīva through all these rays When the Jīva is overpowered by the vibrations of the light rays (Tejas) proceeding form Viṣṇu He is said to be in deep sleep

Vāyu is the vehicle of Om therefore He is called Omvāṭ (Om vāh) or the carrier of Om Through this Om Vāṭ or Vāyu the Jīva obtains release, and proceeds upwards by the pleasant path called Vāma The word Vāma means the condition of the Divine consciousness (Divya Chidrūpa Bhāva) when Vāyu desiring to raise up the souls of the pious, throws away the Manas (separates the soul from Manas), then the Jīva goes to Viṣṇu called Āditya through this method of meditation. Thus it is in the Paryaṅka Upāsanā

Note —At the time of death the person who has been meditating on the Lord within the heart, in the method described above quits the body through the help of Vāyu the

Great Meditator, the Saviour This Vâyu takes the soul up, and makes him attain the condition of Vâma or Divine consciousness The souls of the wise only attain this consciousness, when they throw off their mental body In other cases the throwing off of the mental body is a prelude to unconsciousness The majority of souls, who do not know the mystery of Vayu, remain in this state of unconsciousness, when their Manas or mental vehicle drops down The state of Vamatva is only for those who know the secret of Om and of Vâyu, the vehicle of Om A man must become the worshipper of Vâyu in order to get the grace of the Lord, whose beloved son is Vayu, the meditator.

SEVENTH KHANDA.

MANTRA 1

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोकोऽविजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वांश्च लोकानाप्नोति सर्वांश्च कामान्यस्तमात्मानमनुविद्य विजानातीति ह प्रजापतिरुवाच ॥ १ ॥

य Yaḥ, who आत्मा Âtma, the Lord called Âtman, the Self अपहतपाप्मा Apahatapâpmâ, free from sin विजरः Vijaraḥ, free from decay विमृत्युः Vimrityuḥ, free from death. विशोकः Viśokaḥ free from grief विजिघत्सः Vijighatsaḥ, free from hunger अपिपासः Apipasaḥ, free from thirst सत्यकामः Satyakamaḥ, he whose desires are true सत्यसंकल्पः Satyasaṅkalpaḥ, he whose will is true सः Saḥ, he अन्वेष्टव्यः Anvestavyaḥ, ought to be searched सः Saḥ, he विजिज्ञासितव्यः Vijijnâsitavyaḥ, ought to be known. स Saḥ, he सर्वान् Sarvân, all च Cha, and लोकान् Lokân, worlds आप्नोति Âpnoti, attains सर्वान् Sarvân, all च Cha, and कामान् Kamân, desires य Yaḥ, who तम् Tam, him आत्मानम् Âtmânam, the Self अनुविद्य Anuvidya, knowing, having known through scriptures &c, indirectly विजानाति Vijânâti, understands by direct vision इति Iti, thus ह Ha, verily प्रजापतिः Prajâpatiḥ, Prajapatiḥ, the four-faced Brahmâ, उवाच Uvâcha, said

1 Prajâpati proclaimed —"the Âtman, who is free from sins, free from old age, free from death, free from grief, free from hunger, free from thirst, He whose desires are true, whose will is true, He ought to be searched out, He ought to be understood He, who has known that Âtman indirecty and has also realised Him, attains all worlds and all desires"—556

MANTRA 2

तद्धोभये देवासुरा अनुबुबुधिरे ते होचुर्हन्त तमात्मानमन्विच्छामो यमात्मानमन्विष्य सर्वांश्च लोकानाप्नोति सर्वांश्च कामानितीन्द्रो हैव देवानामभिप्रवव्राज विरोचनोऽसुराणां तौ हासंविदानावेव समित्पाणी प्रजापतिसकाशमाजग्मतुः ॥ २ ॥

तद् Tad, that, with anu, it becomes tadanu—"after that," after "hearing that" ह Ha, verily उभये Ubhaye, both देवासुरा Devasurâh, the Devas and Asuras, अनु Anu, afterwards, should be joined with the word tad Tadanu= then बुबुधिरे Bubudhire, (knew, heard), attempted to understand ते Te, they ह Ha, verily, ऊचु Ûchuh, said to Indra and Virochana respectively हन्त Hanta, well तम् Tam, him आत्मानम् Âtmânam, the Âtman अन्विच्छाम Anvischâmah, we shall search, we shall realise. यम् Yam, whom आत्मानम् Atmânam, the Self अन्विष्य Anvisya, having searched सर्वान् Sarvân, all च Cha, and लोकान् Lokân, worlds. आप्नोति Âpnoti, one obtains, according to his merit सर्वान् Sarvân, all. च Cha, and. कामान् Kâmân, desires इति Iti, thus इन्द्र Indrah, the Lord Indra. ह Ha, verily. एव Eva, वै Vai, verily. देवानाम् Devânâm, among the Devas, for the sake of teaching the Devas. अभिप्रवव्राज Abhipravavrâja, went out in order to acquire this wisdom विरोचन Virochanah the Asura called Virochana. असुराणाम् Asurânam, among the Asuras, for the sake of teaching the Asuras. तौ Tau, these two ह Ha, verily. असंविदानौ Asamvidânau, without communicating with each other, without being on friendly terms. एव Eva, alone. समित्पाणी Samitani, with sacred fuel in their hands. प्रजापतिसकाशम् Prajâpatisakâsam, to the vicinity of Prajâpati. आजग्मतु Ajagmatuh, they two came.

2 Then both the Devas and the Asuras attempted to understand this and said (to Indra and Virochana respectively) "well we, wish to know the Âtman, by knowing whom one obtains all worlds and all desires" Indra went out to get this knowledge, in order to teach the Devas, and Virochana in order to teach the Asuras These two, without communicating with each other, approached Prajâpati, with fuel in their hands —557

MANTRA 3

तौ ह द्वात्रिंशतं वर्षाणि ब्रह्मचर्यमूषतुस्तौ ह प्रजापतिरुवाच किमिच्छन्ताववास्तमिति तौ होचतुर्य आत्मापहतपाप्मा

विजरो विमृत्युर्विशोकोऽविजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वांश्च लोकानाप्नोति सर्वांश्च कामान् यस्तमात्मानमनुविद्य विजानातीति भगवतो वचो वेदयन्ते तमिच्छन्ताववास्तमिति ॥ ३ ॥

तौ Tau, those, two ह Ha, verily. द्वात्रिंशतम् Dvâtrimśatam, thirty-two वर्षाणि Varsâni, years ब्रह्मचर्यम् Brahmacharyam, observing the vow of celibacy. ऊषतुः Ûsatuh, dwelt तौ Tau, to those two ह Ha, verily प्रजापतिः Prajâpatih, Prajâpati उवाच Uvâcha, said किम् Kim, what इच्छन्तौ Ichchhantau, desiring. अवास्तम् Avâstam, You two have dwelt here इति Iti, thus तौ Tau, those two ह Ha, then ऊचतुः Ûchatuh, said यः Yah, who आत्मा Âtmâ, the Self अपहतपाप्मा Apahatapâpmâ, free from sin विजरः Vijarah, free from old age, free from decay विमृत्युः Vimrityuh, free from death विशोकः Viśokah, free from grief अविजिघत्सः Avijighatsah, free from hunger. अपिपासः Apipâsah, free from thirst सत्यकामः Satyakâmah, He whose desires are true सत्यसङ्कल्पः Satyasankalpah, He whose will is true सः Sah, he. अन्वेष्टव्यः Anvestavyah, ought to be searched सः Sah, he विजिज्ञासितव्यः Vijijñâsitavyah, ought to be known सः Sah, he सर्वान् Sarvân, all च Cha, and लोकान् Lokân worlds आप्नोति Âpnoti, attains सर्वान् Sarvân, all च Cha, and कामान् Kâmân, desires यः Yah, who तम् Tam, Him आत्मानम् Âtmânam The Self अनुविद्य Anuvidya, knowing, having known through scriptures &c., indirectly विजानाति Vijânâti, understands इति Iti, thus भगवतः Bhagavatah, Of the Lord वचः Vachah speech वेदयन्ते Vedayante, (The Devas and the Asuras) desire to know. तम् Tam, that Âtman, the Lord इच्छन्तौ Ichchhantau, we two desiring (to teach them by learning from thee) अवास्तम् Avâstam, we two have dwelt here The proper grammatical form is avâtsva The use of the third person, instead of the first person shows the respectful fear of the Guru इति Iti, thus

3 The two dwelt there for thirty-two years, observing the vow of celibacy Then Prajâpati asked them—"for what purpose have you both dwelt here" They replied "the Devas and the Asuras desire to know that Self about whom you have said 'the Self who is free from sin, free from old age, free from death, free from grief, free from hunger, free from thirst, whose desires are true, and whose will is true, that Âtman we must search, that Âtman we must understand He obtains all worlds, he obtains all desires, who having intellectually conceived this Âtman realises him directly' Now we both have dwelt here because we wish to know that Self"—558

MANTRA 4.

तौ ह प्रजापतिरुवाच य एषोऽक्षिणी पुरुषो दृश्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेत्यथ योऽयं भगवोऽप्सु परिख्यायते यश्चायमादर्शे कतम एष इत्येष उ एवैषु सर्वेष्वेतेषु परिख्यायत इति होवाच ॥ ४ ॥

इति सप्तमः खण्डः ॥ ७ ॥

तौ Tau, to those two. ह Ha, verily, then. प्रजापतिः Prajâpatiḥ, Prajapati. उवाच Uvâcha, said (in a parable, to test the intuition of the two aspirants). यः Yaḥ, who एषः Esaḥ, this (Lord who creates the waking condition). अन्तर् Antar, within. अक्षिणि Aksini, In the eye पुरुषः Purusaḥ, the Purusa, possessing the six Divine qualities, and called Viśva दृश्यते Driśyate, is seen through Divine vision. एषः Esaḥ, this. आत्मा Âtma, the Self. इति Iti, thus. ह Ha, verily. उवाच Uvâcha, said. एतत् Etat, this. अमृतम् Amritam, the immortal, the ever free अभयम् Abhayam, the fearless. एतत् Etat, this. ब्रह्म Brahma, Brahman the full इति Iti, thus. This अथ Atha, then (Virochana again asks) यः Yaḥ, who. अयम् Ayam, this. भगवः Bhagavaḥ, Sir. अप्सु Apsu, in the waters. परिख्यायते Parikhâyate, is seen. यः Yaḥ, what. च Cha, and. अयम् Ayam, this. आदर्शे Âdarśe, in the mirror. कतमः Katamaḥ, who. एषः Esaḥ, this. इति Iti, thus. एषः Esaḥ, this. उ U, indeed. एव Eva, even. एषु Esu, in these. सर्वेषु Sarvesu, in all एतेषु Etesu, within परिख्यायते Parikhyâyate is seen. इति Iti, Thus ह Ha, verily. उवाच Uvâcha, said.

4 Prajâpati said to them —' The person that is seen in the eye, that is the Self This is what I have said This is the immortal, the fearless, this is Brahman " Virochana said.—' Sir, he who is seen in the water, he who is seen in a mirror, who is He? ' He replied —' He Himself indeed is seen in all these '—559

Note —Prajâpati meant by the words ' that person who is seen in the eye, ' the Lord as the Maker of the condition of waking This aspect of the Lord is called Visva It is in this condition that He gives the power of vision to all Jivas, to see external objects Virochana, however, takes it to mean the reflection seen in the pupil of the eye He, therefore asks ' is the reflection seen in the water and in the mirror also Brahman ? Indra gives assents to the same question but in the sense, is the Lord seen in the water and in the mirror by a sage whose interior vision is open the Lord Brahman ? To this Prajapati replies, " the Lord is everywhere and is seen in all these This reply is perfectly true when taken in its highest sense, but it is misleading, if taken to mean, that the reflection seen in the water or in the mirror is the Lord Visnu

MADHVA S COMMENTARY

In the previous chapter it was taught that Brahmacharya—the Divine Wisdom is the means of attaining release The next question is, Does it give release to all who aspire to this

विजरो विमृत्युर्विशोकोऽविजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वांश्च लोकानाप्नोति सर्वांश्च कामान् यस्तमात्मानमनुविद्य विजानातीति भगवतो वचो वेदयन्ते तमिच्छन्ताववास्तमिति ॥ ३ ॥

तौ Tau, those two ह Ha, verily. द्वात्रिंशतम् Dvâtrimśatam, thirty-two वर्षाणि Varsâni, years ब्रह्मचर्यम् Brahmacharyam, observing the vow of celibacy. ऊषतुः Ûsatuḥ, dwelt तौ Tau, to those two ह Ha, verily प्रजापतिः Prajâpatiḥ, Prajâpati उवाच Uvâcha, said किम् Kim, what इच्छन्तौ Ichchhantau, desiring. अवास्तम् Avâstam, You two have dwelt here इति Iti, thus तौ Tau, those two ह Ha, then ऊचतुः Ûchatuḥ, said यः Yaḥ, who आत्मा Âtmâ, the Self अपहतपाप्मा Apahatapâpmâ, free from sin विजरः Vijaraḥ, free from old age, free from decay विमृत्युः Vimrityuḥ, free from death विशोकः Viśokaḥ, free from grief अविजिघत्सः Avijighatsaḥ, free from hunger. अपिपासः Apipâsaḥ, free from thirst सत्यकामः Satyakâmaḥ, He whose desires are true सत्यसङ्कल्पः Satyasankalpaḥ, He whose will is true सः Saḥ, he अन्वेष्टव्यः Anvestavyaḥ, ought to be searched सः Saḥ, he विजिज्ञासितव्यः Vijijnâsitavyaḥ, ought to be known सः Saḥ, he सर्वान् Sarvân, all च Cha, and लोकान् Lokân worlds आप्नोति Âpnoti, attains सर्वान् Sarvân, all च Cha, and कामान् Kâmân, desires यः Yaḥ, who तम् Tam, Him आत्मानम् Âtmânam, The Self अनुविद्य Anuvidya, knowing, having known through scriptures &c, indirectly विजानाति Vijânâti, understands इति Iti, thus भगवतः Bhagavataḥ, Of the Lord वचः Vachaḥ speech वेदयन्ते Vedayante, (The Devas and) the Asuras) desire to know तम् Tam, that Âtman, the Lord इच्छन्तौ Ichchhantau, we two desiring (to teach them by learning from thee) अवास्तम् Avâstam, we two have dwelt here The proper grammatical form is avâtsva The use of the third person, instead of the first person shows the respectful fear of the Guru इति Iti, thus

3 The two dwelt there for thirty-two years, observing the vow of celibacy Then Prajâpati asked them—"for what purpose have you both dwelt here" They replied "the Devas and the Asuras desire to know that Self about whom you have said 'the Self who is free from sin, free from old age, free from death, free from grief, free from hunger, free from thirst, whose desires are true, and whose will is true, that Âtman we must search, that Âtman we must understand He obtains all worlds, he obtains all desires, who having intellectually conceived this Âtman realises him directly' Now we both have dwelt here because we wish to know that Self"—558

Eighth Khanda

Mantra 1

उदशराव आत्मानमवेक्ष्य यदात्मनो न विजानीथस्तन्मे प्रब्रूतमिति तौ होदशरावेऽवेक्षांचक्राते तौ ह प्रजापतिरुवाच किं पश्यथ इति तौ होचतुः सर्वमेवेदमावां भगव आत्मानं पश्याव आलोमभ्य आनखेभ्यः प्रतिरूपमिति ॥ १ ॥

उदशरावे Udaśarâve, in a vessel full of water. आत्मानम् Atmânam, the Self. The body. अवेक्ष्य Avekshya, having looked at यत् Yat, what, limbs, &c आत्मनः Âtmanah, of the Self, of the body and its various limbs न Na, not विजानीथ Vijânîthah, you two understand तत् Tat, that, the unknown limb, &c मे Me, to me प्रब्रूतम् Prabrûtam, you two say इति Iti, thus तौ Tau, those two ह Ha, then उदशरावे Udaśarâve, in the pan of water अवेक्षांचक्राते Aveksân chakrâte, looked into तौ Tau, they two, to them two ह Ha, then प्रजापतिः Prajâpatih, Prajapati उवाच Uvâcha, said किम् Kim, what पश्यथ Paśyathah, you two see इति Iti, thus तौ Tau, they two ह Ha, then ऊचतुः Ûchatuh, said सर्वम् Sarvam, all एव Eva, just इदम् Idam, this आवाम् Âvâm, of us two भगवः Bhagavah, Sir आत्मानम् Âtmânam, the body, the Self पश्याव Paśyâvah, we two see आलोमभ्य Âlomabhyah, up to the hairs आनखेभ्य Ânakhebhyah, up to the nails प्रतिरूपम् Pratirûpam, picture इति Iti, thus

1 'Having looked at your body in a vessel of water, tell me what you do not understand of this Self' They looked into the pan of water Then Prajâpati said to them 'what do you see?' They said 'Sir we both see our full body in it up to the hairs and nails, a complete picture' —560

Note —Prajâpati now wants to teach them that the visible reflection of the body is not Brahman, for it changes according to the change of the body If the body is well-dressed and smart it looks well-dressed and smart Prajapati wanted them to draw the opposite conclusion also that if the body is badly dressed and is sloven and sluggish the reflection would appear badly dressed sloven and sluggish Prajâpati in fact wanted them to learn the mistake of the reflection theory of Vedanta The Pratibimba vâda says that soul (Jiva) is a reflection of Brahman meaning thereby that it is really Brahman though appearing separate The separation is a mere illusion or mâyâ This mâyâ or pratimbavâda is the doctrine which finds favour with âsuric natures like that of Virochana They are not materialists for Virochana was not a materialist but believed in an after life and taught it to the asuras But he did not believe in a deity separate from his self or jiva

knowledge and try to practise it, or only to some of them who are the elect (from eternity). The Śruti answers this by the parable of Indra and Virochana, showing that the eligible, the elect, only gets mukti, the preordained damned soul can never understand Brahma-Vidyâ, even if he hears it. Therefore the Commentator says:—

Indra and Virochana were both taught by Brahmâ; but Indra got the perfect knowledge of Viṣṇu, whose form is all-bliss and who is the person in the eye; while Virochana understood it in a contrary way.

The words "whose form is all-bliss" are an explanation of the word âtman, which literally means adeyam atti.

But if Indra, on hearing of the person in the eye, understood it to refer to Viṣṇu, why did he ask, who is he who is seen in the water and in the mirror? For he at least knew that the Supreme Self was not the reflection. To this the Commentator answers:—

Indra, though he understood rightly, spoke as Virochana spoke, in order to delude him.

Admitted that Indra asked him the question, along with Virochana merely to keep up appearances with the latter, why did Prajâpati give the elusive reply: "He, Brahman is seen in all these." He at least ought to have spoken the truth. To this the Commentator replies:—

Prajâpati Brahmâ spoke in the (ambiguous) words as he did, in order that Virochana should never come to know easily Viṣṇu; and his (Brahmâ's) words should also be not untrue.

But where was the harm if Virochana came to know Viṣṇu? or if the words of Brahmâ were not true? To this the Commentator says:—

Because the Asuras are non-eligible to receive wisdom; and falsehood also should never be uttered, (therefore Prajâpati spoke words which were true, but not plain).

But if all Asuras are non eligible, how is it that Prahlâda got the wisdom? To this the Commentator replies:—

Prahlâda and others temporarily got Âsuric conditions, through the curse pronounced by me (Brahmâ)—their soul was not innately Âsuric. But this Virochana is verily a true Asura, so I shall give the teaching in such words that Virochana might not be enlightened and my words should not also be untrue. While Indra owing to the purity of his mind (Bhâva) will certainly come back again to me for further knowledge. Thus intending, Brahmâ taught that Hari was in the eye. Virochana, on account of his non-eligibility understood the doctrine to mean that the picture in the eye was Brahman, and thus wrongly understanding, he asked "is the reflection seen in the water and in the mirror also the Âtman?" To that question, the Four-faced, replied "yes, that which is seen there, is verily Brahman, in the sight of the True-knower" this he said, referring to Viṣṇu; for Brahmâ thought of Viṣṇu when he said so: for the wise see Him everywhere.

EIGHTH KHANDA

MANTRA 1.

उदशराव आत्मानमवेक्ष्य यदात्मनो न विजानीथस्तन्मे प्रब्रूतमिति तौ होदशरावेऽवेक्षांचक्राते तौ ह प्रजापतिरुवाच किं पश्यथ इति तौ होचतुः सर्वमेवेदमावां भगव आत्मानं पश्याव आलोमभ्य आनखेभ्यः प्रतिरूपमिति ॥ १ ॥

उदशरावे Udaśarâve, in a vessel full of water आत्मानम् Âtmânam, the Self The body, अवेक्ष्य Avekshya, having looked at यत् Yat, what, limbs, &c आत्मनः Âtmanah, of the Self, of the body and its various limbs न Na, not विजानीथ Vijânithah, you two understand तत् Tat, that, the unknown limb, &c मे Me, to me प्रब्रूतम् Prabrûtam, you two say इति Iti, thus तौ Tau, those two ह Ha, then उदशरावे Udaśarâve, in the pan of water अवेक्षांचक्राते Avekshâñchakrâte, looked into तौ Tau, they two to them two ह Ha, then प्रजापतिः Prajâpatih, Prajapati उवाच Uvâcha, said किम् Kim, what पश्यथ Paśyathah, you two see इति Iti, thus तौ Tau, they two ह Ha, then ऊचतुः Ûchatuh, said सर्वम् Sarvam, all एव Eva, just इदम् Idam, this आवाम् Avâm, of us two भगवः Bhagavah, Sir आत्मानम् Âtmânam, the body, the Self पश्याव. Paśyâvah, we two see आलोमभ्यः Âlomabhyah, up to the hairs आनखेभ्यः Ânakhebhyah, up to the nails प्रतिरूपम् Pratirûpam, picture इति Iti, thus

1. 'Having looked at your body in a vessel of water, tell me what you do not understand of this Self' They looked into the pan of water Then Prajâpati said to them 'what do you see?' They said 'Sir we both see our full body in it up to the hairs and nails, a complete picture' —560

Note —Prajâpati now wants to teach them that the visible reflection of the body is not Brahman, for it changes according to the change of the body If the body is well-dressed and smart it looks well dressed and smart Prajâpati wanted them to draw the opposite conclusion also that if the body is badly dressed and is sloven and sluggish the reflection would appear badly dressed sloven and sluggish Prajâpati in fact wanted them to learn the mistake of the reflection theory of Vedânta The Pratibimba vâda says that soul (Jiva) is a reflection of Brahman meaning thereby that it is really Brahman though appearing separate The separation is a mere illusion or mâyâ This mâyâ or pratimba vâda is the doctrine which finds favour with asuric natures like that of Virochana They are not materialists for Virochana was not a materialist but believed in an after life and taught it to the asuras But he did not believe in a deity separate from his self or jiva

MANTRA 2

तौ ह प्रजापतिरुवाच साध्वलंकृतौ सुवसनौ परिष्कृतौ भूत्वोदशरावेऽवेक्षेथामिति तौ ह साध्वलंकृतौ सुवसनौ परिष्कृतौ भूत्वोदशरावेऽवेक्षांचक्राते तौ ह प्रजापतिरुवाच किं पश्यथ इति ॥ २ ॥

तौ Tau, to those two ह Ha, verily प्रजापति Prajâpatih, Prajâpati उवाच Uvâcha, said साध्वलङ्कृतौ Sâdhualaṅkritau, well-adorned सुवसनौ Suvasanau, well-dressed परिष्कृतौ Pariskritau, well cleansed, well shaved, without hairs and nails भूत्वा Bhûtvâ, being उदशरावे Udaśarâve, in the pan of water अवेक्षेथाम् Avekṣethâm, you two look अवेक्षाञ्चक्राते Avekṣâñchakrate, they looked तौ Tau, to them two ह Ha, then प्रजापति Prajâpatih, Prajâpati उवाच Uvâcha, said किम् Kim, what पश्यथ Paśyathah, you two see इति Iti, thus

2 Prajâpati said to them 'adorn yourself well, dress yourself well and being well shaved look into the pan of water' They adorned themselves well, dressed themselves well and becoming neat and clean, looked into the pan of water Prajâpati then asked them 'what do you see?' —561

Note—This also shows that the reflection depends upon its creator the original and is not the original The Lord Hari creates the reflection the Jivas But the Jivas are not the Lord but His creatures His shadows Those who take the reflection for the Lord and deny a separate Lord are like Virochana who hold that the worshipping the Jivâtman is the highest end Such persons always speak of humanity and never of divinity

MANTRA 3

तौ होचतुर्यथैवेदमावां भगवः साध्वलंकृतौ सुवसनौ परिष्कृतौ स्व एवमेवेमौ भगवः साध्वलंकृतौ सुवसनौ परिष्कृताविस्येष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तौ ह शान्तहृदयौ प्रवव्रजतुः ॥ ३ ॥

तौ Tau, those two ह Ha, then ऊचतु Ûchatuḥ, said. यथा Yathâ, this As एव Eva, alone इदम् Idam, thus आवाम् Avâm, of us two भगव Bhagavaḥ, Sir. साध्वलङ्कृतौ Sâdhvalaṅkritau, well adorned सुवसनौ Suvasanau, well dressed परिष्कृतौ Pariskritau, well shaved स्व Svaḥ, same, Self एवम् Evam, thus एव Eva, even. इमौ Imau, these two इति Iti, thus एष Esah, this आत्मा Âtmâ, the Self इति Iti, thus, ह Ha, then उवाच Uvâcha, said एतत् Etat, this,

अमृतम् Amritam, Immortal. अभयम् Abhayam, fearless. एतत् Etat, this. ब्रह्म Brahma, Brahman इति Iti, thus. तौ Tau, those two. ह Ha, then. शान्तहृदयौ Sântahridayau, with heart at peace प्रवव्रजतुः Pravavrajatuh, went away.

3 They then said 'as the bodies of ours, O Sir, are well-adorned, well-dressed and well-cleansed, that verily Sir, we find here also well-adorned, well-dressed and well-cleansed' Prajâpati said 'this is the Âtman, this is the Immortal, the Fearless, this is Brahman' Then they both went away, well-satisfied in their hearts.—562

Note—Prajapati, of course, meant that the Lord is the Creator of this universe, as the body creates its reflection in the water As the reflection in the water is not the body, but a faint simulacra of it, similarly this universe is not the Lord but separate from Him But Virochana, being not advanced enough to understand the enigmatical sense of Prajapati, understood the reflection to be the Brahman, and thought that in worshipping one's own body, one would worship Brahman Had he reflected a little he would have found that the reflection in the water was not self-dependent, but changed with the change of the original and so could not be Brahman free from death and decay and sorrow

MANTRA 4

तौ हान्वीक्ष्य प्रजापतिरुवाचानुपलभ्यात्मानमननुविद्य व्रजतो यतर एतदुपनिषदो भविष्यन्ति देवा वासुरा वा ते पराभविष्यन्तीति सह शान्तहृदय एव विरोचनोऽसुराञ्जगाम तेभ्यो हैतामुपनिषदं प्रोवाचात्मैवेह महय्य आत्मा परिचर्य आत्मानमेवेह महयन्नात्मानं परिचरन्नुभौ लोकाववाप्नोतीमं चामुं चेति ॥ ४ ॥

तौ Tau, to them two, at them two (going away under the impression that they have been fully taught) ह Ha, then, अन्वीक्ष्य Anviksya, having looked प्रजापतिः Prajâpatih, Prajâpati उवाच Uvâcha, said (in order to show his impartiality) अनुपलभ्य Anupalabhya, not perceiving आत्मानम् Âtmânam, the Self अननुविद्य Ananuvidya, without knowing व्रजतः Vrajatah, they both are going away यतरे Yatare, of these two Whosoever of these two classes एतत् Etat, this उपनिषदः Upanisadah, follower of the Upanisad भविष्यन्ति Bhavisyanti, will be देवाः Devah, Devas वा Va, or. असुराः Asurâh, the Asuras. वा Vâ, or. ते Te, they पराभविष्यन्ति Parâbhavisyanti, will perish. इति Iti, thus. सः Sah, he ह Ha, then शान्तहृदयः Sântahridayah, satisfied in his heart, एव Eva, even. विरोचनः Virochanah, Virochana. असुरान् Asurân, to the Asuras. जगाम Jagâma, went. तेभ्यः Tebhyah, to them ह Ha, then. एताम् Etâm this. उपनिषदम् Upanisadam, teaching, doctrine. प्रोवाच Provâcha, said, taught आत्मा Âtmâ, the Self, the Jiva एव Eva, even. इह Iha, in this world. महय्यः Mahayyah, worthy of worship. परिचर्यः Paricharyah, worthy of being served.

आत्मानम् Âtmanam, the Jiva एव Eva, alone. इह Iha, in this world. महयन् Mahayan, worshipping. आत्मानम् Âtmanam, the Jiva. परिचरन् Paricharan, serving. उभौ Ubhau, both. लोकौ Lokau, world. आप्नोति Apnoti, one attains. इमम् Imam, this च Cha, and. अमुम् Amum, that. च Cha, and.

4. Prajâpati looking after them said (within their hearing) 'without understanding the Âtman and without perceiving it, they are going away. Any one of these two, whether Devas or Asuras, who would follow this doctrine would become destroyed' Now Virochana (not hearing this warning, but) well-satisfied in his heart, went to the Asuras; and taught them this doctrine, namely that the Jiva is to be worshipped, that the Jiva alone is to be served, and he who worships the Jiva alone and serves the Jiva alone, attains both the worlds, this and the next —563.

Note—Thus Virochana taught the false doctrine that the Jiva was Brahman and there was no other Brahman than the Jiva. That Virochana was not a Lokâyata or materialist appears from the fact that he believes in the *next world*; and teaches the Asuras how to get it. He believes in "both worlds"—ubhau lokau—but does not believe in any God other than his own self. Even while he was going, Prajâpati cried out "without understanding the Âtman they are going away." Virochana did not pay heed to his warning. Indra, however, on hearing it, stopped and began to think out what it meant.

MANTRA 5.

तस्मादप्यद्येहाददानमश्रद्दधानमयजमानमाहुरासुरो बतेत्यसुराणाꣳह्येषोपनिषत्प्रेतस्य शरीरं भिक्षया वसनेनालंकारेणेति सꣳस्कुर्वन्त्येतेन ह्यमुं लोकं जेष्यन्तो मन्यन्ते ॥ ५ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

तस्मात् Tasmat, therefore, because the Asuras worshipped the Jiva as Brahman. अपि Api, even, also अद्य Adya, now, to-day इह Iha, here अददानम् Adadanam, one who does not give alms one who does not give charity in the name of the Lord, but only for the sake of the Jiva. अश्रद्दधानम् Aśraddadhanam, who has no faith in the existence of the Lord, and who believes that the Jiva is the Lord अयजमानम् Ayajamânam, who does not sacrifice to the Lord, but sacrifices to please the Jiva alone आहुः Ahuh, they say आसुरः Âsurah, demoniac बत Bata, alas. इति Iti, thus असुराणाम् Asuranâm, of the Asuras हि Hi, because एषा Esa, this, such उपनिषत् Upanisat, doctrine प्रेतस्य Pretasya, of the dead, of the Jiva who has left the body शरीरम् Sariram, body भिक्षया Bhiksayâ, by begging वसनेन Vasanena, with

dress. अलङ्कारेण Alaṅkareṇa, with ornament, इति Iti, thus. They adorn the body thinking that thereby the Jiva would be satisfied संस्कुर्वन्ति Saṁs-kurvanti, adorn, worship एतेन Etena, with this, by worshipping the living body of the Jiva, as it is the reflection of the Jiva हि Hi, verily अमुम् Amum, that लोकम् Lokam, world, as well as this world जेष्यन्तः Jesyantaḥ, will conquer. मन्यन्ते Manyate, think

5 Therefore, even now, here a man who does not give alms or who has no faith or who does not sacrifice is called an Asura, for this is the doctrine of the Asuras. They adorn the body of the dead with dresses and ornaments, obtained by begging, thinking that by thus (worshipping the Jiva and its casket the body) they will conquer the next world (as well as this).—564.

Note:—Since the Jiva is the God of the Asuras they preserve this body, even when the Jiva has left it, because it had come in contact with God, and therefore they carefully guard it

MADHVA'S COMMENTARY

Any person of small understanding would have found out that the reflection in the water could not be the unchangeable Lord For this reflection changed with the change of the body, if the body was well-dressed, it appeared well dressed, and so on. But Virochana could not understand this simple truth This showed that he was one of the eternally damned souls, one of the ineligibles

To demonstrate that eligibility is the stronger factor (in understanding the Truth), and to show the faults of the picture-theory, Prajāpati told them to look at their reflection in the water, after having adorned the body with ornaments, &c (He meant to teach that the reflection was not Brahman) because as it gets all the good qualities of the body, when the body is well-adorned, &c, similarly it gets all its bad qualities, when the body is bad But Virochana, owing to the impurity of his heart, misunderstood the drift of Brahmā's teaching, and went away well-satisfied in his heart, thinking that the reflection had all the attributes of the Supreme Brahman (i e, that the Jiva was Brahman): not realising that the reflection (Jiva) had no qualities of its own but what was given to it by the Supreme Lord

Prajāpati the Grand-father of mankind, in order to remove the doubts of the Asuras, and to show his impartiality told them also that this was not a true doctrine (as understood by Virochana), for it would lead the ignorant to destruction Brahmā said this, again and again, in a loud voice, to warn the Asuras, but he knew that the minds constituted like that of Virochana would not understand the true doctrine, and fall

into the error into which he had fallen Still owing to the impurity of his heart, Virochana went away without knowing the truth, and having gone to his Asuras, taught them that the Supreme Brahman is nothing but the reflection, namely that the Jiva was Brahman. He taught them, that by adorning the body, Brahman is adorned; as one can easily see Therefore, the Asuras do not give alms, nor do they worship any one else than their own self. They all also hold the doctrine that in indulgence alone there is Supreme satisfaction Owing to this Self-belief they hold the doctrine that they themselves are Brahman, and say "we are Brahman" Being destroyed, they fall into blinding darkness, where they suffer continually.

NINTH KHAṆḌA.

MANTRA 1.

अथ हेन्द्रोऽप्राप्यैव देवानेतद्भयं ददर्श यथैव खल्वयमस्मिञ्छरीरे साध्वलंकृते साध्वलंकृतो भवति सुवसने सुवसनः परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्रामे स्रामः परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष नश्यति नाहमत्र भोग्यं पश्यामीति ॥ १ ॥

अथ Atha then, when Virochana had gone. ह Ha, now. इन्द्र Indrah Indra. अप्राप्य Aprapya, without returning to, without reaching एव Eva, even देवान् Devān, the devas एतत् Etat, this भयम् Bhayam, fear, difficulty, the logical analogy which led to conclusions which were simply frightening. ददर्श Dadarśa, saw (the mistake of Virochana's idea of truth) यथा Yatha, this, as एव Eva, alone खलु Khalu, verily. अयम् Ayam, this (body of reflection, i.e., this) reflection अस्मिन् Asmin, when this (when this original namely the body). शरीरे Śarire, when the body, in the body साध्वलङ्कृते Sādhvalaṅkrite, in being well adorned. साध्वलङ्कृत Sādhvalaṅkritah, well-adorned, भवति Bhavati, becomes. सुवसने Suvasane, in being well dressed सुवसन Suvasanah well-dressed. परिष्कृते Pariskrite, in being well cleansed, shaved, &c. परिष्कृत Pariskritah, well-cleansed एवम् Evam, thus एव Eva, alone अयम् Ayam this. अस्मिन् Asmin, in this अन्धे Andhe, being blind अन्ध Andhah, blind. भवति Bhavati, becomes स्रामे Srame, in becoming lame. One who has flowing discharges from his eyes and nose, catarrh स्रामः Śrāmaḥ, lame. He whose eyes and ears are weak (Srama=flowing). परिवृक्णे Parivrikne, crippled, whose hands or legs are mutilated परिवृक्णः Parivrikṇah, in being crippled, अस्य Asya,

of this एव Eva, even. शरीरस्य Śarīrasya, of the body नाशम् Nāśam, destruction अनु Anu, after एष Esah, this नश्यति Naśyati, is destroyed. न Na, not अहम् Aham, I. अत्र Atra, in this knowledge भोग्यम् Bhogyam, desirable, the release पश्यामि Paśyāmi, I see. इति Iti, thus.

1. But Indra, before he had reached the Devas, saw this terrible analogy. As this shadow becomes well-adorned when the body is well-adorned, well-dressed, when the body is well-dressed, well-cleansed, when the body is well-cleansed, that self will also be blind, if the body is blind, lame, if the body is lame, crippled, if the body is crippled and will perish when the body perishes. Therefore I do not see the final good in this doctrine.—565.

MANTRA 2

स समित्पाणिः पुनरेयाय तꣳह प्रजापतिरुवाच मघवन्यच्छान्तहृदयः प्राव्राजीः सार्धं विरोचनेन किमिच्छन् पुनरागम इति स होवाच यथैव खल्वयं भगवोऽस्मिञ्छरीरे साध्वलंकृते साध्वलंकृतो भवति सुवसने सुवसनः परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्रामे स्रामः परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष नश्यति नाहमत्र भोग्यं पश्यामीति ॥ २ ॥

स Saḥ, he समित्पाणि Samitpāṇiḥ, with sacred fuel in his hand. पुनः Punah, again एयाय Eyāya, came back (in order to verify from Brahma's own words that Jiva was not Brahman and to further learn that the Lord was the maker of the Dream-state and master of the Muktas even) तम् Tam, to him. ह Ha, then प्रजापति Prajāpatiḥ, Prajāpati उवाच Uvācha, said मघवन् Maghavan, Maghavat, O Indra. यत् Yat, that शान्तहृदय Śāntahṛidayaḥ, satisfied in heart प्राव्राजी Prāvrājīḥ, thou didst go away सार्धम् Sārdham, along with विरोचनेन Virochanena Virochana किम Kim, what इच्छन् Ichchhan, desiring पुन Punah, again आगम Āgamaḥ thou hast come इति Iti, thus सः Saḥ, he. ह Ha, then उवाच Uvācha, said यथा Yathā, as. एव Eva, even. खलु Khalu, verily अयम Ayam this shadow भगव Bhagavaḥ sir अस्मिन् Asmin, when this. शरीरे Śarīre when the body साध्वलंकृते Sādhvalaṅkṛite, in being well-adorned साध्वलंकृत Sādhvalaṅkṛitaḥ, well adorned भवति Bhavati, becomes सुवसने Suvasane, in being well-dressed सुवसन Suvasanaḥ, well-dressed परिष्कृते Pariskṛite, in being well cleaned, shaved &c परिष्कृतः Pariskṛitaḥ, well cleaned एवम् Evam, thus. एव Eva, alone अयम् Ayam, this. अस्मिन् Asmin,

into the error into which he had fallen. Still owing to the impurity of his heart, Virochana went away without knowing the truth, and having gone to his Asuras, taught them that the Supreme Brahman is nothing but the reflection, namely that the Jiva was Brahman. He taught them, that by adorning the body, Brahman is adorned; as one can easily see. Therefore, the Asuras do not give alms, nor do they worship any one else than their own self. They all also hold the doctrine that in indulgence alone there is Supreme satisfaction. Owing to this Self-belief they hold the doctrine that they themselves are Brahman, and say "we are Brahman." Being destroyed, they fall into blinding darkness, where they suffer continually.

NINTH KHANDA.

MANTRA 1.

अथ हेन्द्रोऽप्राप्यैव देवानेतद्भयं ददर्श यथैव खल्वयमस्मिञ्छरीरे साध्वलंकृते साध्वलंकृतो भवति सुवसने सुवसनः परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्रामे स्रामः परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष नश्यति नाहमत्र भोग्यं पश्यामीति ॥ १ ॥

अथ Atha, then, when Virochana had gone, ह Ha, now, इन्द्रः Indrah Indra, अप्राप्य Aprapya, without returning to, without reaching एव Eva, even देवान् Devān, the devas एतत् Etat, this भयम् Bhayam, fear, difficulty, the logical analogy which led to conclusions which were simply frightening. ददर्श Dadarśa, saw (the mistake of Virochana's idea of truth) यथा Yatha, this; as एव Eva, alone खलु Khalu, verily. अयम् Ayam, this (body of reflection, i.e., this) reflection. अस्मिन् Asmin, when this (when this original namely the body). शरीरे Śarire, when the body, in the body साध्वलङ्कृते Sadhvalankrite, in being well-adorned, साध्वलङ्कृत Sadhvalankritah, well-adorned, भवति Bhavati, becomes. सुवसने Suvasane, in being well dressed सुवसन Suvasanah well-dressed. परिष्कृते Pariskrite, in being well cleansed, shaved, &c. परिष्कृत: Pariskritah, well cleansed एवम् Evam, thus एव Eva, alone अयम् Ayam this, अस्मिन् Asmin, in this अन्धे Andhe, being blind. अन्धः Andhah, blind. भवति Bhavati, becomes स्रामे Srāme, in becoming lame. One who has flowing discharges from his eyes and nose, catarrh, स्राम. Śramah, lame. He whose eyes and ears are weak (Srama=flowing). परिवृक्णे Parivrikne, crippled, whose hands or legs are mutilated परिवृक्ण: Parivriknah, in being crippled. अस्य Asya,

of this एव Eva, even. शरीरस्य Śarirasya, of the body नाशम् Nāśam, destruction अनु Anu, after एष Esah, this नश्यति Naśyati, is destroyed. न Na, not अहम् Aham, I अत्र Atra, in this knowledge. भोग्यम् Bhogyam, desirable, the release पश्यामि *Paśyāmi, I see* इति *Iti, thus.*

1 But Indra, before he had reached the Devas, saw this terrible analogy As this shadow becomes well-adorned when the body is well-adorned, well-dressed, when the body is well-dressed, well-cleansed, when the body is well-cleansed, that self will also be blind, if the body is blind, lame, if the body is lame, crippled, if the body is crippled and will perish when the body perishes Therefore I do not see the final good in this doctrine —565

MANTRA 2

स समित्पाणिः पुनरेयाय तꣳह प्रजापतिरुवाच मघवन्यच्छान्तहृदयः प्राव्राजीः सार्धं विरोचनेन किमिच्छन् पुनरागम इति स होवाच यथैव खल्वयं भगवोऽस्मिञ्छरीरे साध्वलंकृते साध्वलंकृतो भवति सुवसने सुवसनः परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्रामे स्रामः परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष नश्यति नाहमत्र भोग्यं पश्यामीति ॥ २ ॥

स Sah, he समित्पाणि Samitpanih with sacred fuel in his hand, पुनः Punah, again एयाय Eyāya, came back (in order to verify from Brahma's own words that Jiva was not Brahman and to further learn that the Lord was the maker of the *Dream-state and master of the Muktas even)* तम् *Tam, to him* ह Ha, then प्रजापति Prajāpatih, Prajāpati उवाच Uvācha, said मघवन् Maghavan, Maghavat, O Indra. यत् Yat, that शान्तहृदय Śāntahridayah, satisfied in *heart* प्राव्राजी Prāvrājih, thou didst go away सार्धम् Sardham, along with विरोचनेन Virochanena, Virochana किम Kim, what इच्छन् Ichchhan, desiring पुन Punah, again आगम Āgamah thou hast come इति Iti, thus सः Sah, he. ह Ha, then उवाच Uvācha, said यथा Yathā as. एव Eva, even. खलु Khalu, verily अयम Ayam this shadow भगव Bhagavah sir अस्मिन् Asmin, when this. शरीरे Śarire when the body साध्वलंकृते Sādhvalaṅkrite, in being well-adorned साध्वलंकृत Sādhvalaṅkritah, well adorned भवति Bhavati, becomes. सुवसने Suvasane, in being well-dressed सुवसन Suvasanah, well-dressed परिष्कृते Pariskrite, in being well cleaned, shaved &c परिष्कृतः Pariskritah, well cleaned एवम् Evam, thus एव Eva, alone अयम् Ayam, this. अस्मिन् Asmin,

in this अन्धे Andhe, being blind. अन्धः Andhah, Blind भवति Bhavati, becomes स्रामे Srâme, in becoming lame. स्रामः Srâmaḥ, lame, he whose eye and ears are weak (srâma-flowing). परिवृक्णे Parivṛkṇe, crippled, परिवृक्णः Parivṛkṇaḥ, in being crippled अस्य Asya, of this एव Eva, even शरीरस्य Śarîrasya, of the body. नाशम् Nâśam, destruction अनु Anu, after. एषः Esaḥ, this, नश्यति Naśyati, is destroyed न Na, not अहम् Aham, I अत्र Atra, in this knowledge. भोग्यम् Bhogyam, desirable, the release पश्यामि Paśyâmi, I see इति Iti, thus.

Taking fuel in his hand he came back again. Prajâpati said to him 'O glorious one, as you went away along with Virochana, well-satisfied in your heart, why have you come back, desiring what object?' He said 'as this shadow becomes well-adorned when the body is well-adorned, well-dressed, well-cleansed when the body is well-cleansed, that self will also be blind, if the body is blind, lame if the body is lame, crippled, if the body is crippled and will perish when the body perishes; therefore, I do not see the final good in this doctrine —566.

MANTRA 3.

एवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्यास्यामि वसापराणि द्वात्रिंशतं वर्षाणीति स हापराणि द्वात्रिंशतं वर्षाण्युवास तस्मै होवाच ॥ ३ ॥

इति नवमः खण्डः ॥ ९ ॥

एवम् Evam, thus एव Eva, alone. एषः Esaḥ, this मघवन् Maghavan, O glorious one इति Iti, thus ह Ha, verily, then. उवाच Uvâcha, said एतम् Etam, this तु Tu, but. एव Eva, even, indeed ते Te, to thee भूयः Bhûyaḥ, again. अनुव्याख्यास्यामि Anuvyâkhyasyâmi, I shall explain, according to thy capacity. वस Vasa, dwell अपराणि Aparâni, another द्वात्रिंशतम् Dvâtriṁśatam, thirty-two, वर्षाणि Varsâni, years इति Iti, thus सः Saḥ, he. ह Ha, then. अपराणि Aparâni, another. द्वात्रिंशतम् Dvâtriṁśatam, thirty-two. वर्षाणि Varsâni, years. उवास Uvâsa, dwelt तस्मै Tasmai, to him ह Ha, then. उवाच Uvâcha, said

3 'O glorious one, this shadow is even indeed thus as thou sayest; but I shall explain it to thee more fully, according to thy capacity. But dwell thou here for another thirty-two years' He lived there for another thirty-two years, and then Prajâpati said —567

MADHVA'S COMMENTARY.

Indra knowing the true doctrine, acted as if he had understood the teaching of Brahmâ in the same light as Virochana This he did *in order to delude the Asuras* He went away, like Virochana, but he came back again, as if, he had found out the defect in the teaching Again and again, he came back, in order to delude the Asuras and the ignorant, so that they may think that Indra had not understood fully

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TENTH KHANDA

MANTRA 1.

य एष स्वप्ने महीयमानश्चरत्येष आत्मेति होवाचैतदमृतम-भयमेतद्ब्रह्मेति स ह शान्तहृदयः प्रवव्राज सहाप्राप्यैव देवाने-तद्भयं ददर्श तद्यद्यपीदꣳ शरीरमन्धं भवत्यनन्धः स भवति यदि स्राममस्रामो नैवैषोऽस्य दोषेण दुष्यति ॥ १ ॥

य *Yah, who* एष *Esah, he, dwelling in the throat.* स्वप्ने *Svapne, in the* dream state of the Jiva महीयमानः Mahiyamanah, being glorified by the Devas of the senses, such as Prâna &c. चरति Charati, causes to move; makes one perceive, the objects created by him in dream such as horses &c एष Esah, he. आत्मा Âtma, is the Âtman. इति Iti, thus. ह *Ha*, then. उवाच Uvacha, said. एतत् Etat, this अमृतम् Amritam, Immortal. अभयम् Abhayam, fearless. एतत् Etat, this. ब्रह्म Brahma, Brahman. इति Iti, thus. स Sah, he, Indra ह Ha, then शान्तहृदयः Śântahridayah, satisfied in heart प्रवव्राज Pravavrâja, went away. स Sah, he. ह Ha, but अप्राप्य Aprâpya, without reaching. एव Eva, even देवान् Devân, to the Devas एतत् Etat, this भयम् Bhayam, fear, difficulty, fearful logical analogy ददर्श Dadarśa, saw तत् Tat, that यदि Yadi, if अपि Api, though. इदम् Idam, this शरीरम् Śarîram, body अन्धम् Andham, blind भवति Bhavati, becomes अनन्धः Anandhah, not blind स Sah, that भवति *Bhavati, becomes* यदि Yadi, if, स्रामम् Srâmam, lame, अस्रामः Asrâmah, not lame, न Na, not. एव Eva, alone, even एषः Esah, this अस्य Asya, his दोषेण Dosena, with the fault दुष्यति Dusyati, becomes faulty

1. Then Prajâpati said, "He who is glorified (by the Devas of the Senses) in dream, causes (the *Jiva* to perceive) all dream objects, (He, the Lord of dream) is the Âtman, He is Immortal, the Fearless, the Brahman" Then Indra went away, satisfied in his heart. But before he had returned to the Devas, he saw this difficulty Although it is

true, that that self does not become blind, when the body becomes blind, that dream body does not become lame when this physical body becomes lame, and that this dream body does not become tainted with faults of the physical body. —568.

MANTRA 2.

न वधेनास्य हन्यते नास्य स्राम्येण स्रामो घ्नन्ति त्वेवैनं विच्छादयन्तीवाप्रियवेत्तेव भवत्यपि रोदितीव नाहमत्र भोग्यं पश्यामीति ॥ २ ॥

न Na, not वधेन Vadhena, by being slain. अस्य Asya, of this physical body. हन्यते Hanyate, is slain. न Na, not. अस्य Asya, of the physical body. स्राम्येण Srâmyena, by the becoming lame. स्राम Srâmah, lame. घ्नन्ति Ghnanti, they kill. तु Tu, but. एव Eva, even, as if, like. एनम् Evam, thus. विच्छादयन्ति Vichchhadayanti, (as if) they cut into pieces, they throw him into a pit. Another reading is Vichchhâyayanti "make shadow-less," i. e. kill. इव Iva, as if. अप्रियवेत्ता Apriyavettâ, conscious of non pleasant things. इव Iva, like, as if. भवति Bhavati, becomes. अपि Api, moreover, further. रोदिति Roditi, weeps. इव Iva, like, as if. न Na, not. अहम् Aham, I. अत्र Atra, in this. भोग्यम् Bhogyam, good. पश्यामि Pasyâmi, I see इति Iti, thus.

2. Nor is the dream body struck when the physical body is struck; nor does it become lame, when the physical body is lame; but it appears to be struck (like the physical body), it appears to be multilated (like the dense body), it is conscious of unpleasant feeling, it appears to shed tears, therefore I see no good in this.—569.

MANTRA 3

समित्पाणिः पुनरेयाय तꣳह प्रजापतिरुवाच मघवन्यच्छान्तहृदयः प्राव्राजीः किमिच्छन् पुनरागम इति स होवाच तद्यद्यपीदं भगवः शरीरमन्धं भवत्यनन्धः स भवति यदि स्राममस्रामो नैवैषोऽस्य दोषेण दुष्यति ॥ ३ ॥

समित्पाणि Samitpânih, with fuel in his hand. पुन Punah, again. एयाय Eyâya, he came back. तम् Tam, to him. ह Ha, then. प्रजापति Prajâpatih, ajâpati. उवाच Uvâcha, said मघवन् Maghavan, Maghavat. O Indra. यत्

Yat, that. शान्तहृदय: Śântahṛidayah, satisfied in heart. प्राव्राजी: Pravrâjîh, thou didst go away. किम् Kim, what. इच्छन् Ichchhan, desiring. पुन: Punah, again. आगम: Âgamah, thou hast come. इति Iti, thus. स: Sah, he. ह Ha, then. उवाच Uvâcha, said. तत् Tat, that. यदि Yadi, if. अपि Api, even, though. इदम् Idam, this. भगव: Bhagavah, Sir. शरीरम् Śarîram, body. अन्धम् Andham, blind. भवति Bhavati, becomes. अनन्ध: Anandhah, not blind. स: Sah, that भवति Bhavati, becomes. यदि Yadi, if. स्रामम् Srâmam, lame. अस्राम: Asrâmah, not lame. न Na, not. एव Eva, alone, even. एष Esah, this. अस्य Asya, his. दोषेण Dosena, with the fault. दुष्यति Dusyati, becomes faulty.

3. Taking fuel in his hands Indra went again to Prajâpati. Prajâpati said to him "Maghavat you went away satisfied in heart, with what purpose have you come back again?" He replied, "though it is true, that that dream body does not become blind, when this body becomes blind; that it does not become lame, when this body becomes lame, and that body does not become tainted with the faults of this body."—570

MANTRA 4

न वधेनास्य हन्यते नास्य स्राम्येण स्रामो घ्नन्ति त्वेवैनं विच्छादयन्तीवाप्रियवेत्तेव भवत्यपि रोदितीव नाहमत्र भोग्यं पश्यामीत्येवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्यास्यामि वसाऽपराणि द्वात्रिंशतं वर्षाणीति स हाऽपराणि द्वात्रिंशतं वर्षाण्युवास तस्मै होवाच ॥ ४ ॥

इति दशमः खण्डः ॥ १० ॥

न Na, not. वधेन Vadhena, by being struck. अस्य Asya, of this physical body. हन्यते Hanyate, is struck. न Na, not. स्राम्येण Sramyena, by being lame. स्राम: Sramah, lame. घ्नन्ति Ghnanti, they strike you. तु Tu, but. एव Eva, as if. एनम् Enam, this body. विच्छादयन्ति Vichchhadayanti, they throw him into a pit. इव Iva, like, as if. अप्रियवेत्ता Apriyavettâ, non pleasant perceiving, conscious of pain. इव Iva, like, as if. भवति Bhavati, becomes. अपि Api, further also. रोदिति Roditi, weeps. इव Iva, like, as if. न Na, not अहम् Aham, I. अत्र Atra, in this. भोग्यम् Bhogyam, good. पश्यामि Paśyâmi, I see. इति Iti, thus. एवम् Evam, thus. एव Eva, alone. एष Esah, this. मघवन् Maghavan, O glorious one. इति Iti, thus. ह Ha, verily then. उवाच Uvâcha, said. एतम् Etam, this. तु Tu, but. एव Eva, even, indeed. ते Te, to thee. भूय: Bhûyah, again. अनुव्याख्यास्यामि Anuvyâkhyâsyâmi, I shall explain according to thy capacity. वस Vasa, dwell.

अपराणि Aparāṇi, another. द्वात्रिंशतम् Dvātriṁśatam, thirty-two वर्षाणि Varsāṇi, years इति Iti, thus स Sah, he ह Ha, then अपराणि Aparāṇi, another द्वात्रिंशतम् Dvātriṁśatam, thirty-two. वर्षाणि Varsāṇi, years उवास Uvāsa, dwelt. तस्मै Tasmai, to him ह Ha, then उवाच Uvācha, said

4 Nor is the dream body struck when the physical body is struck, nor does it become lame when the physical body is lame, but it appears to be struck, it appears to be mutilated, it is conscious of unpleasant feeling, it appears to shed tears Therefore I see no good in this

Prajāpati said —"O glorious one, this is even indeed thus as thou sayest, but I shall explain it to thee more fully, according to thy capacity But dwell thou here for another thirty-two years" He lived there for another thirty-two years And then Prajāpati said —571

MADHVA'S COMMENTARY

An objector says "the undeserving person Virochana had gone away while the deserving Indra had come back for the true doctrine. But to Indra also Prajāpati taught in parables, telling him that the Self seen in dream was Brahman Why did he teach Indra in such ambiguous phrases? Why did he not teach him more explicitly, as there was no danger of an Asura getting hold of the Doctrine To this objection the Commentator replies

Brahmā also spoke, again and again, words capable of producing delusion in order to show to all, that Indra was a fit person to be taught, because he always read the riddle of Brahmā (The whole object of Brahmā was to show that the highest quality in a disciple was fitness to understand obscure teachings, through the development of intuitive faculties) Brahmā, the child of Ātman, therefore, taught Indra, in ambiguous phrases, in order to show that Indra was a fit person He told that He who shows the Jiva dreams and is worshipped by all the Devas, He is Viṣṇu This was the purport of Brahmā's teaching But Indra Purandara, acting as if he was possessed of Āsuric brain, said "the being seen in dream appears to be slain appears to be injured, therefore, this Jiva seen in dream cannot be the Supreme Hari

The masters of occultism always clothe their teachings in mystic phraseology not that they love obscurantism but because their object is to develope the intuition of their disciples They do not aim at developing intellect but they have in view the evolution of that higher faculty called Buddhi or intuition This can only be done by 'dark sayings' capable of being interpretated in a two-fold sense spiritual and material If the person has got intuition or what Madhva calls if he is a Yogya or elect then he understands these sayings in their true sense If he is not then he puts a material garb on these teachings Thus Brahmā said —" the being glorified in dream is Brahman which may mean

the astral body of the Jiva, seen in dream is Brahman or the producer of dream state is Brahman. Indra acts as if he understood the teaching in the first sense. But his intuition soon warns him and he comes back to Prajâpati with his objections and difficulties. Whether it was a mere acting on the part of Indra as Madhva holds it, or whether Indra really misunderstood Brahma's teaching at first and came back for further explanation we leave it to our readers to judge.

Eleventh Khanda

Mantra 1.

तद्यत्रैतत् सुप्तः समस्तः सम्प्रसन्नः स्वप्नं न विजानात्येष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः प्रवव्राज स हाप्राप्यैव देवानेतद्भयं ददर्श नाह खल्वयमेवꣳ सम्प्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि भूतानि विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्यामीति ॥ १ ॥

तद् Tad, that. यत्र Yatra, in that state where, in whom. In the Lord called Prâjna. एतत् Etat, this, Jiva. सुप्त Suptah, being in dreamless sleep. समस्त Samastah, fully, reposing, all sense activity stopped. सम्प्रसन्न Samprasannah, at perfect rest, enjoying the happiness of one's own self. स्वप्नम् Svapnam, dream. न Na, not. विजानाति Vijânâti, perceives. एष Esah, this. आत्मा Âtmâ, the Âtman. इति Iti, thus. ह Ha, then. उवाच Uvâcha, Prajâpati said. एतत् Etat, this. अमृतम् Amritam, Immortal. अभयम् Abhayam, fearless. एतत् Etat, this. ब्रह्म Brahma, Brahman. इति Iti, thus. स Sah, he. ह Ha, then. शान्तहृदय Śântahridayah, satisfied in heart. प्रवव्राज Pravavraja, went away. स Sah, he. ह Ha, then. अप्राप्य Aprâpya, without reaching. एव Eva, even, alone. देवान् Devân, Devas. एतत् Etat, this. भयम् Bhayam, fear, difficulty. ददर्श Dadarśa, saw. न Na, not. अहम् Aham, I. खलु Khalu, verily. अयम् Ayam, this. एवम् Evam, thus. सम्प्रति Samprati, in this state of dreamless sleep. आत्मानम् Âtmânam, the Supreme Self. जानाति Jânâti, knows. अयम् Ayam, this supporter of the Jiva. अहम् Aham, I. अस्मि Asmi, am. इति Iti, thus. नो No, not. एव Eva, alone. इमानि Imâni, these. भूतानि Bhutâni, beings. विनाशम् Vinâśam, without (vina) joy (śam) the state of joylessness. एव Eva, alone. अपीत Apitah, merged into. भवति Bhavati, becomes. न Na, not. अहम् Aham, I. अत्र Atra, in this. भोग्यम् Bhogyam, good. पश्यामि Paśyâmi, I see. इति Iti, thus.

1. 'When in deep sleep, in perfect rest, he sees no dreams, this is the Self, this is the Immortal, the Fearless, this is Brahman' thus said Prajâpati.

Then Indra went away satisfied in heart. But before he had reached the Devas, he saw this difficulty —'In this dreamless state, I do not know the Self as my refuge, nor does the Self reveal Himself to me as "this am I," nor do these creatures know the Self in dream state. If the Jiva has entered the Lord in this state, he has done so without the consciousness of joy. I do not see any good in this —572.

MANTRA 2

स समित्पाणिः पुनरेयाय तꣳ ह प्रजापतिरुवाच मघवन्यच्छान्तहृदयः प्राव्राजीः किमिच्छन्पुनरागम इति स होवाच नाहं खल्वयं भगव एवꣳ संप्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि भूतानि विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्यामीति ॥ २ ॥

स Sah, he समित्पाणि Samitpanih, with fuel in hand पुन Punah, again एयाय Eyâya, came back तम् Tam, to him ह Ha, then प्रजापति Prajâpatih, Prajâpati उवाच Uvâcha, said मघवन् Maghavan, O Indra यत् Yat, what शान्तहृदय Śântahridayah, satisfied in heart प्राव्राजी Prâvrajih thou didst go away किम् Kim, what इच्छन् Ichchhan desiring पुन Punah again आगम Âgamah, thou hast come back इति Iti, thus स Sah He ह Ha, then उवाच Uvâcha, said न Na not अहम् Aham I, खलु Khalu, verily अयम् Ayam this भगव Bhagavah sir एवम् Evam, thus सम्प्रति Samprati, in the state of dreamless sleep आत्मानम् Âtmânam, the Supreme Self जानाति Jânâti, he knows अयम् Ayam this अहम् Aham I अस्मि Asmi, am इति Iti thus न Nah not एव Eva, alone इमानि Imâni these भूतानि Bhûtâni being विनाशम् Vinâśam, without joy (Vi = without Śam = Joy or place) एव Eva, alone अपीत Apitah merged into भवति Bhavati becomes न Na not अहम् Aham, I अत्र Atra in this भोग्यम् Bhogyam good पश्यामि Paśyâmi I see इति Iti, thus

2 Taking fuel in his hand, he went again to Prajâpati Prajâpati said to him 'O Indra you went away satisfied in your heart, for what purpose have you come back?' He said 'Sir I do not find, in this dreamless state, that Self, as my refuge, nor does the Self reveal Himself to me as 'this am I' Nor do these creatures know the Self, in that

state If the Jîva has entered the Lord, in this state, he has done so without the consciousness of joy I do not see any good in this," —573

MANTRA 3

एवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्यास्यामि नो एवान्यत्रैतस्माद्वसाऽपराणि पञ्च वर्षाणीति सहापराणि पञ्च वर्षाण्युवास तान्येकशतꣳ संपेदुरेतत्तद्यदाहुरेकशतꣳ ह वै वर्षाणि मघवान्प्रजापतौ ब्रह्मचर्यमुवास तस्मै होवाच ॥ ३ ॥

इत्येकादशः खण्डः ॥ ११ ॥

एवम् Evam, thus एव Eva, alone, even एष Esah, this मघवन् Maghavan, O Indra इति Iti, thus ह Ha, verily, then उवाच Uvácha, said एतम Etam, this तु Tu, but, एव Eva, even, indeed ते Te, to thee भूय Bhûyah, again अनुव्याख्यास्यामि Anuvyakhyasyâmi, I shall explain according to thy capacity. नो No not एव Eva, alone, even अन्यत्र Anyatra, anything else एतस्मात् Etasmat, than this वस Vasa, dwell अपराणि Aparâni, another, पञ्च Pañcha, five वर्षाणि Varsâni, years स Sah, he ह Ha, then अपराणि Aparâni, another, पञ्च Pañcha, five वर्षाणि Varsâni, years उवास Uvâsa, dwelt तानि Tâni, those एकशतम Ekaśatam, one hundred and one सम्पेदु Sampeduh, became in all एतत् Etat, this तत् Tat, that यत् Yat, that आहु Âhuh, they say, एकशतम् Ekaśatam, one hundred and one ह Ha, verily, then वै Vai, verily वर्षाणि Varsâni, years मघवान Maghavân, Indra प्रजापतौ Prajâpatau, with Prajapati ब्रह्मचर्य Brahmacharyam, the vow of studentship उवास Uvâsa dwelt तस्मै Tasmai, to him ह Ha, verily उवाच Uvacha, said

3 "So it is indeed O Indra," replied Prajâpati, "but I shall not explain this to you, unless you have passed some further period of Brahamcharya Live here another five years" He lived there for five years more, this made in all one hundred and one years, and therefore, it is said, that Indra Maghavan dwelt one hundred and one years, as Brahmachâri with Prajâpati Then Prajâpati said to him —574

MADHVA'S COMMENTARY

Being thus addressed by Indra Brahmâ told him of the Lord presiding over the state of deep sleep When in the Lord the Jîva enters in deep sleep and does not know that he has so entered, that state was

Then Indra went away satisfied in heart. But before he had reached the Devas, he saw this difficulty:—'In this dreamless state, I do not know the Self as my refuge, nor does the Self reveal Himself to me as "this am I," nor do these creatures know the Self in dream state. If the Jîva has entered the Lord in this state, he has done so without the consciousness of joy. I do not see any good in this —572.

MANTRA 2

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2. Taking fuel in his hand, he went again to Prajâpati. Prajâpati said to him 'O Indra you went away satisfied in your heart, for what purpose have you come back?' He said 'Sir I do not find, in this dreamless state, that Self, as my refuge, nor does the Self reveal Himself to me as 'this am I' Nor do these creatures know the Self, in that

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3 "So it is indeed O Indra," replied Prajâpati, "but I shall not explain this to you, unless you have passed some further period of Brahamcharya Live here another five years" He lived there for five years more, this made in all one hundred and one years, and therefore, it is said, that Indra Maghavan dwelt one hundred and one years, as Brahmachâri with Prajâpati Then Prajâpati said to him —574

MADHVA'S COMMENTARY

Being thus addressed by Indra, Brahmâ told him of the Lord presiding over the state of deep sleep When in the Lord, the Jiva enters in deep sleep and does not know that he has so entered, that state was

described by Brahmā. When Brahmā taught him the Lord called Prajña, the maker of the state of deep sleep, Indra said :—"I do not know myself in this condition of deep sleep any one separate from me, I do not realize that I am supported by Him or any one is supported in me. Nor does the Supreme Lord show Himself to the Jiva and tell him, "I am the Lord." Nor do the creatures see any body in this condition. If in deep sleep the Jiva entered into the Supreme Self or the Supreme Self entered into the Jiva, even then also the merging is without any perception of happiness.

Note :—When Prajāpati taught Indra, that the Lord was the Maker of the condition of deep sleep also, Indra objects to it saying : "In this condition one does not know either one's own self or the Supreme Self. Nor does the Lord show Himself to the Jiva in this condition telling to the Jiva "here I am." If it be said, that there exists no Supreme Self, the support of the Jiva in the condition of deep sleep, because He is not perceived, that is wrong. In the condition of deep sleep, the Jiva and the Supreme Self merge into each other, and that is the reason why one does not perceive the container and the contained, the supporter and the supported. This answer, however, is not right because, if that were the case, that the Jiva and the Lord, had merged into each other, then it ought to be a condition of Vināśam, i.e., joylessness, (Vinā = without, Sam = joy). If the Jiva had merged into the Supreme Self, then it would be so merged without any perception of joy, just as people who go to another's house do not feel comfortable there, as much as they feel in their home. The Jiva, however, perceives joy in deep sleep, for on arising he remembers "I slept very soundly and happily." This shows that there is a perception of joy in deep sleep ; consequently, it is not a condition of Jiva entering into Brahman, in the sense of being merged into it. If on the other hand the Supreme Self be merged in the Jiva, in the condition of deep sleep, then He also would become without joy, for the same reason that going into another's house is always a state of discomfort.

But this would contradict all scriptural texts, which say that the Lord is always full of joy and joy is His essential nature. Therefore, it follows, that the deep sleep is not a condition in which either the Jiva merges (Apita) into the Lord, or the Lord merges into the Jiva. This also refutes the doctrine of the Advaitins who hold that in deep sleep, there is a dissolution of Ahankāra and all psychic activities, and who hold that the word Vināśa means annihilation, and that the deep sleep is an annihilation of personality.

The whole thing depends upon getting a clear idea of merging. If a lower consciousness could ever merge into a higher, it could do so only on losing its separate consciousness. A lower consciousness can never *merge* into a higher and still retain its own consciousness. But the Jiva retains its consciousness in deep sleep, for he remembers on waking that he had slept well. Therefore in deep sleep the Jiva does not merge into the Lord. Nor does the Lord merge into the Jiva. For when a higher consciousness merges into a lower—if there could be such a thing then it would lose its higher nature and become the lower. Thus the Lord would be no Lord but become a Jiva.

TWELFTH KHANDA.

MANTRA 1

मघवन्मर्त्यं वा इदꣳ शरीरमात्तं मृत्युना तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः ॥ १ ॥

मघवन् Maghavan, O Indra मर्त्यम् Martyam, mortal, subject to death वै Vai, verily इदम् Idam, this शरीरम् Sariram, body of the Jiva आत्तम् Âttam, held मृत्युना Mrityunâ, by death तद् Tad, that, body in which the Jîva dwells अस्य Asya, of this, अमृतस्य Amritasya, of the Immortal अशरीरस्य Aśarirasya, of the Bodyless, आत्मन Âtmanah, of the Self अधिष्ठानम् Adhisthânam, the abode आत्त Âttah, held वै Vai, verily. सशरीर Saśarirah, the embodied, namely the Jîva प्रियाप्रियाभ्याम् Priyâpriyâbhyâm, by pleasure and pain. न Na, not वै Vai, verily. सशरीरस्य Saśarirasya, of the embodied, of the Jîva. सत: Satah, so long as they be. प्रियाप्रिययो: Priyâpriyayoh from pleasure and pain. अपहति: Apahatih, release, freedom. अस्ति Asti, is. अशरीरम् Aśariram, to the non-embodied, to the Supreme Self. वाव Vâva, verily सन्तम् Santam, being. न Na, not. प्रियाप्रिये Priyâpriye, pleasure and pain, (dependent upon another). स्पृशत: Sprisatah, touch

1. *O Indra! this body of the Jiva is mortal and held by death* It is the abode of the Immortal, the bodyless Lord. The embodied Jîva is verily held by pleasure and pain. Nor is ever the embodied free from pleasure and pain. The non-embodied is verily never touched by pleasure or pain.—*574*.

MANTRA 2.

अशरीरो वायुरभ्रं विद्युत्स्तनयित्नुरशरीराण्येतानि तद्यथैतान्यमुष्मादाकाशात्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन स्वेन रूपेणाभिनिष्पद्यन्ते ॥ २ ॥

अशरीर Aśarirah, without body, not absolutely, but compared with their knowledge. वायु Vâyuh, the Chief Vâyu, अभ्रम् Abhram, Brahmâ, because He is supported (Bhri) by the Lord Visnu (Ap=all-pervading). विद्युत् Vidyut, Lightning, the wife of Vâyu, because she is very (Vi) luminous, (Dyut) the highly luminous. स्तनयित्नु Stanayitnuh, Thunder, the wife of Brahmâ, because

she has all sounds. अशरीराणि Aśarîrâṇi, without body, because they have superabundance of wisdom. एतानि Etâni, these. तद् Tad, that. यथा Yathâ, as. एतानि Etâni, these. अमुष्मात् Amusmât, from that. आकाशात् Âkâśât, from All-luminous, Supreme Self, through the grace of Âkâśa. समुत्थाय Samutthâya, coming out of the body. परम् Param, Supreme. ज्योति Jyotih, Light, the Supreme Brahman. उपसम्पद्य Upasampadya, having approached. स्वेन Svena, in his own. रूपेण Rûpena, with his form, with his proper form of Joy &c. अभिनिष्पद्यन्ते Abhinispadyante, completely attain.

2. The Chief Vâyu is without body, Brahmâ, and the wife of Vâyu and the wife of Brahmâ these are also without body. As these through the grace of the All-luminous come out of their body, and attain the Highest Light and remain in their own form.—575.

MANTRA 3

एवमेवैष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमःपुरुषः स तत्र पर्येति जक्षन्क्रीडन्रममाणः स्त्रीभिर्वा यानैर्वाज्ञातिभिर्वा ज्ञातिभिर्वा नोपजनꣳ स्मरन्निदꣳ शरीरꣳ स यथा प्रयोग्य आचरणे युक्त एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ॥ ३ ॥

एवम् Evam, thus. एव Eva, just. एष Esah, this, namely the Mukta Jiva. सम्प्रसाद Samprasâdah, having obtained the grace of Visnu completely. अस्मात् Asmat, from this. शरीरात् Śarîrât, from the final body. समुत्थाय Samutthâya, coming out. परम् Param, highest. ज्योति Jyotih, light. उपसम्पद्य Upasampadya, having attained. स्वे Svena, in his own. रूपेण Rûpena, form. अभिनिष्पद्यते Abhinispadyate, appears, is restored to. स Sah, he. उत्तम Uttamah, the best. पुरुष Purusah, being. स Sah, he. तत्र Tatra, there, in the world of Lord. पर्येति Paryeti, moves about. जक्षन् Jaksan, eating, or laughing. क्रीडन् Kridan, playing. रममाण Ramamânah, rejoicing. स्त्रीभि Strîbhih, with women. वा Va, verily. अज्ञातिभि Ajñâtibhih, with non relatives, Muktas of previous Kalpas. यानै Yânaih, with carriages. वा Va or. ज्ञातिभि Jñâtibhih, relatives, namely Muktas of the same period. वा Va, or. न Na not. उपजनम् Upajanam, persons near them. स्मरन् Smaran, remembering. इदम् Idam, this. शरीरम् Śarîram, body. स Sah, he. यथा Yatha, as. प्रयोग्य Prâyogya, the charioteer. आचरणे Âcharane, in the carriage. युक्त Yuktah engaged by his master. एवम् Evam, thus. एव Eva, just. अयम् Ayam, this. अस्मिन् Asmin, in this. शरीरे Śarîre, in the body. प्राण Pranah, the prana, the Chief Vâyu. युक्त Yuktah, appointed by the Lord Visnu.

3. He through whose grace this released soul, arising from his last body, and having approached the Highest Light, is restored to his own form is the Highest Person The Mukta moves about there laughing, playing, and rejoicing, with women, with carriages with other Muktas of his own period or of the past Kalpas (So great is his ecstasy) that he does not remember even the person standing near him, nor even his own body And as a charioteer, is appointed by his master, to drive the carriage, just so is this Prâṇa appointed to drive this chariot of the body.—*576*

Mantra 4

अथ यत्रैतदाकाशमनुविषण्णं चक्षुः स चाक्षुसः पुरुषो दर्शनाय चक्षुरथ यो वेदेदं जिघ्राणीति स आत्मा गन्धाय घ्राणमथ यो वेदनमभिव्याहराणीति स आत्मऽभिव्याहाराय वागथ यो वेददꣳ शृणवानीति स आत्मा श्रवणाय श्रोत्रम् ॥ ४ ॥

अथ Atha, now. यत्र Yatra, where, in Visnu एतत् Etat, this आकाशम् Âkaśam, Luminous of form अनुविषण्णम् Anuvi-annam has entered चक्षु Chaksuh, eye. स Sah, that. चाक्षुष Chaksusah being using the eye पुरुष Purusah, person. दर्शनाय Darśanâya, for the sake of seeing चक्षु Chaksuh, eye अथ Atha now य Yah, who वेद Veda, knows, thinks इदम् Idam, this जिघ्राणि *Jighrâni, may I smell* इति Iti, thus स Sah, he आत्मा Âtma, the Self. गन्धाय Gandhaya, for the sake of smell घ्राणम् Ghrânam, the nose. अथ Atha, now. य Yah, who वेद Veda, knows इदम् Idam, this अभिव्याहराणि Abhivyâharâni, let me speak. इति Iti thus. स Sah, he. आत्मा Âtama, the Self. अभिव्याहराय Abhivyâharâya, for the sake of speaking. वाग् Vâg, speech, tongue. अथ Atha, now. य Yah, who. वेद Veda, knows. इदम् Idam, this शृणवानि Śrinavani, my I hear. इति Iti, thus. स Sah, he. आत्मा Atma, the Self. श्रवणाय Sravanâya, for hearing. श्रोत्रम् Srotram, ear

4 Now that, in Whom this luminous form has entered, to Him belongs the eye That Being is the Lord of the eye, for the sake of His seeing is the eye So He Who says let me smell this, He is the Self, the nose is the instrument of smelling He Who says 'let me say this,' He is the Self, the

tongue is the instrument of saying. He Who says "let me hear this," He is the Self: the ear is the instrument of hearing —577.

MANTRA 5

अथ यो वेदेदं मन्वानीति स आत्मा मनोऽस्य दैवं चक्षुः स वा एष एतेन दैवेन चक्षुषा मनसैतान् कामान् पश्यन् रमते ॥ ५ ॥

अथ Atha, now. यः Yaḥ, who. वेद Veda, knows. इदम् Idam, this. मन्वानि Manvāni, let me think. इति Iti, thus. सः Saḥ, he. आत्मा Ātmā the Self. मनः Manaḥ, the mind. अस्य Asya, is. दैवम् Daivam, divine, illumined. चक्षुः Chakṣuḥ, eye. सः Saḥ, he. वै Vai, verily. एषः Eṣaḥ, this. एतेन Etena, through this दैवेन Daivena, through the Divine. चक्षुषा Chakṣuṣā through the eye. मनसा Manasā, through the mind. एतान् Etān, these कामान् Kāmān, objects of desire. पश्यन् Paśyan, seeing. रमते Ramate, he rejoices.

5. He Who knows let me think this, He is the Self, mind is His illumined eye. He the Self seeing these objects of pleasure through His illumined eye rejoices —578

Note These two Mantras show that it is the Lord who creates by His will Eye, Ear, Nose, &c., in order to make the Jiva get experienced The Lord is the Uttama Puruṣa of the third Mantra, and the last two verses describe in detail His glory and Majesty The Jiva, with Prana and Senses, is supported by the Lord and exists through Him These two verses show, that the real enjoyer of all the experiences, is the Lord, and that the Jiva enjoys secondarily after the Lord

MANTRA 6

य एते ब्रह्मलोके तं वा एतं देवा आत्मानमुपासते तस्मात्तेषाँ सर्वे च लोका आत्ताः सर्वे च कामाः स सर्वाँश्च लोकानाप्नोति सर्वाँश्च कामान्यस्तमात्मानमनुविद्य विजानातीति ह प्रजापतिरुवाच प्रजापतिरुवाच ॥ ६ ॥

इति द्वादशः खण्डः ॥ १२ ॥

ये Yāḥ, those desires एते Ete, these desires ब्रह्मलोके Brahmaloke, in the world of the Lord, namely the Lord experiences those desires only which are holy and which exist in Heaven world. तम् Tam, him. वै Vai verily. एतम् Etam, this. देवाः Devāḥ, the Devas namely, Vāyu, Brahmā and their spouses. आत्मानम् Ātmānam, The Lord The Supreme Self उपासते Upāsate, meditate, worship. तस्मात् Tasmāt, through the grace of that Lord obtained through meditation. तेषाम् Teṣām, of those Devas सर्वे Sarve, all. च Cha, and लोकाः Lokāḥ, worlds and men. आत्ताः Āttāḥ, are obtained सर्वे Sarve, all. च Cha,

and कामाः Kâmâh, desires स Sah, he सर्वान् Sarvân, all च Cha, and लोकान् Lokân, world आप्नोति Âpnoti, obtains सर्वान् Sarvân, all च Cha, and कामान् Kâmân, desires य Yah, who तम् Tam, him आत्मानम् Âtmânam, the Supreme Self, अनुविद्य Anuvidya, having intellectually understood विजानाति Vijânâti, realizes through intuition इति Iti, thus ह Ha, verily प्रजापतिः Prajapatih, Prajâpati उवाच Uvâcha, said प्रजापतिः Prajâpatih, Prajâpati उवाच Uvâcha, said

6 (The Lord enjoys all holy pleasures only), which exist in the Brahmâ world That Supreme Self is worshipped verily by the Devas Therefore, they obtain all worlds and all desires He who knows that Self and realises Him also, obtains all worlds and all desires Thus said Prajâpati, verily thus said Prajâpati —579

MADHVA'S COMMENTARY

When thus addressed by Indra Brahmâ told him the truth in plain and simple words, ruthly Know thou that to be the Jiva who has always connection with body The Jiva has always some body or other While He who has no connection with any body either in past present or future He is called the bodyless the Supreme Vishnu the Immortal, the Eternal Form Though thus unembodied the Lord dwelling within this body, remains controlling it for the Lord is He who controls the body, free from old age, &c while the Jivâtmâ is bound with the body and suffers old age and death Because it has the conceit of body

The Commentator now explains the meaning of the word Priya and Apriya

The learned call that to be a priya which depends upon another, any happiness which is not self dependent is Priya or pleasure, (Para meaning another and Ya meaning to come) Similarly any pain which comes from another that is called Apriya the word A meaning evil

The Jiva is always subject to Priya and Apriya to pleasure caused by another to pain given by another A Jiva can never under any condition (whether Ijec or Mukti) be above pleasure and pain In Mukti he has pleasure, given to him by God in non Mukti he has both pleasure and pain, according to his Karmas But the Supreme Brahman is Asarira (bodyless) therefore He has no pleasure nor pain These can never touch Him His pleasure is Self originated not like the Priya dependent upon another, while pain He never has

The Commentator now explains the words Abhra Vidyut and Stanayitnu which generally mean the cloud the lightning and the thunder But he shows that these words mean here Brahmâ the wife of Vayu and the wife of Brahma respectively

Brahmā is called Abhra, because he is supported (bhra=to support) by the Supreme Lord, who pervades everything, namely, by the God Viṣṇu, who is called Ap or all pervading. Thus Abhra is a compound of two words (अप् + भ्र)

Ap and Bhra means literally "supported by the all pervading."

Note.—When meaning cloud Abhra is analysed as Ap=water, Bhra=carrying, water carrying, water bearing.

The wife of Vāyu is called Vidyut, because she causes special (Vi) enlightenment, specific giver of light. The wife of Brahmā is called Stanayitnu, because she consists of all sounds, and Stanayitnu literally means the maker of all sounds.

These (Vāyu and Brahmā with their spouses) are said to be without body, not because they have absolutely no bodies but because knowledge preponderates in them, and their body is no hindrance to their knowledge. These also are not afflicted by pleasure and pain, much less then will the Supreme Brahman be affected by pleasure and pain.

How do you say that Brahmā and Vāyu have no pleasure caused by another. Their pleasure is caused by Viṣṇu Himself and it is not self-originated so they cannot be said untouched by pleasure. To this the Commentator replies.—

The pleasure of Vāyu and Brahmā, is caused directly by Viṣṇu, while that of their wives by them who are their lords. This pleasure cannot be said to be caused by another, for the pleasure caused directly by God is not Priya, as above defined. Therefore they are said to be devoid of pleasure.

As these, Vāyu, Brahmā and their wives have emerged from the Supreme Ether namely Viṣṇu, and from nothing else, and as they enter back into Him and merge into Him in Mukti, and thus obtain their own happiness and bliss, so the other Muktas through the full grace of Viṣṇu, obtain their self bliss by reaching Viṣṇu called also Keśava. When the Mukta reaches Viṣṇu, he rejoices there with women and carriages, and kinsmen. As the charioteer is placed in the carriage, to drive it so is Vāyu appointed by the Lord, to drive this chariot of the body. And as in the chariot is seated the Master of the chariot so the Lord Viṣṇu sits in the body the master of the body, and as a chariot may carry other passengers also so is the Jīva a mere passenger in this body, neither the driver nor the master of it.

Refuged in Him are all the senses and the sense Devas, the great Prāṇa is also refuged in Him, in Him is refuged even this Jīva. He the Supreme Viṣṇu knows all their workings, their seeings, their hearings, their smellings, their tastings and thinkings as well. He verily fully

knows, without any effort, all the objects of all the senses. That Viṣṇu must be known as the Supreme, greater than all the Devas of the senses, and the senses. He the Lord Viṣṇu, the Unborn, experiences all joys through these senses. Though He is capable of enjoying everything by His own glorious form, yet the Lord Hari when dwelling in the body of a Jiva, enjoys all objects through the senses of the Jiva by pervading those senses with his own divine senses.

If the Lord within the Jiva, enjoys through the senses of the Jiva then He would suffer the pain of the Jivas and experience evils as well. To this the Commentator replies —

The Lord Viṣṇu, *by pervading the Jiva and his senses and Prāṇa* enjoys all the auspicious experiences of the Jiva but never any evil.

Him the Supreme Lord worship all the Devas, Vāyu, and the rest, under His control, verily all the worlds subsist, all desires, and all Jivas. Any one who knows this ancient Viṣṇu, according to his capacity, and sees Him in his true light, obtains all desires, and all worlds, according to his will. Thus it is in the Sāma Saṁhitā.

Prajāpati taught Virochana the true doctrine but the latter through his incapacity, and unfitness understood as if Brahmā was teaching the theory of Māyā namely that the Jiva is a reflection of *Brahman the reflection and the original are identical, and that* therefore the Jiva and the Brahman are the same and consequently the Jiva is to be worshipped. In fact the theory of the Māyāvādins is the theory of all the asuras and is not the true doctrine. Indra however, understood Prajāpati rightly. He knew that the *Lord is the producer of the three states of consciousness, waking, dreaming and deep* sleep that He is above all conceit of body, that He is untouched by necessary pain and pleasure, that He is the goal of the Muktas that He is the Lord of the Chariot of the body, that He is the supporter of the Jiva with his Prāṇa and senses that *He* is the enjoyer of all auspicious experiences, that He is adored by Vāyu and others that He alone is the Ātman. While the Jiva is just opposite of it. Thus Indra understood the teaching of Prajāpati in its true light namely that he had taught the doctrine of duality, and not of identity and *illusion. Indra taught this doctrine to the Devās,* as Virochana taught Māyāvāda to the Asuras. So me say that the doctrine taught to the Virochana, or rather mis understood by him was not Māyāvāda but materialism or Lokāyata namely, that this body is the Ātman there is no other soul than *this body, and that this body alone ought to be worshipped.* This, however is not the doctrine taught to Virochana. For Lokāyatas are materialists and do not believe in after life. They do not believe that the souls survive bodily dissolution. That this doctrine was not taught is thus proved by the Commentator —

The Śruti says that Virochana taught to the Asuras "he obtains both worlds, this and the next" this shows that the Lokāyata doctrine was not taught by Virochana for they (the Lokāyatas) do not believe in the existence of the next world. Virochana, however, believed in the existence of the next world and he did not misunderstand Prajāpati as teaching materialism, but as teaching Māyāvāda. For Virochana,

when he went back to his Asuras, taught them that the Jīva is to be worshipped, that the Jīva alone is to be served, and he who worships the Jīva alone, and serves the Jīva alone, attains both the worlds this and the next (Khanda VIII, verse 4). Thus this teaching of Virochana to the Asuras shows that he did not teach materialism, for he taught the existence of the next world. He taught the identity of the reflection with the reflected, the Supremacy of the Jīva; in short the doctrine of the Māyāvāda

But while Virochana understood the word Ātman, as meaning Jīva Ātman, Indra understood it in its true sense, namely the Supreme Lord. He understood that Prajāpati by using the word Ātman referred to the Supreme Lord and not to the Jīva Ātman. In fact, the word Ātman is used in the subsequent passages, unmistakably for the Supreme Lord; thus as below " O Indra, this body is mortal and held by death. It is the abode of the immortal, the bodyless Ātman. The embodied is verily held by pleasure and pain Nor is ever the embodied free from pleasure and pain. The non-embodied is verily never touched by pleasure or pain" (Khanda XII-1).

The above texts show that a sharp difference is drawn between the Jīva and the Īśvara, the human soul and the Lord

But may it not be that the Jīva is also, above pleasure and pain, in its state of Mukti, and then this verse will apply to the Jīva. In ordinary conditions, the Jīva is not above pleasure and pain, but in Mukti it is. To this the Commentator replies :—

Except the Jīva no one else has the perception of priya (pleasure) and apriya (pain)

For if every Jīva whether Mukta or Bound, were free from pleasure and pain, then who or what is it that is affected by pleasure and pain? The answer must be the body. If the soul does not suffer, then the suffering is in the body, but that is not the opinion of any side If the bound soul only suffers and the released soul is above all suffering, then it is against all teachings which show that in release also the soul is bound to enjoy happiness, it cannot get rid of joy

Even the released soul is not free from pleasure, it has the enjoyment of pleasure in that state

Says an objector :—" If the released soul is not free from suffering (?) joy then the Lord is also not free, for his joy is eternal and He can never be free from joy." To this the Commentator replies :—

The word priya or pleasure of this passage is not intended to include the joy of the Lord Viṣṇu For we have already said above, that by priya is meant that pleasure, the attainment of which depends upon another, the joy of the Lord is not such a priya, it is self-dependent. The bliss of the released, being dependent upon the Lord, is priyam, in the true sense of the word (As says the following text) The Jīvas

whether released or bound, can never be free from priya, because their joy is ever dependent upon another. But the joy of the Lord Hari, being independent of all, is not called priya. Because the wise say, that the priya is that joy which depends upon another. But though the joy of Brahmā and Vāyu are also dependent upon another, namely upon the Lord Hari, yet that joy is not called priya, because it depends upon no one else than the Lord. Then joy, therefore, falls under the category of apriya. It is only in a secondary sense that their joy is called apriya, strictly speaking their joy is also priya or dependent joy. This secondary use of apriya is like the use of the word Svarât or the Self-ruler or autocrat as applied to the king, (for the true Autocrat is the Lord alone). Or as the word Īśvara or Lord is applied to Rudra, or as the word Indra is applied to Śakra. (Indra or the Powerful One is the name of the Lord primarily). In the same way the word apriya is applied to Brahmā and Vāyu: their joy is not absolutely self dependent. Similarly the joy of the consorts of Brahmā and Vāyu is called apriya, though it is dependent on the Lord and on their respective lords, just as the word rājñī or sovereign is applied to the queen, or the Īśvarī or Lady is applied to Umā. It is in this secondary sense only, that the word apriya is used in connection with Vidyut the wife of Vāyu and Stanayitnu the wife of Brahmā. Thus it is written in the Parama Śruti. Moreover, the very text of the Chhāndogya Upaniṣad also shows that the joy of the released is dependent upon the grace of the Lord and is not any self produced joy. Thus in verse 3 of Khanda 12 it is said :—"Thus released soul, having obtained the full grace of the Lord, and having approached the highest Light, appears in his own form." This shows that the experiencing of the nijānanda or the self-joy is obtained by the released soul, by the grace of the Lord.

Moreover in the same verse the Lord is described as the Best Person Uttama Puruṣa or the Highest Spirit. This also differentiates the Lord from the Jīva.

But cannot the words uttama puruṣa be applied to the Jīva also? In the state of Mukti, the Jīva may well be called the best person, as compared with inanimate matter. To this the Commentator replies :—

The word uttama puruṣa the Highest Person always presupposes that there are other persons compared with whom, this is the highest. If the comparison was only between him and the inanimate nature, then the word highest would have been enough, and not the words highest person.

The Advaita theory is that there is only one person or Puruṣa. The spirits are not many but one. In this view, the use of the word uttama puruṣa is wrong, for the word

Highest Spirit, always implies the existence of other spirits lower in grade. That there are other purusas is taught by the Gita also.

"The Uttama Purusa is another called the Supreme Self," (Gita XV-17). 'That Supremacy and uniqueness which Brahma or Rudra cannot obtain, is Thy essential nature O Lord! Hari Thou alone art the Highest Person." So also in the Rig Veda we find that the Lord Visnu is described the Highest. As the following Rik will show:

परोमात्रयातन्वा वृधान न ते महित्वमन्वश्नुवन्ति ।
उभे ते विद्म रजसी पृथिव्या विष्णो देव त्वं परमस्य वित्से ।

पर Parah, beyond; मात्रया Matraya, all bound and measure; तन्वा Tanva, with thy body; वृधान Vridhana, Oh thou who growest; न Na, not; ते Te, thy; महित्वम् Mahitvam, majesty; अन्वश्नुवन्ति Anvaśnuvanti, come nigh; उभे Ubhe, both; ते Te, thy; विद्म Vidma, we know; रजसी Rajasi, the heaven; पृथिव्या Prithivyah, beginning with the earth; विष्णो Visno, O Visnu; देव Deva, O God; त्वम् Tvam, thou; परमस्य Paramasya, the highest; वित्से Vitse, knowest.

Men come not nigh Thy majesty who growest beyond all bound and measure with Thy body. Only Thy two regions the heaven and the earth O Visnu we know, but Thou God knowest the highest also. (Rig Veda VII 99—1)

The same idea is expressed in the following lines of the Gita (14) 'Being refuged in this wisdom and having reached similarity with my nature.' So also in Taitt. II 2.—"He who knows the Supreme Brahman as dwelling in the cavity of the heart, the highest space, he enjoys all objects of desire along with the Omniscient Brahman.' So also in Taitt. III 10.5, it is said "The Mukta Jiva leaving this world, reaches the Ānandamaya (the Supreme Lord consisting of Bliss) after having travelled through these regions, eating whatever he likes to eat and taking whatever form he wishes to take, sits down singing this hymn." So also.—"Where Maya (Prakriti) does not exist, what to say of other lower things? Where dwell the servants of the Lord Hari, honoured by Devas and Asuras. Similarly Krisna is worshipped by the released souls free from delusion. Similarly Chhand. VIII 12.3. 'He moves about there laughing, playing and rejoicing with women with carriages with other Muktas of his own period or of the past Kalpas (So great is his ecstacy) that he does not remember even the persons standing near him nor even his body. This also shows that the Jiva in the state of Mukti, retains his separateness from the Lord and does not become identical with Brahman. In fact the word Upa meaning near, and the word Antara different found in the verse already quoted show that there are other souls near the Mukta Jiva.

Similarly in that very verse we find that Mukta Jiva stands in the presence of the Supreme Light. All this shows that the Mukta is not identical with the Lord.

The word Antara does not occur in the text of the Chhand VIII 12, 3 as we have got it It must be the reading of some other recension

Similarly in Chhand VIII 12, 6, we read, the Devas worship the Âtman Now, if the Âtman meant the Jiva, then the verse would mean that the Devas worship the Jiva But Devas never worship any Jiva as Jiva only

Devas may worship a Jiva merely as a symbol, but never as the Supreme Jiva, as such, is never worshipped by any Deva The object of the worship of the Devas is Visnu alone.

Because the following text of the Rigveda shows that the Devas worship Visnu alone

पुनर्दाय ब्रह्मजायाम् कृत्वी देवैर्निकिल्बिषम् ।
ऊर्जं पृथिव्या भक्त्वायोरुगायमुपासते ॥

पुनर्दाय *Punardâya, having restored* ब्रह्मजायाम् *Brahmajâyam, the wife of the* Brâhmana कृत्वी Kritvi, having made her देवैः Devaih, by the devas निकिल्बिषम् Nikilbisam, free from sin ऊर्जम् Ûrjam, fulness, food पृथिव्याः Prithivyah, of the earth *भक्त्वाय Bhaktvâya, in order to enjoy* उरुगायम् *Urugâyam, Lord Visnu* of the great glory. उपासते Upâsate, worship

The Devas restored the Brahmana's wife having purified her from sin and worship the Lord of great glory, in order to enjoy the fulness of the earth (X 109 7)

Similarly the following verse of the Bhâgavata Purâna shows that the Uttama Purusa of Chhând VIII 12, 3 is Lord Visnu and not any Mukta Jiva "The Lord must be worshipped, as the Highest Person (Uttama Purusa) as separate from the Jiva, as possessing full knowledge, as the agent unattached by any action, &c "

Says an objector —

In the Chhand VIII 12 4 it is said 'That being is the Atman of the eye, for the sake of his seeing is the eye So he who says let me say this He is the Atman the *tongue is the instrument of saying &c* This shows that the Atman referred to here is the Jivâtman and not the Lord for he does not require any sense organs to enjoy external objects. This is wrong For though the Lord is perfect yet as a matter of sport (Lila) he enjoys external objects through the senses of the Jivas As says the following verse of the Bhagavata Purana —

Because the Lord having created these bodies with the elements Mahat &c has entered into them, and rests in them, He is called Purusa (literally he who rests in Pur or body) Thus dwelling in the bodies of the Jivas, He enjoys all good and auspicious experiences of sixteen kinds, by being a witness of the sixteen organs May that Lord beautify these words This shows that enjoyment is stated with regard to the Lord alone, through the senses

The sixteen organs are the five senses of cognition the five organs of action the five internal organs mind and the rest and Jiva as the sixteenth In other words there n and five of feelings

Similarly in Katha Up III 1 —"There are the two (aspects of the Lord) the drinkers of truth, existing in the body obtained by good works both dwelling in the cavity of the heart, in the most highly splendid Puram (Vayu)' The dwelling in the cavity are both aspects of the Lord, as we learn from the words of Badarayana in the Vedanta Sûtras I 2, 11 —"The two (who have entered) into the cave, are indeed, both Âtman (the Lord) from this very well known characteristic, and from scripture to that effect'

But verse 4 of Khanda 12 says that the eye is for his seeing the ear for his hearing and which are indications of the Jiva Therefore he who enjoys the objects is the Jiva and the Supreme Lord To this the Commentator replies that even with regard to the physical objects the Jiva does not see taste &c the true objects but the appearances only The real object is known only to the Lord

Even with regard to seeing and smelling &c, when the Jivas say "I see this, I smell this the Jivas really do not know, because they do not apprehend the things by themselves the substances underlying the sensations, only the Supreme Spirit knows them Therefore, the words "Sa uttamah purushah' do not refer to the Jiva but to the Lord, (in verse 3 Khanda 12) Lord Badarayana understands it also in this sense In the Vedanta Sutras I 3 20), he says —' the reference in the Chhand Upa VIII 12, 3 is to the Supreme Âtman and not to the Jiva" Similarly in the Gita the word Uttama Purusa is applied to the Lord —"But the Uttama Purusa is another called the Supreme Self (Gita 15, 17)'

The Mukta Jiva is not all powerful, nor Omnipotent like the Lord This fact is stated by Lord Badarayana himself in his Vedanta Sutras (IV 4 17) —'The Mukta Jiva obtains all his wishes but does not possess the power of creating or destroying the world' Therefore the being by reaching whom the Jiva is restored to its essential nature is the Lord called the Uttama Purusa or the Supreme Spirit The verse, of Khanda 12, therefore should be explained thus He by whose grace the Jiva leaving his last body and approaching the highest Light, is restored to its own form is the Highest Person the Uttama Purusa'

The previous passages also where it is said, he moves in his glory in his dream (Khanda 10 1,) and the reference to deep sleep in Khanda 11 verse 1 show that the Lord is meant there and not the Jiva For those passages describe attributes which are not applicable to the Jiva Thus for example the phrase Mahiyamanah charati shows that Jiva could not have been meant For it means he moves in his glory, namely, while he is glorified by the Devas Now the Jiva is never glorified in his dreams (in fact he has no control over his dreams, and dreams are

sometimes very painful) the Lord alone is always glorified and retains His Majesty, even in dream

The word Prâyogya in verse 3, Khanda 12, means the driver of the carriage, for he who is in charge of (Prayoga) of the carriage is called Prâyogya The Lexicon also gives this meaning —"The words yantâ, sârathi, ânetâ, and prayogya all mean the driver in charge of the carriage"

The words Daivam chakshuh in verse 5 Khanda 12 are ambiguous The Commentator explains the word daiva thus —The manas is called daivam chakshuh because it is illumined by others

The word daivam is to be taken in its etymological sense here namely the eyes, &c., of the Jiva is illumined by the eyes, &c of the Lord The Lord has His own eyes &c but when He works through the Jiva He uses the eyes &c , of the Jiva but illumines them and makes them daivam or illumined

The words Ye, etc , brahmaloke should be completed by tesu ramante and means he takes delight in those pleasures which exist in the Brahma world In the same mantra (6, Khanda 12,) occur the words anuvidya vijanâti The anuvidya means having understood through teachers and scriptures, that is, second-hand knowledge While vijânâti means face to face or direct knowledge, or aparoksa As says the following verse — vedanam means knowledge through scriptures, while vijnanam means seeing the Lord (Brahmadarśana)

THIRTEENTH KHANDA

MANTRA 1.

श्यामाच्छबलं प्रपद्ये शबलाच्छ्यामं प्रपद्येऽश्व इव रोमाणि विधूय पापं चन्द्र इव राहोर्मुखात्प्रमुच्य धूत्वा शरीरमकृतं कृतात्मा ब्रह्मलोकमभिसंभवामीत्यभिसंभवामीति ॥ १ ॥

इति त्रयोदशः खण्डः ॥ १३ ॥

श्यामात Śyamat, after *worshipping the Lord as Śyama coloured* शबलम् Sabalam, the Lord having various colours and forms प्रपद्ये Prapadye, I worship शबलात Śabalât, after *worshipping the Lord as having all forms and colours* श्यामम् Śyâmam, as having the Śyama colour or dark colour प्रपद्ये Prapadye, I worship, I come to अश्व Aśvah horse इव Iva, like रोमाणि Romani, hairs विधूय Vidhûya, shaking off पापम् Pâpam, sins चन्द्र Chandrah, moon इव Iva, like राहो Rahoh, of Rahu मुखात् Mukhât from the mouth प्रमुच्य Pramuchya, being free धूत्वा Dhûtva, having shaken of शरीरम Sariram, the body अकृतम् Akritam, without action कृतात्मा Kritatmâ having fulfilled the object of the

Self. ब्रह्मलोकम् Brahmalokam, the world of Brahman. अभिसम्भवामि Abhisambhavami, I obtain. इति Iti, thus अभिसम्भवामि Abhisambhavâmi, I obtain इति Iti, thus.

1 I take refuge with the Lord having all colours through meditation on Him as having no colour. I take refuge in the Lord having no colour by meditating on Him as having all colour. Shaking off all evil as a horse shakes his hairs or as the moon frees herself from the mouth of Râhu, shaking off the body, I obtain the uncreated realm of Brahman, having obtained the Self —580.

MADHVA'S COMMENTARY

In Khanda thirteen is taught the method of worshipping Viṣṇu in His different colours as residing in the heart, &c. One colour of Viṣṇu as residing in the heart is Dark called Śyâma. It may be violet colour or pure black. The colour of Viṣṇu as dwelling in the heart is also Sabala or variegated. The commentary mentions this —

The colour of Viṣṇu as dwelling in the heart is Dark (Śyâma) as well as variegated (Śabala) or having various and manifold colours. (The Sabala is a collection of all colours.)

These two forms of Viṣṇu—One Dark and one White (for white is an aggregate of all colours, and Dark is absence of all colours) both dwell in the heart. A man must worship and meditate on these forms of the Lord. But there is no order in which he may meditate on these two forms. He may begin with Śyama meditation and end with Sabala or begin with Śabala and end with Śyâma. The order is immaterial.

The Lord has other colours also than these two.

The Lord as dwelling in the Jiva has also the colour of the Jiva. He is red coloured as dwelling in the Eye. Thus it is in the Mânasa.

The colour of the Lord varies also with the colour of the aura of the Man. In fact the Lord has primarily three dwelling places in man. In the eye of man—in the physical body He is red coloured—or of the colour of blood. In the Astral and mental bodies—in the Jiva par excellence—He has the colour of the aura of the Jiva. In the heart—in the Buddhic body—He has dark and white color. The colour of the Lord mentioned in the Gâyatri Vidyâ is Jiva-colour. In fact, the Lord has to be meditated upon as having these colours when meditated in those places. The formula that he should utter while meditating on the Lord in the Heart is thus given in this Khanda —Âśva Iva Români Vidhâya Pâpam Chandra Iva Rahor Mukhat Pramuchya, Dhutvâ Sariram Akritam Kritâtmâ Brahmalokam Abhisambhâvami—I Shaking off all my non prarabdha sins as the horse shakes off dust from his hairs, and being freed from all prarabdha sins (after suffering for a short time the effects of those Karmas) as the moon is freed from the mouth of Râhu, abandoning my dense and subtle bodies but manifesting my own essential nature (by functioning in my Svarûpa body), may I reach the eternal world of Brahman.

Now an objector says—this prayer is put in the mouth of the author of the Upanisad—who is no other than the Lord Himself. Or if the secondary author be taken then Ramâ is the Revealer of it to mankind. In the case of both these, the above prayer is inappropriate. The Goddess Ramâ is an Eternally Free and can never stand in need of such a prayer. To this the Commentator replies —

Ramā saw (heard?) the words that came out from the mouth of the Lord Hayagriva, those very words saw Brahmā, them even did see Nārada (In this Upanisad) words which are inappropriate in the case of Visnu (such as) prayers and the rest must be understood to be the words uttered by those next to Him (such as Nārada and the rest) The Lord Hari taught these (prayers, &c,) for the future beings Thus also spoke Ramā, thus also spoke Brahmā—and this is the Chhāndogya Upanisad Thus it is in the *Sāma Samhitā*.

Thus the prayer "asva iva romani, &c," was uttered in the past Kalpa by Nārada and others The future generations will also utter these prayers Thus this is not the prayer uttered either by Ramā or Brahmā - they merely passed on the words as they heard it from the Lord Hari They simply transmitted the words of the Lord of the wisdom—Face the Haya griva.

FOURTEENTH KHANDA.

MANTRA 1.

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म तदमृतꣳ स आत्मा प्रजापतेः सभां वेश्म प्रपद्ये यशोऽहं भवामि ब्राह्मणानां यशो राज्ञां यशो विशां यशोऽहमनुप्रापत्सि स हाहं यशसां यशः श्वेतमदत्कमदत्कꣳ श्वेतं लिन्दुमाभिगां लिन्दुमाभिगाम् ॥ १ ॥

इति चतुर्दशः खण्डः ॥ १४ ॥

आकाश Ākāśah, the all-luminous. वै Vai, verily. नाम Nāma, Named नामरूपयो Nāmarūpayoh, of the name and form. निर्वहिता Nirvahita, creator, revealer. ते Te, they, the name and form यत् Yat, what. अन्तरा Antarā, within तत् Tat, that ब्रह्म Brahma, Brahman तत् Tat, that अमृतम् Amritam, Immortal, स Sah, he. आत्मा Ātma, the Ātman. प्रजापते Prajāpateh, Of the Lord Visnu. सभाम् Sabhām, meeting वेश्म Veśma, hall. प्रपद्ये Prapadye, may I obtain. यश Yaśah, glory. अहम् Aham, I भवामि Bhavāmi, may I become. ब्राह्मणानाम् Brāhmanānam, among the Brahmans. यश Yaśah, glory. राज्ञाम् Rājñām, among the princes and Ksatriyas यश Yaśah, glory विशाम् Viśām, of Vaiśyas यश Yaśah, glory. अहम् Aham, I अनुप्रापत्सि Anuprāpatsi, obtain, स Sah, he. ह Ha, verily अहम् Aham, I यशसाम् Yaśasām, of the glorious यश Yaśah, glory. श्वेतम् Śvetam, mover in breath, existing in breath अदत्कम् Adatkam, eater of joy, the Supreme Brahman who is all bliss अदत्कम् Adatkam, eater of joy. श्वेतम् Śvetam, mover in breath लिन्दुम् Lindum, the giver of joy. आ Ā, always. अभिगाम् Abhigam, I have obtained, may I obtain always (A) लिन्दुम् Lindum, the giver of joy आ Ā, always अभिगाम् Abhigām, may I obtain.

1. He who is called the All-luminous is the revealer of names and forms. Those names and forms which are intermediate (which are not well known) He is creator of those also, He who is without name and form. He is Brahman, He is immortal, He is self. May I enter the meeting hall of the Lord of all creatures May I become glorious among Brahmans, glorious among Kṣatriyas, glorious among Vaiśyas. May I obtain him who gives glory to all glorious beings. May I obtain the dweller in breath. The enjoyer of all joys and the giver of all joys, may I obtain the enjoyer of all joys and giver of all joys —581.

MADHVA'S COMMENTARY.

This Khaṇḍa teaches another method of worshipping Brahman called Âkâśa dwelling in the Lotus of the Heart. The Commentator explains this Khaṇḍa by quoting an authority :—

He is called akâśa, because He is all prakâśa—or All-luminous He exists without name and form He who is called Brahman is the Lord Viṣṇu. May I obtain His palace.

The phrase to yad antarâ of the text mean "above name and form :" antarâ means without, and te refers to nâma rûpe Prajâpateh veśma means the palace of the Lord Viṣṇu; Prajâpati here does not mean Brahmâ but Viṣṇu

May I become famous among all castes: let others derive their fame from me. May I get fame from the grace of Him who is the Most Highly renowned among all celebrities, from the Lord Brahman the giver of fame to me.

The Supreme Brahman is called Śveta, because this word literally means He who moves in the Breath (or dwells in Vâyu). He is called adatka because He is the Eater (adat) of joy (Kam)—He who constantly experiences the bliss of His own Self-realisation. He is called lindu because He gives joy to others (lim = rim = rati = joy : ल and र are interchangeable May I always obtain this Lord (called Śveta, adatka, and lindu)

FIFTEENTH KHAṆḌA.

MANTRA 1

तद्धैतद्ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्य आचार्यकुलाद्वेदमधीत्य यथाविधानं गुरोः कर्मातिशेषेणाभिसमा-

वृत्य कुटुम्बे शुचौ देशे स्वाध्यायमधीयानो धार्मिकान्विदधदात्मनि सर्वेन्द्रियाणि संप्रतिष्ठाप्याहिंसन्सर्वभूतान्यन्यत्र तीर्थेभ्यः स खल्वेवं वर्तयन्यावदायुषं ब्रह्मलोकमभिसंपद्यते न च पुनरावर्तते न च पुनरावर्तते ॥ १ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

इत्यष्टमः प्रपाठकः समाप्तः ॥ ८ ॥

ओं आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥ ओं शान्तिः शान्तिः शान्तिः ॥

इति छान्दोग्योपनिषत्संपूर्णा ॥ ९ ॥

तत् Tat, that Brahman described above. ह Ha, verily एतत् Etat, this. ब्रह्म Brahma, Brahma namely Visnu. प्रजापतये Prajapataye, Prajâpati. To Prajâpati *i.e.*, to the four-faced. उवाच Uvâcha, said. प्रजापतिः Prajâpatih, Prajâpati मनवे Manave, to Svayambhuva, Manu. मनुः Manuh, Manuh. प्रजाभ्यः Prajâbhyah, to people आचार्यकुलात् Âchâryakulat, from the home of the teacher. वेदम् Vedam, Veda अधीत्य Adhitya, having learnt. यथाविधानम् Yathâvidhânam, according to the rules गुरोः Guroh, of the teacher. कर्म Karma, duties such as service of the Guru giving him Daksinâ. अतिशेषेण Atiśesena, without leaving anything behind. अभिसमावृत्य Abhisamavritya, having returned home कुटुम्बे Kutumbe, become a householder शुचौ Śuchau, in sacred देशे Deśe, in the land, in a spot स्वाध्यायम् Svâdhyâyam, sacred study. अधीयानः Adhiyanah, reading. धार्मिकान् Dhârmikan, sacred duties विदधत् Vidadhat, performing. आत्मनि Âtmani, on the Supreme Lord सर्वेन्द्रियाणि Sarvendriyâni, all senses. सम्प्रतिष्ठाप्य Sampratisthâpya, having centered, having placed. अहिंसन् Ahimsan, not injuring, not giving pain. सर्वभूतानि Sarvabhûtâni, any creature. अन्यत्र Anyatra, except. तीर्थेभ्यः Tirthebhyah, in sacred places, sacrifices सः Sah, he. खलु Khalu, verily एवम् Evam, thus. वर्तयन् Vartayan, behaving. यावत् Yâvad, so long as आयुषम् Âyusam, life. ब्रह्मलोकम् Brahmalokam, to the world of Brahman अभिसम्पद्यते Abhisampadyate, reaches, attains. न Na, not. च Cha, and पुनः Punah, again. आवर्तते Âvartate, returns. न Na, not च Cha, and पुनः Punah, again. आवर्तते Âvartate, returns

1. Verily this doctrine Visṇu taught to the four-faced Brahmâ, Brahmâ taught to Svayambhuva Manu, Manu to his people One should learn the Veda in the family of his teachers and making presents to his Guru according to law and doing his works fully one should return home and

enter into household life. In a sacred spot he should recite the holy scriptures, and perform good deeds concentrating all his senses on the Supreme Self, he should not injure any living creature except in sacrifices. He verily thus passing his life attains on death the world of Brahman and never returns therefrom, never returns therefrom.—582.

MADHVA'S COMMENTARY.

This Upaniṣad must be respected as an authoritative work. To prove its authority the Veda Puruṣa mentions the various persons who promulgated it, and shows the utility of it. The phrase in the last Khaṇḍa "may I be famous among all varṇas" is ambiguous. It is not apparent, who is the speaker of those words. It cannot apply to every worshipper for any body and every body cannot become supremely famous. Who is then the speaker of this prayer? The Commentator answers thus:—

The four-faced Brahmâ being thus taught by the Supreme, cried out: "may I become famous, &c." Brahmâ taught to Manu this Vidyâ, and Manu taught it to mankind. Therefore, concentrating all senses in the Lord the Supreme Spirit, and seeing the Supreme Viṣṇu, one obtains the region of the Lord. No one ever, for any reason, comes back from that place at all.

The God is the great ocean of bliss unbounding, is Higher than the highest, is the Eternal, the Omniscient, the perpetual Ruler of all, and the store-house of every auspicious quality. He is a joy for ever to His knowers and is the Greatest of all. He is my most Beloved—yea the most desired of all desires, my best Friend. May my God be pleased with me.

The Commentator now shows, by quoting scriptures, that his coming is prophesied in the Vedas, and therefore this commentary written by him is authoritative because he is one of the Aptas or the perfect. He is in fact an incarnation of Vâyu or Christ.

In the verses of the Veda there are described three Divine forms (incarnations) of Vâyu (see Rigveda I 141. 1, 2, 3,) the third of those forms has composed this commentary explaining it as describing Hari. The archetypal form of Vâyu of which these are the various avatâras consists of power and wisdom. By the command of God these qualities appear fully in the avatâra-forms of Vâyu the mighty, the supporter and mover in the universe. His first form or avatâra is as Hanumat who carried the message of Râma (to Sîtâ) or who ever obeys the words of Râma. The second form is that of the warrior Bhima who destroyed the army of the Kurus. His third form is that of Ânandatirtha called also Madhva who has composed this commentary.

These three forms of Vâyu are allegorical. Hanumat represents the messenger of God, standing near his throne, ever ready to do his commands. He brings the message of

hope to the desponding soul (Sîtâ) when she is frightened by the terrors and temptations of the world, namely of the lower nature of man. This is the first manifestation of Vâyu or Christ in the soul of man. He encourages her and tells her not to lose heart. The soul thus *encouraged and hopeful becomes stronger and assumes the sterner aspects of* a Draupadi. The second manifestation of Vâyu takes now. It is when the soul has reached the stage of Draupadi, who no longer is capable of being snatched away by Râvana or Duryodhana, that the second manifestation of Vâyu takes place. The Christ comes now not as a messenger of God, but as the warrior of the Lord, the destroyer of the Satanic host. He is no longer Gabriel the gentle, but Michael the terrible. This aspect of Vâyu helps the soul in completing her conquest over her enemies. It is then that the third manifestation of Vâyu takes place. When the passions are hushed and the lower nature is subjugated, comes then the Vâyu in his last and the sweetest form as Madhva, the sweet wisdom as Ânandatîrtha the bliss giving saviour, as Purnaprajna the perfect wisdom. In this aspect, the Vâyu teaches the soul the mysteries of God head and ultimately leads her to the presence of her Lord. In fact, the exoteric forms given in the sacred books also conceal this allegory. The first form is that of Hanumat or a big semi human ape, docile but ferocious, the second is that of a man as warrior, Bhîma the destroyer of th the army of the Kurus. The third is that of Pûrnaprajña the perfect wisdom, the teacher who is superman.

Madhva now explains the three verses of the Rigveda and shows how they refer *to the three forms of Vâyu. Generally these verses are taken to mean three forms of* Agni :—the celestial fire as manifested *in the sun, astral fire as seen in the lightning* and the terrestrial fire as we find it on the altar and hearth. These verses as explained by Sâyâna hardly give any sensible meaning. We give Griffith's translation below :—

Yea, verily, the fair effulgence of the God for glory was established, since He sprang from strength. When He inclines thereto successful is the hymn: the songs of sacrifice have brought Him as they flow.

Wonderful, *rich in nourishment, He dwells in food*, next in the seven auspicious Mothers is His home. Thirdly that they might drain the treasures of the bull, the maidens brought forth him for whom the ten provide.

What time from out the deep, from the steer's wondrous form, the chiefs who had the power produced him with their strength, when Matarisvan rubbed forth him who lay concealed, for mixture of the sweet drink, in the days of old.

The translation of these verses according to Madhva are given below :—

बळित्था तद्वपुषेधायि दर्शतम् देवस्य भर्गः सहसो यतोजनि ।
यदीमुपह्वरते साधते मतिर्ऋतस्य धेना अनयन्त सस्रुतः ॥

Of the powerful God Vâyu, the root form consists of strength and wisdom, which supports the world and moves through it. He thus for the sake of three-fold forms, was born under the command of the Lord. His first form is called wisdom (Hanumat) who stands near the throne of the Lord and fulfils all his commands and who carries the life-giving words of the True to (Sitâ or to mankind).

Note.—The first function of Vâyu or Christ is that of Hanumat or wisdom. It is the angel that brings the message of hope to the desponding soul as Hanumat carried the words of Râma to Sitâ.

पृक्षो वपुः पितुमान्नित्य आशये द्वितीयमासप्तशिवासु मातृषु ।
तृतीयमस्य वृषभस्य दोहसे दशप्रमतिं जनयन्तयोषणः ॥

पृक्ष Priksah, the destroyer of the hostile army, (pri army, pritana, ksah, destroyer ksaya kârakah) वपु Vapuh, body incarnation पितुमान् Pitumân, rich in nourishment नित्य Nityah, always. आशये Âśaye, dwelling, sleeping, in the home, who ponders over constantly द्वितीयम् Dvitîyam, the second form. आ Â, always सप्तशिवासु Saptaśivâsu, in the seven auspicious, मातृषु Mâtrisu, in the measurers, तृतीयम् Tritîyam, the form अस्य Asya, of him of Vâyu, वृषभस्य Vrisabhasya, of the bull of the best of the strong one दोहसे Dohase, for the sake of milking out wisdom दशप्रमतिम् Daśapramatim, ten wisdom, infinite wisdom called पूर्णप्रज्ञम् Pûrnaprajñam जनयन्त Janayanta, produced योषण Yosanah, women, virgins.

His incarnation as the destroyer of the hosts is his second form, rich with food this eternal one sleeps in the home of the seven measurers.

The third form of this powerful Vâyu is assumed in order to give the milk of wisdom to mankind, this is the ten measured form called the Pûrnaprajna, which the virgins immaculately conceive.

Note.—The second Avatâra of Vâyu is Bhîma the Terrible, the Destroyer of the army of the Satanic host. In this form he governs the Seven Worlds called the seven Measurers. Resting in the seven worlds, He fights incessantly with all the evils thereof and keeps it fit for beings to dwell. This form is called rich in food, for it nourishes the seven bodies of man. This is the Christ as world soul. The third aspect of Vâyu or Christ is that which is called Madhva or Pûrnaprajna or Ânanda tîrtha. This is the human aspect or incarnation of Christ born of women janayanta yoṣaṇah. This incarnation is called daśapramatim or Ten measured or Full measured, for it is the Perfect manifestation for ten is the perfect number. This incarnation is called the Vrisabha or the Bull of God, as the Christians call the Christ the Lamb of God.

निर्यदीं बुध्नान्महिषस्य वर्पस ईशानासः शवसा क्रन्तसूरयः ।
यदीमनुप्रदिवो मध्व आधवे गुहासन्तं मातरिश्वा मथायति ॥

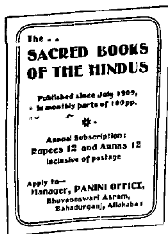
नि Nih (a particle to be joined with the verb kranta) यत् Yat, because ईम् Îm, alone, even बुध्नात् Budhnât, from the wisdom महिषस्य Mahisasya, of the mighty Lord possessed of the six attributes वर्पस Varpasah, the attributes of adorableness (var varaniya) protectiveness (pa palaka) ईशानास Îśânâsah the devas called Rudra &c. शवसा Śavasâ, with ease, with joy क्रन्त Kranta, or akranta, knew सूरय Sûrayah, the wise one. यत् Yat, who, ईम् Îm alone अनु Anu, after प्रदिव Pradivah, of great refulgence मध्व Madhvah,

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Vol. I.

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The Propagation of Hindu Literature*

BY MAJOR B D BASU, I M S (RETIRED)

IT was during the Governor Generalship of Mr Warren Hastings that the Bhagawat Gita was translated into English by Sir Charles Wilkins. In recommending to the Court of Directors of the East India Company the publication of Sir Charles Wilkins' translation, Mr. Warren Hastings wrote —

"Every accumulation of knowledge and specially such as is obtained by social communication with people over whom we exercise a dominion, founded on the right of conquest is useful to the State, it is the gain of humanity, in the specific instance which I have stated, it attracts and conciliates distant affections it lessens the weight of the chain by which the natives are held in subjection, and imprints in the heart of our own countrymen the sense and the obligation of benevolence

Bhagawat Gita was the first work that was translated from the original Sanskrit into English. Its contents as well as the manner in which it was translated attracted the attention of the English people to India A nation which produced the Gita could not be classed amongst savages as the natives of India were believed to be by many English people of that time

Mr Warren Hastings also helped in the establishment of the Asiatic Society of Bengal, which marks a new era in the history of thought. This Society gave an impetus to the study of Sanskrit amongst Anglo-Indian officers Sir William Jones, in his inaugural address as president, very rightly observed that by the establishment of the Society "the treasure of Sanskrit we may now hope to see unlocked"

But unfortunately for India, Lord Macaulay's diatribe against the languages of the East turned the minds of Anglo Indian officers as a class from the study of Sanskrit Macaulay in his well known Minute on Education wrote :—

"The whole question seems to me to be which language is the best worth knowing; I have no knowledge of either Sanskrit or Arabic But I have done what I could to form a correct estimate of their value I have read translations of the best Arabic and Sanskrit works I have conversed both here and at home with men distinguished by their proficiency in the Eastern tongue. I am quite willing to take the oriental learning at the

* Read at a meeting of the Darjeeling Branch of the Society for the propagation of Hindu Literature held in the Lowis Jubilee Sanitarium Hall on 18th June 1911, under the chairmanship of the Hon ble Rai Bahadur Kishory Lal Goswami, M A, B L, Member of the Executive Council, Bengal

valuation of orientalists themselves I have never found one among them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia'

"I certainly never met with an orientalist who ventured to maintain that the Arabic and Sanskrit Poetry could be compared to that of the great European nations * * * * *

"In every branch of physical or moral philosophy the relative position of the two nations is nearly the same —(i e, the superiority of the Europeans is 'absolutely immeasurable')'

Macaulay, who did not know a word of any of the classical languages of the East, declared in a flippant manner, in a State document, that

"A single shelf of a good European library was worth the whole native literature of India and Arabia"

He tolled the death knell of Sanskrit scholarship amongst his countrymen and thus rendered disservice to the cause of science, especially to comparative philology and comparative mythology, which without Sanskrit could never have come into existence

Sir Henry Sumner Maine says that India

"May yet give us a new science not less valuable than the sciences of language and folklore I hesitate to call it comparative jurisprudence, because if it ever exists, its area will be so much wider than the field of law For India not only contains (or to speak more accurately, did contain) an Aryan language older than any other descendant of the common mother tongue, and a variety of names of natural objects less perfectly crystallised than elsewhere into fabulous personages but it includes a whole world of Aryan institutions, Aryan customs Aryan laws, Aryan ideas in a far earlier stage of growth and development than any which survive beyond its borders '

Without Sanskrit the science of what Maine hesitated to call comparative jurisprudence cannot come into existence

Fortunately for the progress of the world, Macaulay's contempt for Sanskrit was not shared by the peoples of other countries of the West Of all the modern nations Germans stand foremost in the cultivation of different branches of science and arts If to day comparative philology has found a place of recognition in the domain of science, it is in no small measure due to the labours of the savants of Germany

The philosophical basis of comparative philology was laid by the publication in 1808 A C, of Frederik Von Schlegel's remarkable essay on the Indian language, literature and philosophy That scholar went to Paris in 1802 to study Sanskrit and was so struck with its beauty and importance, that he wrote in the essay referred to above —

"I must therefore, be content in my present experiments to restrict myself to the furnishing of an additional proof of the fertility of Indian literature and the rich hidden treasures which will reward our diligent study of it to kindle in Germany a love for, or at least a prepossession in favour of that study, and to lay a firm foundation, on which our structure may at some future period be raised with greater security and certainty

"The study of Indian literature requires to be embraced by such students and patrons as in the 15th and 16th centuries suddenly kindled in Italy and Germany an ardent appreciation of the beauty of classical learning and in a short time invested it with such prevailing importance that the form of all wisdom and science and almost of the world itself was changed and renovated by the influence of that re awakened knowledge I venture to predict that the Indian study, if embraced with equal energy, will prove no less grand and universal in its operation and have no less influence on the sphere of European intelligence

Regarding the manner in which the study of Sanskrit was calculated to benefit comparative philology, he said —

"The old Indian language Sanskrit that is the formed or the perfect, * * * * has the greatest affinity with Greek and Latin as well as the Persian and German languages. This resemblance of affinity does not exist only in the numerous roots, which it

has in common with both those nations, but extends also to the Grammar and internal structure, nor is such resemblance a casual circumstance easily accounted for by the intermixture of the languages It is an essential element, clearly indicating community of origin It is further proved by comparison that the Indian is the most ancient and the source from whence others of later origin are derived.

"The great importance of the comparative study of language in elucidating the historical origin and progress of nations, and their early migration and wanderings will afford a rich subject for investigation * * *

"Of all the existing languages there is none so perfect in itself, or in which internal connexion of the roots may be so clearly traced as in the Indian

'The Indian grammar offers the best example of perfect simplicity, combined with the richest artistic construction"

The regular and systematic study of Sanskrit in Germany dates from the time of Schlegel That country has no political interest in India, so the scholars of the German Fatherland have taken to the study of Sanskrit from quite disinterested motives.

Frederick Von Schlegel has observed —

"An attachment to foreigners and a desire to visit distant countries seems like an innate and almost instinctive impulse implanted in the German character

' Their inquiring spirit consequently expends itself in a restless yet laudable activity, ever seeking with unwearied diligence to bring to light new sources of truth and beauty, to discover the neglected treasures of other nations and reproduce them in new vigour and animation, as incorporated elements of their native literature If Germans persevere in the course they have hitherto adopted all the literary treasures of other lands will ere long be associated with their own

It is because German scholars have taken to the study of Sanskrit from disinterested motives and out of love, therefore, they have been able to widen the horizon of human thought and render signal service to the cause of humanity.

Professor Max Müller, the best known of German Sanskrit scholars, was so enamoured of the literature of our sacred land that in one of his well known lectures he said —

"If I were asked under what sky the human mind has most fully developed some of its choicest gifts has most deeply pondered on the greatest problems of life and has found solution of some of them which well deserve the attention of those who have studied Plato and Kant I should point to India And if I were to ask myself from what literature we, here in Europe we who have been nurtured almost exclusively on the thoughts of Greeks and Romans and one Semitic race the Jewish, may draw the corrective which is most wanted to make our inner life more perfect, more comprehensive more universal in fact, more truly human, a life not for this life only, but a transfigured and eternal life—again I should point to India.

One of the best known German philosophers of modern times, Schopenhauer, was indebted for his system of philosophy to India Regarding the Upanishads he said —

' They have been the solace of my life and they will be the solace of my death '

Professor Deussen, a living German Sanskritist, says regarding the Vedanta —

" The Gospels fix quite correctly as the highest law of morality — love your neighbour as yourselves But why would I do so since by the order of nature I feel pain and pleasure only in myself not in my neighbour ? The answer is not in the Bible (this venerable book being not yet quite free of Semitic realism), but it is in the Veda is in the great formula Tat tvam asi which gives in three words metaphysics and morals together You shall love your neighbour as yourselves You are your neighbour, and mere illusion makes you believe that your neighbour is something different from yourselves And so the Vedanta in its unfalsified form is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death —Indians keep to it!'

But while foreigners have duly appreciated the importance of Sanskrit and the literature contained in it, what are we, whose ancestors created that literature, doing for its preservation and propagation? Some forty years ago, it was very confidently predicted by a well-known Anglo-Indian member of the Viceroy's Council that in fifty years more, Sanskrit scholarship would be as rare in India, as Greek scholarship in the land of Plato and Aristotle. Although happily, that prediction of Mr. Stokes has not come to be true, yet unfortunately, the present state of Sanskrit scholarship in this country is not what it ought to be. Several thousands of Sanskrit MSS have been removed from India. Only the other day, the Nepal Durbar presented about 6,000 rare Sanskrit manuscripts to the Oxford University. Is it conceivable that such treasures would have been suffered to be exported out of India had there been patriotic indigenous Sanskrit scholars or an organization interested in their preservation in their own country?

During the last forty years, there has been a systematic search for Sanskrit MSS throughout the length and breadth of this country. Lovers of Sanskrit literature cannot feel sufficiently thankful to the Government of India for this great undertaking. The search has revealed several thousands of Sanskrit MSS concealed in the libraries of monasteries and private individuals. A very small fraction only of this vast literature has been yet printed and thus made available to the public. No organised attempt has yet been made to edit and publish all the works of Sanskrit literature which are still in MSS. What a flood of light would be thrown on the past history of India if these works were printed and published! There is at present no comprehensive history of Sanskrit literature, and this task cannot be undertaken unless works which lie at present buried in MSS are critically edited and printed.

Under the Mahomedans, Sanskrit scholarship was necessarily at a discount. Ancient Hindu civilisation would have become as extinct in India, as were the Egyptian, Babylonian and Greek in their respective countries, but the kingdom of Vijayanagar in the South saved the culture and civilisation of the ancient Aryans. For centuries till its destruction in 1565 by the combined hostility of several Mahomedan States around, it, it stood as a bulwark against the inroads of Islam, and so under its fostering care, protection and patronage, Hindu scholars and philosophers kept up the genial current of ancient Aryan life and thought. This explains why the great Hindu thinkers and reformers of the mediæval ages hail from the South. The commentator of the Rig Veda—Sayana, Vaishnava reformers like Ramananda and Vallabhacharya and many others were the products of this "forgotten Empire." To the existence of that Empire must also be attributed the fact of the greater abundance of Sanskrit MSS. in Southern than in Northern India. The Government Oriental Manuscripts Library of Madras and the Adyar Library founded by the late Colonel Olcott are trying their best to recover and preserve Sanskrit MSS in the South. But these treasure houses have not yet been ransacked for the publication of critical editions of Sanskrit texts.

India gave the religion of Buddha to one-third of mankind. What Mecca is to the Muhammadans and Palestine to Christians, India is to the Buddhists, whose pilgrims from far distant lands came in numbers to

India In this way, the literature of ancient India found its way to China, Tibet and Siam Translations of many Sanskrit works are to be found in those countries but the original works are not in India Recovery of these works will help us in elucidating many points in the history of ancient India I am sorry to say that hardly any attempt has yet been made in this direction

There is hardly any part of the English speaking world where the sacred literature of Christians is not accessible to the poorest of its inhabitants That literature has been brought to the door of the meanest and humblest because of its marvellous cheapness It cannot be denied that among the various factors which have contributed to bring them to that eminence which the English speaking countries at present enjoy their sacred literature has played the most important part No nation can be called great no people can be called civilised who are ignorant of their sacred literature Righteousness uplifteth a nation To know what is righteousness and how to practise it are enjoined in the sacred literature of every religion To attain the very summit of civilised existence moral and religious training is absolutely necessary Much of the evils which are at present visible in the character of the present generation of the English educated Indians and especially of the Hindus may be justly ascribed to their want of religious education, to their ignorance of their sacred literature Why do the educated Hindus show this indifference to their sacred books? The answer is not far to seek The sacred literature of the Hindus is not at present within the easy reach of educated Indians of average means To make them conscious of what glorious legacy they inherit to incite them to still more glorious works it is necessary to bring within their reach their past literature Nothing to my mind appears to be a greater and nobler task than disseminating broadcast the teachings of the Vedanta the Upanishad and the Bhagawat Gita The Society for the Propagation of Hindu Literature is established with these objects in view That there is need for such an institution is evident from what the *Times of India* of Bombay, 'the leading paper of Asia' wrote —

'We welcome the idea of establishing a Society for the Propagation of Hindu Literature which has been started in Allahabad The literature referred to is the ancient sacred literature of the Hindus * * All thinking men will admit that every race and religion may have a valuable contribution to make to the civilisation of the future Every system has to learn something from others as it has to impart something to others The ambition to contribute one's best to the common stock of human civilisation is a noble ambition * * That the sacred literature of the Hindus contains some valuable spiritual truths is being generally recognised thanks to the disinterested labours of European and American scholars It is a healthy sign that Indian scholars have begun to take up the work of publishing correct versions of their ancient classics The Panini Office of Allahabad has undertaken the issue in a cheaper form than the Sacred Books of the East series of the Hindu scriptures with an English translation by competent Indian gentlemen The proposed 'Society for the Propagation of Hindu Literature will be associated with the project."

The Society cannot accomplish its objects unless it is supported by persons of light and leading in this country I am confident that the objects of the Society will appeal to the sympathies of all well wishers of India and every one of us will consider it his duty to join it and make the organisation a force in the country calculated to elevate its inhabitants in the scale of nations

The Society for the Propagation of Hindu Literature.

IT is an acknowledged fact that the Vedanta has influenced the thoughts of Western Philosophers and thinkers and is destined to influence them more and more in future. The Hindus have the choice before them to be the religious teachers of humanity. To fit themselves for that task it is necessary that every educated Hindu should understand the religion and philosophy of his country. But the times are changed, and the struggle for existence does not give much leisure to busy men to study their books in original; to meet this want, the Pâṇini office has undertaken to publish the Sacred Books of the Hindus with Sanskrit text and word meaning. It is truly "a gigantic task," as says a Reviewer, and can be properly done not by an individual, but by an association. Therefore, "the Society for the propagation of Hindu Literature" has been formed with its Headquarters at Allahabad. It is in contemplation to establish a Museum in connection with this society. So the co-operation of all persons interested in this attempt is cordially invited

The following are the provisional rules of this Society :—

Rules.

(1) Every Hindu is entitled to become a member of this Society provided he is in sympathy with its aims and objects.

(2) Every member will have to pay Rs 10 as Entrance fee and an annual subscription of Rs 12. The Entrance fee will go to form the nucleus of a permanent fund for the publication of the Sacred Books of the Hindus, of which every member will get a copy free as it is published month after month by the Pâṇini Office.

(3) The Executive Committee of the Society will consist of a President, a Vice-President, a Secretary and seven members.

(4) The meetings of the members will be held, from time to time, to read papers on subjects of Indian religion, science and philosophy.

(5) The society will not attack any religion or enter into any controversy regarding religious matters with any sect of Hindus or non-Hindus.

(6) All the funds of the Association will be deposited in a Bank approved by the members.

(7) Any one paying Rs 500 or more as donation will be a life member, and will have to pay nothing monthly, and in all meetings of the Society will possess five votes Any donation, however small, will be thankfully received

(8) Non-Hindus, who are sympathisers with the movement, can become Associate members on the same conditions as ordinary members. They will have the right to attend the meetings but will have no votes

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